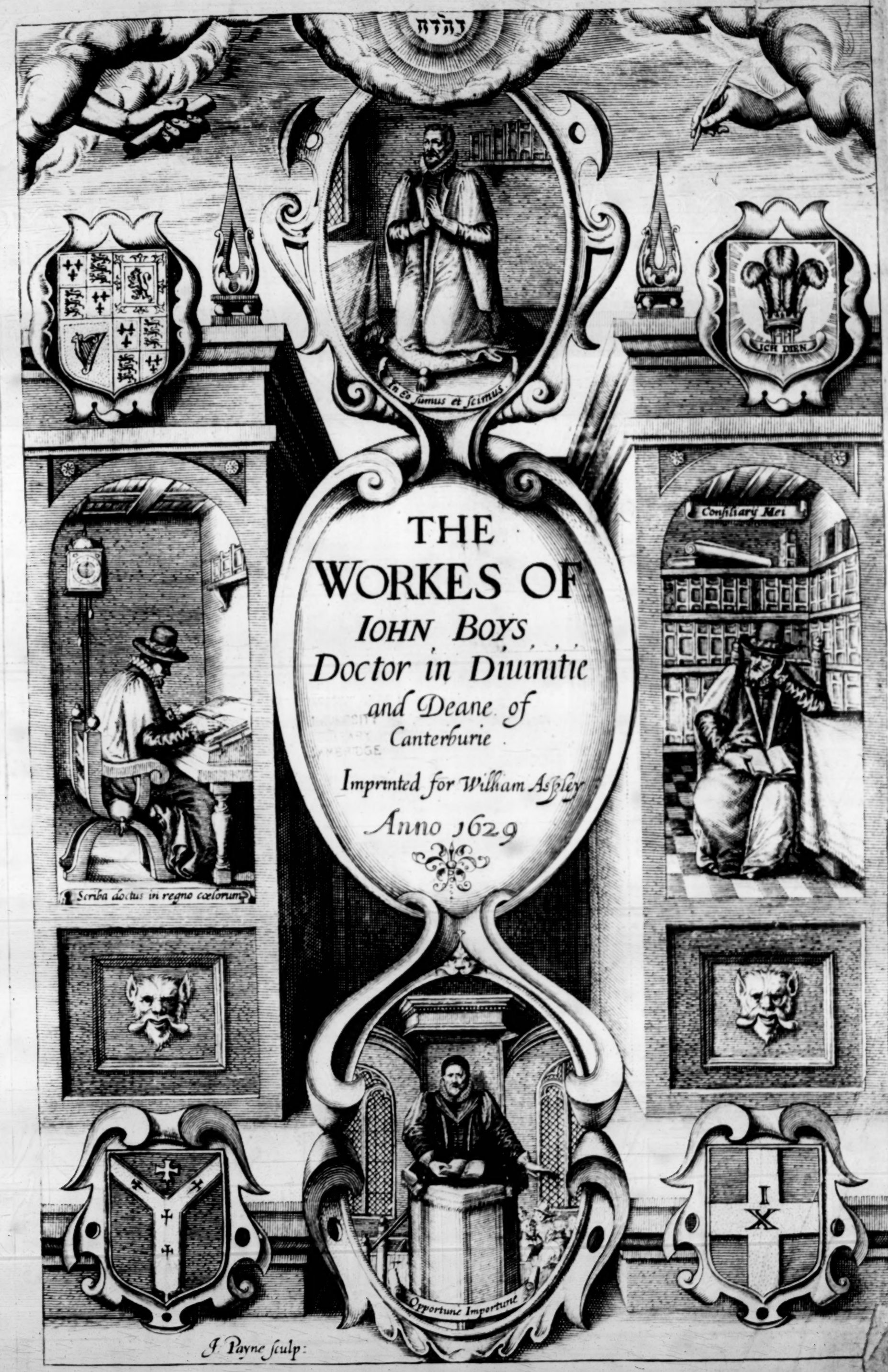
In Eo sumus et scimus
ICH DIEN
Consiliary Men
Scriba doctus in regno cœlorum
THE
WORKES OF
IOHN BOYS
Doctor in Diuinitie
and Deane of
Canterburie
Imprinted for Wilham Aspley
Anno 1629
Opportune Importune
I
X
J. Payne sculp:

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This Booke was given me by old
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E. Marshall

1868
R. H. Woodward M.A.
Trin. Coll. Camb.
May 84.

AN EXPOSITION OF THE DOMINICALL EPISTLES AND GOSPELS

vsed in our Englisſh Liturgie,

throughout the whole yeere.

TOGETHER VVITH A REASON WHY THE

Church did chuſe the ſame.

By IOHN BOYS, *Doctor in Diuinitie, and Deane of Canterburie.*

ROM. I. 16.

I am not aſhamed of the Goſpell.

Bernard. ſuper Cant. ſer. 65.

Euangelium appelaſti? ad Euangelium ibis. Haſt thou appealed vnto the Goſpell? vnto the Goſpell ſhalt thou goe.

Salathiell

His

Crew

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TO THE MOST HIGH AND MIGHTY PRINCE, *IAMES*, BY THE

Grace of God, Kng of Great BRITAINE,
FRANCE, and IRELAND,
Defender of the Faith,
&c.

Most gracious and dread Soueraigne,

THeodorus Gaza, *the* Beauclerk *of his age, professed ingenuously, that if he might vse but one volume, he would chuse the labours of* Plutarch: S. Cyprian, *a blessed Martyr, honoured the writings of* Tertullian *so much, as that he stiled him vsually* Master: Erasmus, *a man of incomparable reading, was addicted so farre to the workes of* S. Augustine, *that he said,* the perfections of all other Doctors were found in this one Prelate: *Other haue had their likings, haply lusts, in this kinde. But I for my part auow to the world, that from my youth vp vnto my gray*

John Boys

gray haires, I did euer eſteeme, as a ſecond Bible, the booke of Common Prayer, *in which (as I haue here prooued)* euery tittle is grounded vpon the Scripture, euery Scripture wel applied, euery good application agreeable to the moſt ancient and beſt reformed Liturgies in all ages.

Theſe treatiſes heretofore ſcatered in parts, are now brought together and bound together in one entire body, which I preſent in all humility to your Highneſſe, as being the defender of the faith, and as it were the common Atlas of the reformed heauen on earth: *hating ſchiſme with a perfect hatred, and embracing vnitie with a loue ſurpaſsing the loue of women: and to your Highneſſe, as being not onely* the ſchollers King, but alſo the King of ſchollers: *and to your Highneſſe, as a pledge of my true deuotion and vnfained thankes for that eminent place which I poſſeſſe by your royall gift in the Church of* Canterburie. *The Lord of Hoſts and God of peace be with your Maieſtie to the end and in the end, that as you haue now receiued* in a meaſure preſſed downe *from the riches of his mercy* grace for grace; *ſo you may hereafter* in a meaſure running ouer *obtaine* glory for glory; *for this earthly ſcepter which is tranſitorie, that heauenly crowne which is immortall and immarceſsible.*

Your Maieſties moſt obliged
ſubiect and ſeruant,

IOHN BOYS.

TO THE MOST REVEREND FATHER IN GOD, RICHARD BANCROFT, Lord Archbishop of *Canterburie*, Primate of all England, and Metropolitane, Chancellor of the Vniuersitie of *Oxenford*, and one of his Maiesties most honourable *Priuie Councell*; my verie good LORD.

AS *Christ*, [a] so the Church, *and as the Church, so the* Liturgie *of the Church is crucified betweene two malefactors: on the left hand* Papists, *on the right hand* Schismaticks; *the one cannot say wherein it is truely* [b] *deficient, the other will not say but that it is efficient, Vnder which the Gospell hath so prospered, as that* [c] England is swept from Babel, and Hierusalem situated in our owne countrey: *yet both as at a common* Turke *shoot bitter arrowes against it. And the reason hereof is very plaine, because* euery Pope is an open Schismaticke, and euery Schismaticke a secret Pope. *These Foxes (as* Luther

a *Tertullian. vti Maldonat. in 6. Ioan. 44.*

b Letter of *Pius* 5. to Q. *Elizabeth*, and *Bristow*, motiue 34.

c *Dod* exposit. preface Commandements.

d Præfat. Comment. in Galat.

d Luther *speakes*.) are tied together by the tayles, although by their heads they seeme to be contrarie; *combined in faction, howsoeuer different in faith. Against the* Romanist *I vse a sword, against the* Noueliſt *a buckler, against both armour of proofe: for these* Scholiall Annotations *in part describe, but my larger expositions of the* Gospels *and* Epistles *hereafter shall more fully describe, their raalicious or ignorant misconstruing of our Church. In the meane while, and for euer, I wish all happinesse to your Grace, and rest your*

Humble seruant to be commanded in the
busineſle of God and the Church,

IOHN BOYS

This sheet misbound; it should be 69-72.

TO THE VERTVOVS AND WORTHY KNIGHT, SIR IOHN BOYS OF CANTERBVRIE, MY VERY GOOD VNCLE,

GRACE AND PEACE.

SIR,

YOV did first plant my studies, Archbishop WHITEGIFT, that president of pietie, *watered them, and God gaue increase: to God, as to the fountaine of all goodnesse, I consecrate all that I haue: to your happy memories, as to the conduits of much good, I dedicate this ensuing* Postill, *especially to your selfe suruiuing, as to my best Patron in* Cambridge, *where the foundation of this worke was laid: vnto your selfe, as to the chiefe procurer of that small Benefice, where the frame was raised: vnto your selfe, as to the liuely patterne of that doctrine, which is here deliuered.*

Accept

Accept it as your owne, for it beares your name, and reſembling you much, endeuours to honour you long: ſo you ſhall incourage me daily to leſſen my debt to the Church, and increaſe mine obligations vnto your ſelfe, that liuing and dying I may continue

Your moſt bounden Nephew,

IOHN BOYS.

Salathiell Creswe his Book

THE MINISTERS INVITATORIE.

At what time soeuer a sinner doth repent, &c.

ALL these Texts of holy writ premised, are (as it were the bells of *Aaron*) to stirre vp deuotion, and to toll all-in to Gods house.

The whole ring consists of two notes especially: { Mans miserie. / Gods mercy.

The which are 2. chiefe motiues vnto [a] prayer, as we finde, precept *Matth.6.9. Pray yee after this manner; Our Father which art in heauen.* [b] Admonens adoptionis diuinæ, *Pater Noster*; & peregrinationis terrenæ, *Qui es in cœlis*; vt simul intelligamus egere nos auxilio, quia peregrini: & fiduciam petendi concipiamus, quia filij Dei.

And patterne, *Luke* 15. want and woe in the lewd sonne, pitie and plenty in the good father, occasioned repentance, neuer repented. Of the one it is commonly said, [c] *Oratio sine malis, est quasi auis sine alis.* Of the other, *I will come into thine house euen vpon the multitude of thy mercy*, Psalm. 5.7. *To thee will I sing, because thou art my refuge, and mercifull God*, Psal. 59 17. In the vulgar Latine; *Deus meus misericordia mea.* Whereupon [d] *Augustine*; *O nomen sub quo nemini desperandum est.*

Wherefore the Minister out of a due consideration of both, exhorteth his people in an Apostolicall stile, to confesse their sinnes humbly to the Lord, who is able to heare, because *Almightie*; and willing to helpe, because *most mercifull.*

[a] *Luther. loc. cō. ut. ac Invocat.*

[b] *Bernard. ser. de nat. B. Mariæ qui inscribitur de aquæ ductu.*

[c] *Nathan Chytræus in viatico.*
[d] *In locum, tom 8. fol. 414. lege plura.*
Dearely beloued Almightie and most mercifull Father.
[e] *Margarinus, Bibliothec pat. tom. 4 col. 21.*
[f] *Ibidem col. 37.*
[g] *Col 65.*
[h] *Col. 1. 10.*
[i] Imprinted at Middleburgh. 1584.
[k] Discourse of the troubles of Frankford, pag. 7.

The Confession of sinnes.

THe matter and manner of which Confession all other *Liturgies* approue, both ancient (as the *Liturgies* of [e] *S. Iames*, of *S. Basil*, of the [g] *Syrians*, of the [h] *Æthiopians*) and moderne (as the *Scotish*, *Genevian*, [i] *English* admonitioners set forme of common prayer, [k] *Italian*, *Spanish*, *Dutch*) all which allot Confession of sinnes a place, and this place principally. *The reason hereof* is taken out of Gods owne booke, Prou. 18.17. *Iustus in exordio sermonis accusator est sui:*

The iuſt man in the beginning of his ſpeech is an accuſer of himſelfe: for ſo read *S. Ambroſ. ſer.* 4. vpon the 118. Pſalme. *S. Hierom. lib.* 1. *contra Pelagian. Melanct. in loc.* and from the practiſe of Gods owne people the Iewes; as that noble Gentleman *Philip Mornai* notes in *lib.* 1. *de Miſſa, cap.* 3.

The *Noueliſts* onely miſlike the Miniſters Abſolution, and therefore in the Conference at *Hampton* Court, Ian. 14. 1603. they gained ſo much as to haue it in a more milde terme called, *Remiſſion of ſinnes*. Herein reſembling the people of [1] *Bengala*, who are ſo much afraid of Tygres, as that they dare not call them Tygres, but giue them other gentle names. *Ne ſi propriam nomenclaturam tribuant, continùo dilacerentur.* Concerning abſolution, ſee the Goſpell *Dom.* 19. *poſt Trinit.*

[1] *Pimenta de ſtatu rei Chriſtian. in India Orient.*

The Pater Noſter.

THis Prayer excels all other in [m] many reſpects, as being the [n] Goſpels *Epitome*, compiled by Wiſdome it ſelfe, ſo [o] large for matter, ſo ſhort for phraſe, ſo ſweet for order, as that it deſerueth worthily to haue both the Beſt and the Moſt place in our *Liturgie*. The [p] Firſt, as guide to the reſt: the Moſt, as a neceſſarie [q] complement to ſupply whatſoeuer is wanting in other: and therefore it is vſed at the end of the Letanie, at the end of the Communion, at the end of Baptiſme, at the end of other ſacred actions: (as [r] one fitly) *Tanquam ſal omnium diuinorum officiorum.*

It hath three parts:
1. A proeme, *Our Father, &c.*
2. A petition, *Hallowed be thy name, &c.*
3. A concluſion, *For thine is the kingdome, &c.*

In the firſt note theſe three things required in an abſolute agent:
1. *Will*, becauſe he is ours: for euery one wiſheth well vnto his owne, *and he that doth not, is worſe than an Infidell*, 1 Tim. 5. 8.
2. *Skill*, becauſe a father: *Your Father knoweth whereof you ſtand in need*, Matth. 6. 8.
3. *Power*, becauſe in Heauen: *Strength commeth from heauen*, 1 Macchab. 3. 19.

So that if we aske, we ſhall haue; if ſeeke, we ſhall finde; if knocke, it ſhall be opened vnto vs, becauſe God is a *Father, Our Father, our Father in heauen.*

Our] Admoniſheth vs of [t] mutuall loue, for without loue, there is no true faith, and without true faith, no true prayer, Rom. 14. 23. As the Serpent doth caſt vp all his poyſon before he drinke, ſo we muſt degorge our malice before we pray.

Father] Vſed here rather [t] *eſſentially*, than *perſonally*. So, God is a Father in creation, Deut. 32. 6.

In education, Eſai. 1. 2. πατὴρ *quaſi* [u] φάττας τυφῶν; happily more fitly, παῖδας τυφῶν.

In inſtruction,
- Inwardly by his Spirit, Rom. 8. 26.
- Outwardly by his Preachers, Matth. 10 20.

In compaſſion, Pſalm. 103. 13.

In correction, Heb. 12. 6. [x] *Qui excipitur è numero flagellatorum, excipitur è numero filiorum.*

In yeeres, Dan. 7. 9.

But a father in reſpect of his adoption [y] more principally, Rom. 8. 15, 16.

In heauen,
- Myſticall, as [z] *Auguſtine* and [a] *Ambroſe* conſtrue it; in holy men of heauenly conuerſation, who are his proper [b] temples and [c] houſes in whom he will dwell, Ioh. 14. 23.
- Materiall, as other generally: for albeit he bee preſent euery where, yet he doth manifeſt himſelfe to bleſſed ſoules and Angels in heauen, and to vs in glory from heauen eſpecially, Pſal. 19. 1. Gen. 19. 24. 1 Theſſ. 4. 16.

[m] *Bellarmin. de bonis operibus in particular. lib.* 1. *cap.* 4.
[n] *Tertul. lib. de orat cap.* 1.
[o] *Cypr. ſer. de orat Dom.*
[p] *Tertull. vbi ſupra.*
[q] *Hooker Eccleſ. polit. lib.* 5 §. 35.
[r] *Durandus rational. diuin. offic. lib.* 5. *cap.* 5. § 17
[t] *Cyp. vbi ſupra. & Ambroſ. lib.* 5 *cap.* 4. *de ſacramentis.*
[t] *Vrſinus Cat. tit. de precat. & Magdeburg. cent.* 1. *col.* 139.
[u] *Germanus Patriarc. Conſtant. expoſit. orat. Dō.*
[x] *Gloſſa in loc.*
[y] *Cyp. Auguſt. Ambroſ. &c.*
[z] *Lib.* 2. *de ſer. Dom. in monte, tom.* 4. *fol* 812.
[a] *Vbi ſup cœlum eſt ibi vbi ceſſat culpa.*
[b] 1 Cor. 3. 16.
[c] Heb. 3. 6.

Petition.

THe petition, in the iudgements of [d] neotericall Authors, hath ſix branches; whereof three concerne our loue, wherewith we loue God in himſelfe, and three wherewith we loue our ſelues in God: in [e] ſigne whereof the pronoune *Thy*, is affixed to the three firſt, *thy name, thy kingdome, thy will:* but the pronounes *Vs*, and *Ours*, to the reſt, *Our bread, our treſpaſſes, lead vs not, &c.*

Or (as [f] other diuide) the petition is, { *Precatio bonorum.* / *Deprecatio malorum.*

A requeſt for good things, whereof the { First concernes Gods glory, *Hallowed be thy name.* / Reſt our good, [g] of { Glory; *Thy kingdome, &c.* / Grace; *Thy will, &c.* / Nature; *Giue vs this day our daily bread.*

A deprecation of euill, which is of [h] two ſorts: { *Malum culpæ*, an euill which is ſinne { Paſt, *Forgiue vs our treſpaſſes, &c.* / To come, *Lead vs not into temptation.* } / *Malum pœnæ*, an euill which is a puniſhment for ſinne, *Deliuer vs from* [i] *euill* { *Internall*, an helliſh conſcience. / *Externall*, bodily dangers. / *Eternall*, euerlaſting death. }

In one word, from all that thou ſeeſt euill for vs, [k] be it proſperitie, or aduerſitie: ſo we pray in the Letanie; *Good Lord deliuer vs in all time of our tribulation, in all time of our wealth, &c.* [l] *Nondum enim ſumus in eo bono, vbi nullum patiemur malum.*

[m] Other affirme that the firſt three petitions are concerning the life to come: the laſt three concerning the life preſent: that which is in the middle, *Giue vs this day our daily bread*, concerning both.

Theſe ſeuen (if we make ſo many petitions) are [n] correſpondent to the ſeuen gifts of the bleſſed Spirit, Eſa. 11.2. and ſeuen beatitudes, Matth. 5. [o] againſt the ſeuen capitall ſinnes: [p] *Ramus* hath obſerued that this prayer anſwereth the Decalogue.

God is *our Father*, *Ergo*, we muſt *haue no other gods.*
In heauen, Ergo, *no grauen Image, &c.*
Hallowed be thy name, Ergo, *not take his name in vaine.*
Thy kingdome come, thy will be done, Ergo, we muſt ſanctifie the Sabbath, and worſhip him according to his word.
Giue vs this day our daily bread, that hauing ſufficient, we may be rather helpfull, *Honour thy father, &c.* than hurtfull, by wronging our neighbour; in deed, *Thou ſhalt not kill, not commit adulterie, not ſteale*: in word, *Thou ſhalt not beare falſe witneſſe, &c.*
Lead vs not into temptation, Ergo, *not couet our neighbours houſe, nor his wife, &c*
Forgiue vs our treſpaſſes, Ergo, bound to keepe the whole Law: which occaſioned [q] *Luther* to ſay, *Docet oratio dominica nos eſſe quotidianos peccatores, & totam vitam eſſe pœnitentiam*: all our life to be nothing elſe but a [r] *Lent*, to prepare our ſelues againſt the *Sabbath* of our death, and *Eaſter* of our reſurrection.

Concluſion.

SOme cauill at our Seruice Booke for omitting this clauſe, yet [s] *Caluin* doth acknowledge that it is not extant in any Latine copies: of which [t] *Eraſmus* and [u] other Diuines haue ſundry coniectures. Howſoeuer, the Church is blameleſſe,

[d] *Caluin Inſtit. l.3. c.10 § 35. Maldonat. & Ianſen. in loc.*
[e] *Caietan com. in 2.2æ Thom queſt.83 art 9.*
[f] *Albertus & Gorran. in* Matth.6.
[g] *Gorran Guido manipul curat. vel vt alij, ſummum medium, infimum.*
[h] *Tertull. lib.2. contra Marcion. cap.14.*
[i] Agreeable to the Churches expoſition in the common Catechiſme: *& Melanct. loc.com tit. Inuocat.*
[k] *Bellarm.cat. cap.4.*
[l] *Auguſtin.epiſt. 121.cap.11.*
[m] *Durandus rational diuin. lib. 3 cap.47.§.8.*
[n] *Beaux am.bar. Euang.tom.2. fol.220*
[o] *Durandus vbi ſupra, §.9:*
[p] *De religione Chriſtian lib.3. cap 3.*
[q] *Loc.com.tit de inuocat.*
[r] *Bernard ſer 3. de ieiunio quadrageſ.*
[s] *Inſtitut.lib.3. cap 20.§ 47.*
[t] *Annot. in locũ.*
[u] *Ianſen & Malaenat.in loc.* D *Fulke* anſwer to *Rhem.præfat. ſect.38.*

x Matth.6.13. leſſe, ſeeing our x Bible, which is *Index quo*, receiueth it, and the Miniſter, which is *Index qui*, the ſpeaking booke, doth vſually repeat it, and ſo ſaying it in their opinion we doe well: and not ſaying it, according to the patterne of all the Latine, and ſome of the Greeke Fathers, and of *S. Luke* himſelfe, not ill.

It containes { A reaſon of our prayer, *for thine is kingdome, &c.* / A teſtification of our aſſurance that God will heare our prayer, *Amen.*

Thine is] Earthly Princes haue kingdome, power, and glory from God, Dan. 2.37. but God hath all theſe from, and in himſelfe, 1 Chron.29.11. Seeing he hath intereſt in all things, it is our dutie to come vnto him for euery thing: and as he hath right to all, ſo power to diſpoſe of all: and therefore we cannot doe any thing we deſire, but by power receiued of him. And if his be power and kingdome, then it followeth neceſſarily, that his is all glory. Therefore we muſt inuocate his holy name, that hereby we may giue him his due. This one dutie is *Alpha* and *Omega*, the firſt thing we muſt beg, *hallowed be thy name*: and the laſt we muſt performe, *Thine is glory*.

y Genebrardus in vlt. Pſalm. *For euer*] y It is a *Rabbinicall* conceit, that the laſt Pſalme hath thirteene *Halleluiahs*, anſwering thirteene properties in God, ſpecified, Exod.34.6,7 Now in that the Prophet doth begin and end with *Halleluiah*, ſtirring vs vp in euery verſe of that Pſalme, and in euery ſentence of euery verſe, to praiſe the Lord, he doth inſinuate, that this one is our onely ſeruice: for whereas after twelue *Halleluiahs* a thirteenth is added, it doth ſignifie, that when we haue done all, we muſt begin againe with Gods praiſe; that as his mercy is from euerlaſting, to euerlaſting; * from euerlaſting predeſtination, to euerlaſting glorification; ſo our praiſe for euer and euer; here we muſt begin the Pſalme of glory, but becauſe God hath appointed in this ſhort life, that we ſhould not ſing in *Longs*, but (as Muſitians ſpeake) in *brieues* and *ſemibrieues*, it muſt be continued in the quier of heauen hereafter, or in this world for euer and euer z *intentionally*, though not *actually*. For as the wicked a if he could liue for euer, would ſinne for euer; ſo the good man, if God ſhould ſuffer him to breath on earth for euer and euer, he would not ceaſe to ſerue him euer and euer.

* Bern.ſer.2.in Aſcenſ.Dom.

z Thomas 1 2e. qu.3 art 14.

a Iaan de conon, Theolog.compend lib 7.c.21.

Amen.] The which word is the b ſeale of all our petitions, to make them authenticall: importing c both aſſent, and aſſurance that our requeſts ſhall be granted. and therefore (as d one notes aptly) this *Amen*, is of more value than all the reſt, by how much our faith is more excellent than our deſire: for it is a teſtification of our faith, whereas all the petitions are onely teſtifications of our deſire. e *Ludolphus* hath compriſed all in this ſhort Paraphraſe.

b Hieron.in 6. Matth.

c Church Cat. Miſſales, Viſſus, &c.

d Perkins vpon the Lords prayer.

PAter Noſter; Excelſus in creatione, ſuauis in amore, diues in hæreditate. *Qui in cœlis*: ſpeculum æternitatis, corona iucunditatis, theſaurus fælicitatis. *Sanctificetur nomen tuum*: vt nobis ſit mel in ore, melos in aure, iubilum in corde. *Adueniat regnum tuum*: non illud modò potentiæ, quod nunquam euertitur, ſed iſtud gratiæ, quod ſæpius auertitur: adueniat ergo iucundum ſine permixtione, tranquillum ſine perturbatione, ſecurum ſine amiſſione. *Fiat voluntas*, non noſtra, ſed *tua ſicut in Cœlis* ab Angelis, ſic etiam *in terra* ab hominibus: vt omnia quæ non amas, odio habeamus; quæ diligis, diligamus; quæ tibi placent, impleamus. *Panem*, doctrinalem, ſacramentalem, victualem, *noſtrum*: ſed ne putetur à nobis, dicimus *da nobis*: *quotidianum*, qui ſufficiat, nobis. *Et demitte nobis debita noſtra*; Quæcunque contra te commiſimus, aut contra proximos, aut contra noſmet ipſos. *Sicut & nos dimittimus debitoribus noſtris*, qui nos offenderunt, vel in verbis, vel in perſonis, vel in rebus. *Et ne nos inducas in tentationem*; mundi, carnis, Diaboli. *Sed libera nos à malo*, præſenti præterito, futuro. Hæc potes, *quia tuum eſt regnum & potentia*; hæc vis, quia *tua gloria, nunc & in ſecula, Amen.*

e De vita Chriſti, part.1.cap.37

PSALM.

PSALM. 51. 15.

Lord open thou my lips, and my mouth ſhall ſhew forth thy praiſe

AS man is a little world in the great, ſo the tongue a great world in the little. [f] *Nihil habet medium; aut grande malum eſt, aut grande bonum.* If good (as *Eunapius* ſaid of that famous Rhetorician) a *walking Library*, a whole Vniuerſity of edifying knowledg: but if bad (as [g] *S. Iames* doth tell vs) *a world of wickedneſſe.* No [h] better diſh for Gods [i] publike ſeruice, when it is well ſeaſoned: againe, none worſe, when ill handled.

So that if we deſire to be doore-keepers in Gods houſe, let vs intreat God firſt to be a doore-keeper in our houſe, that he would ſhut the wicket of our mouth againſt vnſauourie ſpeeches, and open the doore of our lips, that our mouth may *ſhew forth his praiſe.* This was *Dauids* prayer, and ought to bee thy practiſe, wherein obſerue three points eſpecially:

Who, *the Lord.*
What, *open my lips.*
Why, *that my mouth may ſhew thy praiſe.*

For the firſt, man of himſelfe cannot vntie the ſtrings of his owne ſtammering tongue, but it is God onely which openeth a [k] *doore of vtterance.* When we haue a good thought, it is (as the Schoole doth ſpeake) *gratia infuſa*; when a good word, *gratia effuſa*; when a good worke, *gratia diffuſa.* Man is as a locke, the Spirit of God as a key, [l] *which openeth and no man ſhutteth*; againe, *ſhutteth, and no man openeth.* He did open the heart of *Lydia* to conceiue well, Act. 16. the eares of the Prophet to heare well, Eſay 50. the eyes of *Eliſha's* ſeruant to ſee well, 2 King. 6. and here the lips of *Dauid* to ſpeake well. And therefore, wheras in the former verſe he might ſeeme too peremptory, ſaying, *my tongue ſhall ſing of thy righteouſneſſe*; he doth, as it were, correct himſelfe by this latter edition, and ſecond ſpeech: O Lord, I finde my ſelfe, of my ſelfe, moſt vnable to ſing or ſay, but *open thou my lips*, and touch thou my tongue, and then I am ſure *my mouth ſhal ſhew thy praiſe.*

This doctrine ſheweth in generall our dependance on God, *in* [m] *whom we liue, and moue, and haue our being*; from whom onely commeth [n] *euerie good and perfect gift.*

Man is Gods image: Gen. 1. 26. Some [o] Tranſlaters vſe the word which ſignifieth a ſhadow. Now, as an image or a ſhadow doth only moue, as the bodie whereof it is a likeneſſe; when the bodie doth ſtretch forth an arme, the ſhadow preſently hath an arme; when the body doth put forth a legge, the ſhadow hath a legge: ſo man in all his actions, as a ſhadow depends on God, as the ſole foundation of all his [p] being.

In more particular, this ouerthroweth all [q] worke-mongers, and (if I may ſo ſpeake) babling word mongers. If a man cannot open his owne lips to praiſe God, much leſſe direct his owne heart to pleaſe God; if not able to tune his tongue, let him not preſume to turne his ſoule.

And if a man cannot open his mouth aright, let him not picke it with a falſe key, but rather pray with *Dauid* in the 141. Pſalme: *Set a watch, O Lord, before my mouth, and keepe the doores of my lips.* As it is abſurd in building, to make the porch bigger then the houſe: ſo, monſtrous in nature, when we commit burglarie, breaking the doores, and pulling downe the [r] barres of our mouth, that the narrow paſſage may bee made wide for our bigge words, and high conceits. A foule fault, when our words are either too many, or too mightie: Eccleſiaſtes 5. 1.

2. Point what, *Open my lips.*

Dauid [s] elſewhere thinkes our mouth too much open, and [t] *S. Iames*, that our tongue is too glib and vnruly. *Lingua facile volat, & ideo facile violat* (ſaith [u] *Bernard.*) In old age, when all other members are dull and ſtiffe, the

[f] *Hierom. poſter expoſit. in* Pſalm 119.
[g] Cap. 3. 6.
[h] *Plutarch. Æſop.*
[i] *Pars optima digna quæ ſit hoſtia Prudent. hym de Roman. martyre.*
[k] Coloſſ. 4. 3.
[l] Apocal 3. 7.
[m] Acts 17. 28.
[n] Iames 1. 17.
[o] *Didacus de la Vega con. 7. ſuper* Pſal. 4. *pœnitential & Oleaſter in cap.* 1. Gen
[p] Dan. 5. 23.
[q] *Locus contra Pelagianos, vti Genebradus in loc.*
[r] Eccleſiaſticus 28. 24.
[s] Pſal 141. 3.
[t] Cap 3. 8.
[u] *Serm. de Triplici cuſtodia manus, linguæ, cordis.*

x tongue notwithstanding is quicke and nimble. What need any then pray for opening their lips? I answer with the Prophet *Ieremy*, chap.4.vers.22. *They are wise to doe euill, but to doe well they haue no knowledge.* Men haue tongue enough to speake ill, an open mouth to blaspheme God, and slander their neighbour; but like *Plinies Astomi*, no mouth, no lips, no tongue, possessed with a dumbe deuill when they should speake well.

Hierome, y *Basil*, *Euthymius*, and other ancient Doctors obserue, that naturall corruptions, and actuall sins, are the very rampiers which stop this free passage. So *Dauid* himselfe doth expound himselfe, vers. 14. *Deliuer mee from bloud-guiltinesse. O God, and my tongue shall sing of thy righteousnesse.* His vnthankfulnesse did cry, his adultery cry, his murther cry vnto the Lord for reuenge: but alas, himselfe was mute, till God in exceeding great mercy did stop the mouths of his clamorous aduersaries, and gaue him leaue to speake.

Here we note the great *wisdome of the Church*, assigning this place to this versicle in this booke: namely, before the *Psalmes*, *Lessons*, and *Collects*: and yet after the *Confession* and *Absolution* of our sinnes, insinuating that our mouths are silenced only by transgression, and opened only by God: and therefore when we meet together in the Temple, to be thankfull vnto him, and to speake good of his name, we must craue first, that according to the multitude of his rich mercies, he would pardon all our old sinnes, and then put into our mouth a new song: that, as the seruice is holy, the time holy, the place holy; so we likewise the z persons holy, who sing, Holy, holy, holy, &c. *Deus faciat tam commodum, quàm Ecclesia fecit accomodum.*

Our fathers, in this, imitated the learned *Hebrew Doctors*, enioyning that this verse should be said at the beginning of euery prayer, in a *tractatu Berachoth*; that is, their Liturgie, being the first part of the Talmud, as *Petrus Galatinus lib. 1. cap. 5. de Arcanis, & Sixtus Senensis Bibliothec. lib. 2. pag. 121.*

My lips] A part for the whole, sufficient abilitie to praise God: *Ex abundantia* b *cordis os loquitur.* He doth entreat God then, as before, for a cleane heart, and a right spirit, that his c old ioyes of conscience may be renewed, and all the whole man throughly repaired, a good d desire to begin, a ready will to continue, a constant resolution to end in Gods holy seruice.

The key of the mouth ought not to stand in the doore of the lips, but to bee kept in the cabinet of the minde. *For* e *the heart of fooles is in their mouth, but the mouth of the wise is in their heart.* *Dauid* therefore doth desire first a new f soule, then a new song. The tongue is ambassadour of the minde; as often as we speake without meditation before, so often the messenger runneth without his errand. And idle words are not little sinnes, of which one day we shall giue great g account.

The minde then and the mouth must goe together: in ciuill communication, he that will not speake idly, must thinke what he speakes; and he that will not speake falsely, must speake what he thinkes. In holy deuotion, God must be praised vpon *well* h *tuned Cymbals, and loud Cymbals*, in his Quire there must be first *tune well*, a prepared i heart, then *sound well*, a cheerefull tongue, like the k pen of a ready writer. Albeit *mentall* prayer at sometime, and in some place be sufficient: yet l *vocall*, in Gods publike worship, is necessarie to stirre vp, and blow the coales of zeale, both in our selues and others. *Open lips in open seruice.*

Why: 3.Part.

That my mouth may shew thy praise.] That as of m thee, and through thee, and for thee are all things; so to thee may be praise for euermore. See *Pater Noster.*

God is of himselfe, and in himselfe so great, so good, as that we cannot any way detract or adde to his glorie. *Nec* n *melior si laudaueris, nec deterior si vituperaueris.* I answer, though wee cannot make Gods praise greater in it selfe, yet we may make it seeme greater vnto other; it is our duty to *shew forth his praise* in all our words and actions too: for albeit we cannot make a new God, and a new Christ (as the Papists doe) yet our good example, and gracious speech, may

x *Erasmus com. de lingua, & August. lib. 10. Confess. cap. 37. quotidiana fornax est humana lingua.*

y *In locum.*

z *Pulchra non est laus in ore peccatoris. Hieron. in loc.*

a *Genebrardus in locum.*

b Mat. 12. 34.

c *Musculus in locum.*

d *Lucas Lossius in locum.*

e Ecclesiasticus 21.26.

f Verse 10.

g Mat. 12.36.

h Psal 150.5.

i Psal. 108.1.

k Psal. 45. 2.

l *Thom. 2. 2æ. quæst. 83. art. 12.*

m Rom. 11.36.

n *August. in* Psal 134. *Non augetur benedictione, nec minuitur maledictione nostro. Idem in* Psal. 66

may make little Christ a great Christ; occasion all those with whom we conuerse to magnifie the Lord now, who little regarded him before. See the *Magnificat.*

This annunciation of praise consists of often repetition and particular enumeration of Gods especiall goodnesse towards vs. [o] *Augustine* therefore doth glosse the text thus: *Laudem tuam, quia creatus sum. Laudem tuam, quia vt confiterer iam monitus sum. Laudem tuam, quia peccans non derelictus sum. Laudem tuam, quia vt securus essem mundatus sum.*

[p] *Hugo* comprehends all, which concernes vs all, in foure words: God is to be praised, *quia Creator ad esse, Conseruator in esse, Recreator in bene esse, Glorificator in optimo esse: qui* [q] *non reddit Deo faciendo quod debet, reddet ei, patiendo quod debet.*

The whole text doth teach all men generally the language of *Canaan,* [u] that is, what and how to speake, that their mouth may glorifie God, and edifie their brethren. Especially Pastors to [x] *minister a word in time to the wearie*; so to tune their notes, as that they may be like *apples of* [y] *gold with pictures of siluer.* In all their sermons to preach *Iesus* for *Iesus*, hunting not after their owne, but his glorie. Lord open my lips that my mouth may shew not *My praise*, but *Thy praise*, saith *Dauid.*

[o] *In locum tom. 8. fol. 339.*

[p] *Hugo Cardinal. in* Luc cap. 10. 27.
[q] *August. de lib. arbitrio lib. 3. cap 15.*
[u] Esay 19. 18.
[x] Esay 50. 4.
[y] Prou. 25. 11.

Gloria Patri.

THis Hymne is of good credit, and great antiquity. [z] *Ramus* acknowledgeth ingenuously both. It is a paraphrasticall exposition of that excellent speech, Romanes, 11. 36. [a] *Of him, and through him, and for him are all things, to him bee glorie for euer, Amen:* vsed in the Church to manifest our sound iudgement in matter of doctrine concerning the sacred Trinitie. We must (saith [b] *Basil*) as we haue receiued, euen so baptize, and as we baptize, euen so beleeue, and as we beleeue, euen so giue glorie. Baptizing we vse the name of the Father, of the Sonne, of the holy Ghost: Confessing the Christian faith, we declare our beleefe in the Father, and in the Sonne, and in the holy Ghost: ascribing glorie to God, we giue it to the Father, and to the Sonne, and to the holy Ghost. And howsoeuer *Anabaptisticall Antipodes*, out of their ambitious humor to contradict all other, and heare themselues onely speake, would haue thrust out of the Church all solemne set formes of holy seruice: yet *Gloria Patri* stands still, and like a true Martyr doth shew the greatest countenance in lowest estate.

For antiquitie, such as looke lowest affirme that it was ordained first by [c] *Damasus, ann. Dom.* [d] 376. Others, that it was enacted in that famous Councell of *Nice*, consisting of 318. Bishops vnder *Constantine* the Great, *ann.* [e] 320.

Fabadius in lib. aduersus Arrian. insinuates, that it was vsed in the Church long before. The curious in this point may further examine [f] *Bellarmine*, and that *Oxenford* of learning, Master *Richard* [g] *Hooker.*

[z] *De religione Christian. lib. 1. cap. 19.*
[a] *Ex notat patrem: per filium: in spirit sanct. Lombard. lib. 1. sent dist. 36 & Augustin. de Trin. lib 6. cap. 10.*
[b] *Epistol. 78. & Melanct. exposit. symbol. 1. Nicen. tom. 1. fol. 403.*
[c] *Alcuinus lib. de offic. diuin.*
[d] *Florilegus fol. 104.*
[e] *Magdeburg. Cent. 4. col 617.*
[f] *De Missa lib. 2. cap. 16.*
[g] *Eccl. Iust. polit. lib. 5 § 42.*

Venite exultemus Domino.

IT is euident, not onely by [h] Church history, but also by the Scripture, that *Psalmes* haue alwaies taken vp a great roome in diuine seruice. [i] *Mat. 26. 30. 1 Cor. 14. 26. When you come together, as euery one of you hath a Psalme.*

Let not any then wonder at our often *Psalmody* both after, and before the word expounded, and read: and sometime interlaced betweene both. A custome continued in all other reformed Churches of *Scotland, France, Flanders, &c.*

Aboue all other Psalmes, [k] our Church hath fitly chosen this, as a whetstone to set an edge vpon our deuotions at the very beginning of publike praiers in the Temple: teaching plainly for what matter, and after what manner, it behoueth vs to serue God in his Sanctuarie. For it consists of two parts:

1. An

[h] *August. lib. 10 confess. cap. 33. & proœm. in Psal 118. Tertullian. lib. de Velandis virginib. cap 7.*
[i] *Scaliger de emendat. temp. lib. 6. pag. 273. edit. 1593.*
[k] Master *Deering* Lect. 15. vpon the Epistle to the Hebrewes.

1. An exhortation to praiſe God, in the 1. 2. 6. verſes,

2. An allegation of cauſes why we ſhould doe this, and they be taken either from his
- Mercies, { In generall, for creating and ruling the whole world: 3. 4. 5.
- Mercies, { In particular, for electing his Church. 7
- Iudgements, in the { 8. 9. 10. 11. ſetting before their eyes a fearefull example and that in their owne fathers, for omitting this excellent dutie.

In the firſt part two points are remarkable:
- Who muſt praiſe; *Let vs ſing, let vs come, let vs worſhip.*
- How { Where, *Before his preſence.* / Whereto, *Sing to the Lord.* / Wherewith, with *our voyce.*

Let vs ſing: with our heart, *heartily*: with hands and knees, *O come let vs worſhip and fall downe and kneele before the Lord our maker.*

[l] For he made this Pſalme. Heb. 4. 7.

For the firſt: [l] *Dauid* is not content alone to praiſe God; but exciteth all other about him to doe the ſame: *O come let vs ſing.*

Now *Dauid* may be conſidered as a
- Priuate man.
- Publike perſon, { Prince. / Prophet.

Here then is a threefold patterne in one: An example for Maſters to ſtir vp their familie: an example for Preachers to exhort their people; an example for Princes to prouoke their Subiects vnto the publike worſhip of the Lord. It becommeth great men, eſpecially to be good men: as being [m] *vnprinted ſtatutes*, and [n] *ſpeaking lawes* vnto the reſt. This affection was in [o] *Abraham*, [p] *Paul*, [q] *Ioſua*, and ought to be in all, [r] *exhorting one another while it is called to day.*

[m] *Greg. Nazian.*
[n] *Ariſt.*
[o] Gen. 18. 19.
[p] 1 Cor. 9. 22.
[q] Ioſua 24. 15.
[r] Heb 3. 13.

You hold it a good rule in worldly buſineſſe, not to ſay to your ſeruants, Come ye, goe ye, ariſe ye: but, let vs come, let vs goe, let vs ariſe. Now ſhall the children of this world be wiſer in their generation, then the children of light? Doe we commend this courſe in mundane affaires, and neglect it in religious offices? Aſſuredly, if our zeale were ſo great to religion, as our lone is towards the world; Maſters would not come to Church (as many doe) without their Seruants, and Seruants without their Maſters; Parents without their Children, and Children without their Parents; Husbands without their Wiues, and Wiues without their Husbands: but, all of vs would call one to another, as [s] *Eſay* prophecied; *O come let vs goe vp to the mountaine of the Lord, to the houſe of the God of Iacob, he will teach vs his wayes, and we will walke in his paths.* And as *Dauid* here practiſed, *O come let vs ſing to the Lord, let vs heartily reioyce in the ſtrength of our ſaluation.*

[s] Eſay 2. 3.

Where.
[t] Pſal. 139. 7.

How] Firſt where; before the Lord, *before his preſence*, verſ. 2. 6. God is euery where; [t] *Whither ſhall I go from thy ſpirit? or whither ſhall I goe from thy preſence?*

[u] Matth 6. 9.

True: *God is a circle, whoſe Center is no where, Circumference euery where*: yet is he ſaid in holy Scripture to dwell in [u] heauen, and to be preſent in his Sanctuarie more ſpecially; manifeſting his glory from heauen, his grace in the Church principally. For he ſaid in the [x] Law, *In all places where I ſhall put the remembrance of my name, I will come vnto thee*: and in the [y] Goſpell, *Where two or three are gathered together in my name, there am I in the midſt of them.* Albeit euery day be a Sabbath, and euery place a Sanctuarie for our priuate deuotions, according to the particular exigence of our occaſions; yet God hath allotted certaine times, and certaine places for his publike ſeruice, Leuit. 19. 30. *Ye ſhall ſanctifie my Sabbaths, and reuerence my Sanctuary.*

[x] Exod 20. 24.
[y] Matth. 18. 20.

God is to be worſhipped euer, and euery where. Yet the *ſeuenth of our time*, and the *tenth of our liuing*, muſt more ſpecially be conſecrated to that honor which he requires in the Temple. And therefore [z] *Caluin* is of opinion that *Dauid* vttered this ſpeech vpon the Sabbath: as if he ſhould ſay, Come let vs ſing to the Lord, not in priuate only, but let vs come before his preſence with thankſgiuing.

[z] *Comment. in locum.*

As

As in the 100 Pſalme: *Goe your way into his gates, and into his Courts with praiſe.*

The conſideration of this one point, that God is in euery place by his generall preſence, in this holy place by his eſpeciall preſidence, may teach all men to pray not hypocritically for faſhion, but heartily for conſcience; not onely formally to ſatisfie the law, but alſo ſincerely to certifie our loue to the Lord our maker, giuing vnto [a] *Cæſar the things which appertaine to Cæſar, and vnto God the things which belong to God.* That we may not only praiſe where we ſhould, but, as it followeth in the diuiſion *Whereto*: *Let vs ſing to the Lord, let vs reioyce in the ſtrength of our ſaluation, let vs ſhew our ſelues glad in him.*

Euery one in his merrie mood will ſay; Come let vs ſing, let vs heartily reioyce: But as good neuer a wit as neuer the better. Silence is a ſweeter note then a loud, if a lewd ſonnet. If we will needs reioyce, let vs (ſaith [b] *Paul*) *reioyce in the Lord*: if ſing, ſaith *Dauid, let vs ſing to the Lord.*

Vaine toyes are ſongs ſung to the world, laſciuious ballads are ſongs ſung to the fleſh, Satyricall libels are ſongs ſung to the Deuill; only *Pſalmes and Hymnes, and ſpirituall ſongs are* [c] *melody for the Lord. Pie debes Domino exultare ſi vis ſecurus mundo inſultare*, ſaith [d] *Auguſtine* vpon this text: we may not exalt but inſult ouer the world; the fleſh, the deuill; our exaltations and exultations are due to God only.

[a] Mat. 22. 21. *Si Cæſar in Nummo quærit imaginem ſuam, Deus non quærit in homine imaginem ſuam? Auguſtin. enar. huius Pſalmi.* Whereto.

[b] Philip. 4 4.

[c] Coloſſ 3. 16.

[d] *Tom. 8. fol.* 730.

Venite exultemus Domino.

LEt vs worſhip and fall downe, and kneele before the Lord our maker: not before a Crucifix, not before a rotten Image, not before a faire picture of a foule Saint: theſe are not *our makers*, we made them, they made not vs. Our God, vnto whom we muſt ſing, in whom we muſt reioyce, before whom we muſt worſhip, *is a great King aboue all gods*: he is no god of lead, no god of bread, no brazen god, no wooden god; we muſt not fall downe and worſhip our *Ladie*, but our *Lord*; not any *Martyr*, but our *Maker*; not any *Saint*, but our Sauiour: *O come let vs ſing vnto the Lord, let vs heartily reioyce in the ſtrength of our ſaluation.*

Wherewith: with voice, *Let vs ſing*; with ſoule, *let vs heartily reioyce*; with hands and knees, *let vs fall downe and kneele*, with all that is within vs, with all that is without vs; he that made all muſt be worſhipped with all, eſpecially when we come before his preſence.

Wherewith.

Comely geſtures in the Church.

Here let vs make a ſtand, and behold *the wiſe choice of the Church*, aſſigning this place to this Pſalme, which exciteth vs to come to the Temple quietly and ioyntly, *Come let vs ſing*; and when we are come, to demeane our ſelues in this holy place *cheerefully, heartily, reuerently.* I would faine know of thoſe who deſpiſe our Canons, as not agreeable to the Canon of holy Bible, whether their vnmannerly ſitting in the time of diuine ſeruice be this *kneeling*; whether their ſtanding be this *falling downe*; whether they giue God their heart, when as they will not afford him ſo much as their hat; whether their lowring vpon their brethren, be *ſinging to the Lord*; whether their dutie required here, be to come in, to goe out, to ſtay in the Temple, without any reſpect of perſons, or reuerence to place.

I would ſuch as doe imitate the Turks in [e] habit, would likewiſe follow them in humble comportment while they pray: [f] *Magna cum Ceremonia, & attentione ſacris ſuis interſunt Turcæ: nam ſi vel digito ſcalpant caput, peryſſe ſibi precationis fructum arbitrantur: quid enim ſi cum Baſſis ſermo tibi habendus, ergo multo magis ſi cum Deo.* Thinke of this ye that forget God, he will not be mocked, his truth is eternall, heauen and earth ſhall paſſe, but not one iot of his word ſhall paſſe: if an Angell from heauen, or Deuill on earth, if any priuate ſpirit ſhall deliuer vnto you rules of behauiour in the Church, contrary to this Canon of Gods owne ſpirit, let him be accurſed, *Anathema. Let vs ſing, let vs worſhip, let vs*, who feare God & honour the King, *fall downe & kneele before the Lord our maker.*

[e] *Sum. conſer. pag. 27.*

[f] *Angerius Buſbequius legat. Turcicæ epiſt. 3.*

Thus

Thus much of *Danids* exhortation to praiſe God. The reaſons why we ſhould praiſe, follow. Set downe

Firſt briefly, God is our *Creator*, therefore *let vs worſhip and fall downe and kneele before the Lord our maker*, verſ. 6. He is our *Redeemer*, therefore *let vs ſing vnto the Lord, let vs heartily reioyce in the ſtrength of our ſaluation*, verſe 1.

Secondly, more at large from his { Mercies in generall, verſe 3,4,5. / Iudgements.

For the Lord is a great God:] Moſt mighty, almighty, able to doe whatſoeuer he will, and more then he will too. *See the Creed.*

In himſelfe ſo great, that the heauen of heauens cannot containe him, much leſſe any barren braine inwombe him: and therefore *Danid* here being not able to ſet downe the leaſt peece of his greatneſſe in the *poſitiue* degree, comes to the *comparatiue*, ſhewing what he is in compariſon of other: *A great king aboue all Gods.* As being more excellent and mightie then any thing, or all things that haue the name of God.

Whether they be Gods in { Title, { [g] Angels in heauen. / [h] Princes on earth. } / Opinion, { As [i] gold is the couetous mans god, [k] belly-cheere the Epicures god, an [l] Idoll the ſuperſtitious mans god.

Now the Lord is the King of all gods in title, for he made them: of all gods in opinion, for he can deſtroy them. [m] Angels are his meſſengers, and [n] Princes his miniſters, all [o] power is of the Lord. The manner of getting kingdomes is not alwaies of God, becauſe it is ſometime by wicked meanes; yet the power it ſelfe is euer from God, and therefore ſtiled in [p] Scripture, the *God of gods*, as the [q] Wiſe man ſaith, *higher then the higheſt*: for religion and reaſon tell vs, that of all creatures in heauen an *Angell* is the greateſt, of all things on earth, an [r] *Emperor* is the greateſt: but the Lord (as you ſee) is greater then the greateſt as being abſolute Creator of the one, and maker of the other: [s] *Quantus Deus eſt qui Deos facit!* How great a God is he that makes gods, yea and marres them too at his pleaſure! ſurely this is *a great God, and a great king aboue all gods.* And therefore in what eſtate ſoeuer thou be, poſſeſſe thy ſoule with patience, reioyce in God, be ſtrong in the Lord, and in the power of his might, feare no man, no deuill, no other God, he that is greater then all theſe ſhall be thy defence; he will performe whatſoeuer in his word he did promiſe concerning this life & the next.

In his hand are all the corners of the earth] A reaſon to proue that God is a great King aboue all gods: he is a great God, becauſe a King of gods: and he is a King of gods, becauſe *in his hand are all the corners of the world*, ſubiect to his power and prouidence.

The moſt mighty Monarch on earth is king as it were but of a mole-hill, a Lord of ſome one angle: but in gods *hand are all the corners of the earth, and the ſtrength of the hils*. i. of moſt puiſſant potentates, in compariſon of whom all other are low valleyes; ſay the ſtrength and height of the hils are his.

Antichriſt doth extoll himſelfe [t] *aboue all that is called God*, and the *Pope* doth make himſelfe *Lord of Lords*, vſurping *the* [u] *whole world for his Dioceſſe*: yea he hath a triple kingdome, according to his triple crowne; *Supernall*, extended to heauen, in canonizing Saints; *Infernall*, extended to hell, in freeing ſoules out of Purgatorie; *Terreſtriall*, extended ouer the whole earth, as being vniuerſall Biſhop of the Catholike Church. But alas, vaine man, he is but *a Fox in an hole*, many corners of the earth are not his; *England* (God be praiſed) is not his, *Scotland*, *Holland*, *Denmarke* not his, a great part of *France*, the greateſt part of *Germanie*, none of his, many thouſands in *Portugall*, *Italie*, *Spaine*, none of his; the great *Cham*, the *Perſian*, the *Turke*, the leaſt whereof is greater than himſelfe, none of his. And albeit all the Kings of the earth ſhould bee drunken with his abomination, yet ſhould he be Paſtor vniuerſall of the Church, but as the deuill is [x] prince of the world; not by his owne might, but by others weakneſſe,

[b] *Elohim.* Pſal 8.5.
[h] Pſal 82.6.
[i] Coloſſ 3.5.
[k] Philip 2.19.
[l] Pſal.96.5.
[m] Heb.1.14.
[n] Prou 8.15.
[o] Rom 13.1.
[p] Pſal.50.1.
[q] Eccleſiaſt.5.7
[r] *Tertullian ad Scapulam*: *Omnibus maior dum ſolo Deo minor.*
[s] *Auguſtin in locum.*
[t] 2 Theſſ.2.4.
[u] *Harding confut of Iewels Apoleg. part.2. cap.3.*
[x] Iohn 12.32.

weakneſſe, as [y] *S. Paul* ſaid, *He is our maſter to whom we giue our ſelues as ſeruants to obey.*

So likewiſe the gods of the ſuperſtitious Heathen haue not all the corners of the world: for, as themſelues ingenuouſly confeſſe, ſome were gods of the water only, ſome of the winde, ſome of corne, ſome of fruit, [z] *Nec omnia commemoro, quia me piget quod illos non pudet.* As Heretikes haue *ſo many Creeds, as heads*: ſo the Gentiles (as [a] *Prudentius* obſerued) had ſo many things for their god, as there were things that were good.

Quicquid humus, pelagus, cœlum, mirabile gignunt:
Id duxêre Deos, colles, freta, flumina, flammas.

So that their god is not as our God, [b] *euen our enemies being Iudges.* Other hold ſome parcels of the earth vnder him, and ſome lay claime to the whole by vſurpation. But all the corners of the world are his by right of creation, as it followeth in the next verſe.

The Sea is his, for he made it] An argument demonſtratiue, to ſhew that all the world is ſubiect to his power: and therefore in the Creed, after *Almightie*, followeth inſtantly, *Maker of heauen and earth.*

If any ſhall demand why *Dauid* nameth here firſt and principally the *Sea*, before all other creatures: anſwer may be giuen out of [c] *Plinie*; *God, who is wonderfull in all things, is moſt wonderfully wonderfull in the Sea.*

Whether we conſider (as [d] *Dauid* elſewhere) the
1. Situation of it.
2. Motion.
3. Innumerable creatures in it.
4. Wonderfull Art of ſayling on it.

Yet God in the beginning [e] made this vnruly foaming fuming beaſt, and euer ſince ruled it at his becke: for *he* [f] *ſtilleth the raging of the Sea, and the noyſe of his waues*; [g] *he ſhutteth vp this barking* curre in the *channell*, as in a kennell; *he layeth vp the deepe, as in a* [h] *treaſure houſe*, ſaying to the waters, [i] *Hitherto ſhalt thou come, but no further, and here ſhall it ſtay thy proud waues.*

Hitherto concerning the greatneſſe, and goodneſſe of God in generall. Now *Dauid* in the ſeuenth verſe proceeds, intimating that the Lord of all in common, is our God in ſpeciall. *He is the Lord our God*, as being *the people of his paſture, and the ſheepe of his hands*: that is, himſelfe doth feed and fauour the Church in a more particular ſort, committing this charge to none other. See Preface of the *Decalogue.*

The laſt reaſon is from iudgement; for God vſeth all meanes to winne men vnto him. The ſumme whereof is, that we muſt not harden our hearts, and obſtinately ſettle our ſelues in ſinne, as our forefathers in the wilderneſſe: but rather heare the voyce of the Lord ſpeaking vnto vs out of his Word all the day long, the whole time of our life generally, but on the Sabbath day more ſpecially, *leaſt in his anger he ſweare that we ſhall not enter into his reſt.* Read this hiſtorie, Numb. 14. Exod. 17. for, as [k] *Paul* doth teach, *theſe things are written for our enſample, vpon whom the ends of the world are come. Lege hiſtoriam, ne fias, hiſtoria.* The iudgements of God are like thunder-claps, *pœna ad vnum, terror ad omnes.* As in a Common-weale, places of execution are publike, *ad terrorem populi.* becauſe (as *Plato* ſaid) *Nemo prudens punit quia peccatum eſt, ſed ne peccetur.* And another ancient Philoſopher to the ſame purpoſe: *Maleſici non pereunt vt pereant, ſed vt pereundo alios deterreant.* That the [l] State which had no benefit by their life, ſhould make vſe of their death. In like manner, Almightie God in this huge Theater of the world, doth make ſome ſpectacles vnto other, all of vs being either actors, or ſpectators: and ſo by conſequence muſt take example by other, or elſe make example to other. See *Epiſt. Dom 9. poſt. Trinit.*

[y] Rom. 6. 16.
[z] *Auguſt. de Ciuit. lib 4. cap. 8.*
[a] *Lib 1. aduerſus Symachum.*
[b] Deut. 32. 31.
[c] *Lib 32. nat. hiſt. in proœm. Ipſa ſe natura vincit numeroſis modis.*
[d] Pſal. 104.
[e] Gen 1. 9.
[f] Pſal. 65 7.
[g] Iob 38. 8.
[h] Pſal. 33. 7.
[i] Iob 38. 11.
[k] 1 Cor. 10. 11.
[l] *Seneca lib. 1. de Ira cap. 6.*

Te

Te Deum.

THat Hymnes accurately framed by deuout men according to the word, may be ſung in the Church with the Pſalmes of *Dauid*, and other ſpirituall ſongs taken out of the word, we can alleage precept, and example: Precept, Coloſſians 3.16. *Admoniſh your ſelues in Pſalmes and Hymnes, &c.* [m] *Marlorat* doth conſtrue this of ſinging in the Church: and *Haymo*, that Hymnes were godly ſongs, inuented by the Chriſtians of that age. For Gods holy Church hath vſed this cuſtome from the [n] Primitiue times, euen vnto this preſent day.

Concerning *Te Deum* in particular; it is approued by [o] *Luther*, and held by our [p] *Martyrs* a good Creed: (as it is thought generally) compoſed by thoſe two great lights of the Church, *Ambroſe* [q] who was the moſt reſolute Biſhop, and *Auguſtine* [r] who was the moſt iudicious Doctor of all the Fathers.

It is reported by *Dacius*, a reuerend Biſhop of *Millane*, that in his time, who liued vnder [s] *Iuſtinian* [t] *anno* 538. this Hymne was receiued and vſed in the Church: which argueth it of greater antiquity, then *vpſtart Poperie*. The *Noueliſt* (as [u] *Auguſtine* writes of *Fauſtus* the *Manichee*) *Vel non intelligendo reprehendit, vel reprehendendo non intelligit.* Either too much paſſion, or elſe too little knowledge.

[m] *In loc. & Caluin. Inſtit. lib. 3. cap. 20 § 32.*
[n] *Euſebius hiſt. lib. 2. cap 7 Dionyſius de diuin. nom. c 4. Concilium Toletan 4. can 12.*
[o] *Bellar de bonis operibus in particular lib. 1. cap. 12. & 14.*
[p] *Fox Martyr. fol. 799.*
[q] *Vigner* anſw. to *Baronius pag.* 17.
[r] *Perk.* Treat. Conſcience, c. 2
[s] *Greg lib. 3. Dialog. cap 4. Magdeburg. Cent. 6 col. 702.*
[t] *Baron tom. 7. fol. 294.*
[u] *Con Fauſtum lib. 22. cap 34.*
[x] Of the Church-Bible.
[y] *Cyp ſerm. de lapſis & orat. Dom Auguſt. de Ciuit. lib. 11 cap 9. & de natura boni. cap 16. Chryſoſt. hom. 4. ad pop.*

Benedicite omnia opera.

THis *Canticle* is a *rapſodie* gathered here and there from diuers Pſalmes of *Dauid*, as the [x] marginall notes indigitate: cited often by the learned and ancient [y] Fathers, and not cenſured for it by the *Lutheran Hiſtoriographers. Cent. 5. colum. 219.*

Imprinted at *Midleburgh* with the *Dauidicall* Pſalmes in Engliſh meeter: an honour denied vnto the *Church-Pſalter* in proſe. In a word, I find this Hymne leſſe martyred then the reſt, and therefore dimiſſe it, as *Chriſt* did the woman, Iohn 8. *Where be thine accuſers? Hath no man condemned thee? no more doe I: goe thy way.*

Benedictus. Luke 1. 68.

THe *Benedictus*, *Magnificat*, and *Nunc dimittis*, are ſaid in the Church daily, whereas other Pſalmes of *Dauid*, *Aſaph*, *Moſes*, are read but monethly. The reaſons hereof are manifeſt, and manifold, I will only name two.

[z] *Hooker Eccleſiaſt. polit. lib 5. §. 40.*

Firſt, theſe moſt excellent Hymnes (as [z] gratulations wherewith our Lord and Sauiour was ioyfully receiued at his entrance into the world) concerne vs ſo much more then the Pſalmes of *Dauid*, as the Goſpell more then the Law, and the new Teſtament more then the old. For the one are but prophecies of Chriſt to come, whereas the other are plaine diſcoueries of Chriſt already preſent.

Secondly, theſe ſongs are proper only to *Chriſtianity*, whereas other Pſalmes are common to the *Iewes*, as well as to the *Chriſtians*, wherewith they praiſe God in their *Synagogue*, ſo well as we praiſe God in our Church. A Iew will ſing with *Aſaph* and *Dauid*, that the *Meſſias* of the world ſhall come, but he cannot, he will not acknowledge with *Zacharias* and *Simeon* that he is come. So that the *Noueliſt* herein miſliking the Churches cuſtome, doth ſeeme to play the Iew; which I rather aſcribe to the lightneſſe of his folly, then to the waight of his malice. *Sententiam Eccleſiæ non intelligit,* [a] *ſed amat ſuam, non quia vera eſt, ſed quia ſua eſt,*

[a] *Auguſt. confeſſ. lib. 12. cap. 25.*

It is *fitly placed after the ſecond Leſſon*, as an Hymne of praiſe to magnifie God for the comfort we receiue by the ſweet tidings of the Goſpell; *Bleſſed be the Lord God of Iſrael, for viſiting and redeeming his people.*

It

It hath two principall parts: { 1. Concerning *Christ and his kingdome.* 2. Touching *Iohn the Baptist and his office,* verse 76. &c.

It is very remarkable, that *Zacharias* who was dumbe, vers. 20. doth now not onely speake, but also prophecie. He was made speechlesse, because he was faithlesse: but now beleeuing, his lips are opened, and his mouth doth shew forth Gods praise: saying, *Blessed be the Lord.*

Let no man in his affliction despaire: for (as [b] *Ambrose* notes) if we change our manners, Almightie God will alter his minde. *Nec solum ablata restituit, sed etiam insperata concedit:* He will not only restore that which was taken away, but also giue more than we can expect. [c] So he blessed the last dayes of *Iob* more than the first: for whereas [d] he had but 7000 sheepe, 3000 camels, 500 yoke of oxen, and 500 shee-asses: afterward the Lord gaue him 14000 sheepe, 6000 camels, 1000 yoke of oxen, and 1000 asses. In the second of *Ioel*; *If you will turne to me* (saith the Lord) *with all your heart, with fasting, weeping, and mourning, I will render vnto you the yeeres which the Grashopper hath eaten, the Canker worme, and the Caterpiller. And moreouer, I will powre out my Spirit vpon all flesh, and your sonnes and your daughters shall prophecie. &c.* In the 9. of *Matthew*, when Christ saw the faith of the palsie man, he did not only cure the sores of his bodie, but also the sinnes of his soule; *Sonne, be of good cheere, thy sinnes are forgiuen thee.*

In the first part two points are to be considered especially: { 1. Who to be blessed; *The Lord God of Israel.* 2. Why; first for promising, then for performing redemption vnto the world.

Blessed] That is, praised, as *Psal.* 18.47. *Matth.* 21.39. So that *Zacharias* here remembring a great benefit, begins his Hymne with thankes, *Benedictus Dominus.* Hereby signifying, that it is our first and chiefe dutie to be thankfull, to blesse God, who doth so wonderfully blesse vs in all the changes and chances of this mortall life, to say with [e] *Iob, The Lord giueth, and the Lord taketh, blessed be the name of the Lord.* God be praised, and the Lord be blessed, is the language of Canaan: whereas vnthankfulnesse is the Deuils text, and the blasphemies of wicked men are commentaries vpon it.

The Lord] For, as [f] *Aristotle* said; *Praise is only vertues due*: but none is good, [g] except God. Other are to be praised in him, so farre forth as they haue receiued any gift or good from him, only the Lord is worthy to be praised in and for himselfe.

God of Israel] So called in [h] two respects: first, in regard of his loue towards them, as being *his peculiar inclosure out of the Commons of the whole world*, Deut. 7.6. Psalm. 76. Esay 5.

Secondly, in regard of their seruice to him, he [i] is God of other, will they nill they. Psal 99 1. The Lord is King, be the people neuer so impatient; he sitteth betweene the Cherubins, be the earth neuer so vnquiet: but Israel willingly submitted her selfe to serue him cheerefully with all her heart. The deuill is prince of the world, because the wicked of the world be ready to giue place to his suggestions: but the Lord is God of *Israel*; that is, of all good men, because they resist Satan, and yeeld to his gouernment, desiring daily that his kingdome may come, and his will be done in earth as it is in heauen.

He doth vse this title, [k] rather than another, in generall, to describe the true God, and to distinguish him from the gods of the Gentiles, who were not gods, but [l] Idols: that is, deuils (as [m] *Euthymius* obserues.) In particular, this title did best fit his occasion, because Christ the Redeemer of the world, was promised vnto the [n] *Iewes, Abraham and his seed for euer*: and therefore *blessed be the Lord God of Israel.*

Why? First for promising: then for performing.

The promises of God touching the *Messias*, are [o] twofold.

1. Made by himselfe, to *Adam, Abraham, Isaac*, vers. 72, 73.

[b] *Lib. 2. in Luc. cap. de prophetatione Zacharie.*

[c] Iob 42.12.

[d] Iob 1.3.

[e] Iob 1.21.

[f] *Lib. 1. Ethic. cap 12.*

[g] Mark 10.18.

[h] *Beauxamis in loc.*

[i] *Euthymius.*

[k] *Maldonat. in locum.*

[l] Psal 96.5.

[m] *In Psalmum Prædic.*

[n] Rom 9.4.5.

[o] *Iansenius concord cap. 5.*

2. Made by his ſeruants: *As he ſpake by the mouth of his holy Prophets, which haue beene ſince the world began*, verſ. 70.

He ſpake] The Prophet is but the voyce: God himſelfe is the ſpeaker, as *Iohn Baptiſt* ſaid; *I am the* [p] *voyce of him that cryeth in the wilderneſſe.*

By the mouth] In the ſingular number; for [q] albeit they were many, yet they ſpake but one thing, from one ſpirit, as it were with one mouth.

Which haue beene ſince the world began] For [r] all the Prophets haue foretold of theſe dayes. [s] In the transfiguration, *Moſes* and *Elias* are ſaid to talke with Chriſt: ſignifying hereby, (ſaith [t] *Origen*) that the Law and the Prophets, and the Goſpell agree all in one. And therefore *Peter* was vnwiſe to make three Tabernacles for one.

Holy Prophets: holy by { Place, [u] ſeparated from the prophane vulgar, and conſecrated to this high calling. Grace, for being hallowed and elected to this office, they ſpake by the [x] Holy Ghoſt: endued alſo with gifts of ſanctification; in ſo much that Prophets, and holy men, heretofore were *voces conuertibiles*, as it is [y] obſerued out of the old Teſtament, Gen. 20. 7. and new, Luk. 7. 16. Ioh. 9. 17.

This may teach the Prophets in our time to be *walking Sermons, Epiſtles and holy Goſpels* in all their cariage toward the people. *Prædicat viua voce, qui prædicat vita, & voce.* He doth preach moſt, that doth liue beſt.

As it is ſaid of *Iohn* the Baptiſt, [z] *Cùm miraculum nullum fecerit, perpetuum fuit ipſe miraculum*: So a good man doth alway preach, though he neuer comes in Pulpit. Whereas ſuch a Miniſter, as is no where a Miniſter but in the Church, is like [a] *Achitophel*, who ſet his houſe in order, and then hanged himſelfe. The word preached is as *Aarons* rod; if in the Preachers hand, it is comely: but if he caſt it from him, it will happily proue a Serpent. That which God hath ioyned together, let no man put aſunder, *Holineſſe*, and *Prophecie. O Lord indue thy Miniſters with righteouſneſſe, that thy choſen people may be ioyfull.*

As God is mercifull in making, ſo faithfull in keeping his promiſe: *for he viſited and redeemed his people.*

Viſited] In the better part, for viſitation in mercy, not in iudgement, as Pſal. 8. 4. Gen. 21. 1.

If Chriſt did viſit vs in our perſon, let vs viſit him in [b] his members. All of vs are his [c] ſtewards, and the good things he hath lent vs are not our owne, but his; either the goods of the Church, and ſo we may not make them Impropriations: or elſe the goods of the Common-wealth, and we may not incloſe them. He is the beſt ſubiect that is higheſt in the Subſidie booke; ſo the beſt Chriſtian that is moſt forward *in ſubſidys*, in helping his brethren with ſuch gifts as God hath beſtowed vpon him.

[d] *The whole world* (ſaith [d] *S. Iohn*) *lieth in wickedneſſe*, ſicke, very ſicke vnto [e] death. All wickedneſſe is weakneſſe, euery ſinne is a ſore; Couetouſneſſe an inſatiable dropſie; Pride a ſwelling tympanie; Laſineſſe the Gentlemans gout: Chriſt therefore the [f] great Phyſitian of the world, came to viſit vs in this extremitie: we did not ſend for him, he came of his owne loue to ſeeke and ſaue that which was loſt. It is a great kindneſſe for one neighbour *to viſit* another in ſickneſſe, but a greater kindneſſe to watch and pray with the comfortleſſe: yet the greateſt kindneſſe of all is to helpe and heale him. Euen ſo, and much more than ſo Chriſt loued the world; he came not onely to ſee it, but to ſaue [g] it; not onely to liue among men, but alſo to die for men: as *to viſit*, ſo *to redeeme.* The Lord did endure the croſſe, that the ſeruant might enioy the crowne: the Captaine deſcended into hell, that the ſouldier might aſcend into heauen: the Phyſitian did die, that the Patient might liue. [h] *Bernard* pithily: *Triplici morbo laborabat genus humanum, principio, medio, fine: id eſt, natiuitate, vita & morte. Venit Chriſtus, & contra triplicem hunc morbum, attulit triplex remedium. Natus eſt, vixit, mortuus*

[p] Ioh. 1. 23.
[q] *Gorran. & Beauxamis in loc.*
[r] Acts 3. 24.
[s] Matth. 17. 3.
[t] *Hom. 6. in cap. 8. Leuit.*
[u] *Caluin in loc.*
[x] 2 Pet. 1. 21.
[y] *Cyrillus & Maldonat. in Ioan. 9.*
[z] *Maldonat in cap. 11. Matth.*
[a] 2 Sam. 17. 23.
[b] Matt. 25. 36.
[c] Luke 16. 1.
[d] 1 *Epiſt.* 5. 19
[e] Rom. 6. 13.
[f] *Gorran. in loc. ex Auguſtino.*
[g] 1 Tim. 1. 15.
[h] *Liber. de Sententijs.*

mortuus est: eius natiuitas purgauit nostram, mors eius destruxit nostram, vita eius instruxit nostram. As [i] *S. Paul* in two words; *He died for our sinnes, and rose againe for our iustification:* that is, (saith [k] *Aquinas*) he died to remoue from vs all that which was euill, and rose againe to giue vs all that which was good. All is infolded in the word *Redeeme*, the which (as Interpreters obserue generally) doth imply that we are deliuered *from the hands of all our enemies*, and they bee principally foure:

The { World. Flesh. Deuill. [l] Death. }

Christ ouercame the world on earth, the flesh on the Crosse, the deuill in hell, death in the graue; now being the Churches head, and husband, he tooke her dowrie, which was sinne (for shee had nothing else of her owne) and indowed her with all his goods. [m] *I am my welbeloueds, and my welbeloued is mine.* So that Christ was borne for vs, and liued for vs, and died for vs, and rose againe for vs: and therefore though the deuill cry, *ego decipiam*; the world cry, *ego deficiam*; the flesh cry, *ego inficiam*; death cry, *ego interficiam*: it makes no matter in that Christ cryeth, [n] *ego reficiam*, I will ease you, I will comfort you, I will visit and redeeme you. See Gospell on Whitsunday.

His people] The *Iewes*, as sent to them [o] first, and principally, whom hee did visit in his owne person, whereas all other Dioceses of the world were visited by Commissaries: I say first, for afterward all people were his people: *Visitauit omnes gentes, quoniam omnes egentes. In him we are all one, there is neither Iew nor Grecian, neither bond nor free, neither male nor female*, Gal. 3. 28.

[p] *Augustine* sweetly; *The beleeuing Gentiles are more Israel, than Israel it selfe*; for the *Iewes* are the children of *Abraham* according to the flesh only, but we are the children of *Abraham* after the spirit: *they be the* [q] *sonnes of Abraham*, who *doe the workes of Abraham.* But what was *Abrahams* chiefe worke? The [r] Scripture tells vs, *Abraham beleeued* and *it was imputed vnto him for righteousnesse.* So that as [s] *Paul* concludes, all beleeuers are true Israelites, *Abrahams seed and heyres by promise.* See *Nunc dimittis.*

But shall we now sinne because grace doth abound? God forbid. *He hath deliuered vs from the hands of all our enemies, that we might serue him without feare, in holinesse and righteousnesse all the daies of our life.* [t] *Sine timore inimici, non sine timore Domini* Behauing our selues in this present [u] world religiously towards God, righteously towards our neighbour, soberly towards our selues.

Examine these fiue circumstances exactly:

1. Who did redeeme; *The Lord God of Israel,* [x] *factor terræ, factus in terra*, yea *fractus in terra.*
2. Whom *Such as sate in darknesse and in the shadow of death.* His [y] *enemies,* [z] *aliants from his Commonwealth*, and open traytors to his kingdome.
3. From what: *From the hands of all our enemies.*
4. With what: With his owne [a] precious blood, the least drop whereof had beene *meriti infiniti*, yet his death only, was *meriti definiti.*
5. For what: [b] *That being deliuered from sinne, we should liue in righteousnesse.*

Consider these points, and thinke not this Hymne too much vsed in our *Liturgie*: but sing with *Zacharias* daily, *Benedictus Dominus*: and say with [c] *Dauid, Quid retribuam Domino pro omnibus quæ tribuit mihi?* [d] *Primò nihil eram, & fecit me: perieram, quæsiuit me: quærens inuenit me, captiuum redemit me, emptum liberauit me, de seruo fratrem fecit me.* We owe our soules, our selues to God for creating vs, more than our selues for redeming vs.

Concerning *Iohn Baptist*, and his office, which is the second generall part of this excellent song; see the Gospell *Dom.* 3 & 4. *Aduent.*

[i] Rom. 4. 25.
[k] *Sum. 3 part. quæst. 53. art. 1.*
[l] 1 Cor. 16. 26.
[m] Cant 6. 2.
[n] Matth. 11. 28
[o] Matth. 15. 24 Acts 13. 46.
[p] *In* Psal. 148.
[q] Ioh 8. 39.
[r] Gen. 15. 6.
[s] Galat 3. 29.
[t] *Gorran. in loc.*
[u] Tit. 2. 12.
[x] *August ser. 27. de temp.*
[y] Rom. 5. 10.
[z] Ephes 2. 12.
[a] 1 Pet. 1. 19.
[b] 1 Pet. 24.
[c] Psal. 116. 11.
[d] *August serm. 151. de temp.*

Iubilate Deo. PSAL. 100.

THe Church doth adioyne this Pſalme to the *Benedictus*, as a *paralell*: and that not vnfitly, for as the one, ſo the other, is a thankſgiuing vnto God, inforced with the ſame reaſons and arguments: in ſo much as *Zacharias* is nothing elſe but an expounder of *Dauid*, o. *Moſes*. As [c] *Auguſtine* wittily, *The new Teſtament lieth hidden in the old, and the old is vnclaſped in the new.*

[f] *Lex antiqua nouam firmat, veterem noua complet:*
In veteri ſpes eſt, in nouitate fides.

O be ioyfull in the Lord, (ſaith the Prophet) *Bleſſed be the Lord God of Iſrael*, (ſaith our Euangeliſt) Why? *becauſe the Lord hath made vs, and not we our ſelues, we are his people and the ſheepe of his paſture.* That is, he hath viſited and redeemed his people. For [g] *Auguſtine*, *Hierome*, *Caluin*, *Turrecrematenſis*, other old and new Writers interpret this of our *Regeneration*, rather than of our *Creation*. According to that of [h] *S. Paul*, *We are his workmanſhip, created in Chriſt Ieſus vnto good workes, &c.*

The Lord is gratious, his mercy is euerlaſting] That is, he promiſed euermore by the mouth of all his holy Prophets ſince the world began, that we ſhould bee ſaued from our enemies, and from the hands of all that hate vs.

His truth endureth from generation to generation] That is, he did in due time performe the mercy promiſed to our forefathers, he remembred his holy couenant, and kept that oath which he ſwore to our father *Abraham*, and his ſeed for euer.

To what end? *That we might ſerue God with gladneſſe*, as *Dauid* in his text: that is, ſerue him all the dayes, of our life without feare, as *Zacharias* in his gloſſe.

God [i] inſinuated himſelfe to the *Iewes*, as a Lord, *Exod.* 20. 2. but to the *Chriſtians*, as a father, *Matth.* 6. 9. And therefore ſeeing we are tranſlated from the [k] bondage of ſeruants, vnto the libertie of ſonnes; [l] hauing in ſtead of the Law, which was exceeding [m] grieuous, a burthen which is [n] light, and a yoke which is eaſie, *Let vs ſerue the Lord with gladneſſe, and come before his preſence with a ſong: Non in amaritudine murmurationis, ſed in iocunditate dilectionis*, as *Auguſtine* vpon the place.

The whole Pſalme doth afford many profitable doctrines and vſes: in that the Prophet doth double and treble his exhortation: *O be ioyfull in the Lord, ſerue him with gladneſſe, with a ſong, Goe into his gates with thanksgiuing, into his courts with praiſe, be thankefull, ſpeake good of his name*; he doth inſinuate our ſloth and dulneſſe in that behalfe: and therefore it behoueth all men, eſpecially teachers of men, in ſeaſon and out of ſeaſon to preſſe this dutie.

It teacheth all people to praiſe God with a good heart cheerefully, verſe 1.

Not in priuate only, but in the publike aſſembly alſo for publike benefits receiued of the Lord, verſe 3.

Our bodily generation, and ghoſtly regeneration, are not of our ſelues, but onely from God, verſe 2. See *Epiſt. Dom. poſt Paſc.*

Who is alway the ſame in his truth and goodneſſe towards vs: albeit we be variable in our loues and promiſes one to another, verſ. 4. See *Nunc dimittis.*

[c] *Queſt. 73. ſuper Exod.*

[f] *Paulinus in 1. Lauit vit Magdeburg cent. 5. col. 90.*

[g] *In locum.*

[h] Epheſ. 2. 10.

[i] *Auguſt. lib. 2. de ſerm. Dom. in mont. tom 4. fol 812.*

[k] *Galat. 4. & 5. ap*

[l] *Hierom in loc.*

[m] Acts 15 10

[n] Matth. 10. 30

The Creed.

THis *Apoſtolicall Creed* is pronounced after the *Leſſons*, and the *Nicene* Confeſſion after the *Goſpell* and *Epiſtle*: becauſe *faith* (as [o] *Paul* teacheth) *is by hearing, and hearing by the Word of God.* We muſt firſt heare, then confeſſe: for which cauſe the Church, of [p] *Scotland* alſo doth vſually repeat the *Creed* after the Sermon.

[o] Rom. 10. 17.

[p] *Scot. Liturgie prayers after Sermon.*

I beleeue

I beleeue in God, &c.

Albeit the Creed be not protocanonicall Scripture, yet (as [q] *Ambroſe* ſpeakes) it is *the key of the Scriptures*: and (as [r] *Auguſtine*) *a plaine, ſhort, abſolute ſumme of all holy faith.* [t] Other Confeſſions, as the *Nicene* and *Athanaſian*, are receiued of the Church not as new, but rather as expoſitions of this old. [t] For as the foure Goſpels are indeed but one Goſpell; ſo the three Creeds are in ſubſtance but one Creed. And therefore I thought good in my paſſage thorow the whole Seruice-booke to touch vpon it a little, giuing you rather a briefe reſolution, than a full abſolution thereof.

Obſerue then in it the { Title: *The Creed of the Apoſtles.* / Text: *I beleeue in God, &c.*

In the title note the { Worke: *Creed.* / Authors: *Apoſtles.*

It is called in Engliſh, *Creed*, of the firſt word *Credo*; as the *Pater Noſter* is of the two formoſt words, *Our Father*: in other languages, *Symbolum*; the which hath three ſignifications:

1. A ſhot.
2. A badge.
3. A ring.

A [u] ſhot, becauſe euery particular Apoſtle conferred his particular article to this ſpirituall banquet, at leaſt the whole doth ariſe out of their [x] common writings.

2. A [y] badge, for as a ſouldier is knowne in the field by his colours and coat to what Captaine hee doth belong: ſo the Chriſtian is diſtinguiſhed by this Creed from all vnbeleeuers, and misbeleeuers. In token hereof, by good order of the Church, *we ſtand vp at the Creed*, openly to manifeſt our faith and alleageance to Chriſt Ieſus our Generall.

3. A [z] ring, the [a] mettall whereof is digged out of the rich mines of the Bible, refined with the fire of Gods holy Spirit, and accurately framed by the bleſſed Apoſtles.

It is the *very wedding* ring wherewith the Miniſter in our Baptiſme maried vs vnto Chriſt, when as in the publike Congregation Chriſt for his part ſolemnly proteſted by the mouth of his Miniſter that he would be our God: and we likewiſe vowed for our part, by Godfathers and Godmothers, that we would be his people. The *Creed* then ought to be reſpected as the ſignet on our right hand, and as the mariage Ring on our Loues finger.

Now for the Authors, it is ſaid to be *the Apoſtles*, (as ſome thinke) made by [b] themſelues after they had receiued the Holy Ghoſt, and that before they departed out of Ieruſalem to Preach the Goſpell vnto all Nations: [c] *Anno Chriſti* 44. *Imperatoris Claudij* 2. *Iuly* 15.

[d] Other, that it is the Apoſtles, as being conſonant to their doctrine; theirs for the matter, but not for the manner.

All agree that it is the *Goſpels abridgment*, which Chriſt taught his Apoſtles, the Apoſtles the Church, and the Church hath deliuered vnto vs in all ages: and therefore though it be not the *Scripture of God*, yet it is *the* [e] *word and truth of God*: of greater authoritie than other Eccleſiaſticall traditions, whether they be Confeſſions of particular Churches, or writings of priuate men.

[q] *Serm.* 38.
[r] *Serm.* 115 *de temp. Breuiter complexa regula fidei vt mentem inſtruat, nec oneret memoriam. Idem ſerm.* 119. *de temp.*
[t] *Thom.* 2. 2*æ. quæſt* 1 *art.* 9.
[t] *Bellarm. de Iuſtificat. lib.* 1. *cap.* 9.

[u] *Ruffin. expoſit. Symbol. & Auguſt. ſer.* 115 *&* 181. *de temp.*
[x] *Euſeb. Emiſſen. hom.* 1. *de Symbol.*
[y] *Ruffin. vbi ſupra, & Eraſmus explan. Symb.*
[z] *Plin. nat. hiſt. lib.* 33. *cap.* 1.
[a] *Angelus del Pas præamb. ad Symb. cap.* 4.

[b] *Hieron epiſt. ad Pammachiũ, tom.* 2 *fol.* 173. *& Magdeburg. cent.* 1. *lib.* 2. *col.* 66.
[c] *Baronius annal. tom.* 1 *fol.* 317.
[d] *Anglican. Confeſſ. art* 8 *& Calum. Inſtit lib.* 2. *c.* 16. § 18.
[e] *Perkins expoſit. Symbol.*

The Text.

The text hath two parts: { Articles. / Aſſent: *Amen.*

[f] *Articulus ab artando,* { *Paſſiuè, quia quiddam eſt artatum in ſe.* / *Actiuè, quia alios artat ad credendum.*

In the profeſſion, or whole bodie of articles, two points are remarkable:

[f] *Lexicon. Theolog. Altenſtaig. in verb. Articulus.*

The {Act / Obiect} of faith.

Act: *I beleeue.* Where note the {Perſonality, *I.* / Formality of faith: *Beleeue in.*

Howſoeuer one muſt pray for another, ſaying *Our Father*; yet euery one muſt beleeue for himſelfe, *I beleeue*: Habacuck 2.4. See Goſpell on *S. Thomas day.*

Formality, *Beleeue in.* For (as [g] *Auguſtine* and [h] *Lombard* teach) there is great difference betweene.
- *Credere Deum*, to beleeue there is a God.
- *Credere Deo*, to beleeue God.
- *Credere in Deum*, to beleeue in God.

[g] *Ser.181. de temp.*
[h] *Lib.3. ſent. diſt. 23.*

Multi & mali, many bad men, yea the [i] Deuill himſelfe doth beleeue that there is a God: but a Chriſtian ought to beleeue *in* [k] *God*: that is, [l] *Credendo amare, credendo in eum ire, credendo ei adhærere.* Confeſſing God to be his God, in whom he puts all his truſt and confidence, manifeſting his faith in [m] deeds, as well as in words: according to that of [n] *Irenæus*, *To beleeue, is to doe as God will.*

[i] Iames 2 19.
[k] Iohn 6.29.
[l] *Auguſt. tract. 29. in Iohan. tom.9 fol.167.*
[m] Iam.2.18.
[n] *Lib.4.cap.14.*

The matter or obiect of the Creed concerneth
- God
  - Eſſentially in
    - Name, God.
    - Attributes,
      - *Almighty.*
      - *Maker of heauen and earth.*
  - Perſonally,
    - *Father.*
    - *Sonne.*
    - *Holy Ghoſt.*
- Church.

Concerning the name, [o] *Auguſtine* ſaith it is impoſſible that foure letters and two ſyllables, *Deus*, ſhould containe him, whom the heauen of heauens could not containe, [p] *Dei nomen mirabile nomen, ſuper omne nomen ſed ſine nomine.*

For [q] if all the land were paper, and all the water inke, euery plant a pen, and euery other creature a ready writer: yet they could not ſet downe the leaſt peece of his great greatneſſe. [*] *De Deo cùm dicitur, non poteſt dici.* No man can expreſſe his nature fully: yet he doth vouchſafe to be praiſed in our words, and by our mouthes, or rather indeed by his owne words, and owne ſpirit; for he muſt be called and called vpon, as he hath reuealed himſelfe in Scripture, where hee is knowne by the name [r] *Iehouah*, or *God*: and therefore this name is not properly communicable to any creature, though [s] *analogically* giuen to many.

In God] Not Gods, as the *Nicene Creed*, *in one God.* For God (as [t] *Bernard* ſaid) is *vniſſimus*, the moſt one: [u] *ſi non eſt vnus, non eſt*, either one or none.

[o] *De doctrin. Chriſt. lib.1. cap.6.*
[p] *Dionyſius de diuinis nom. cap.1.*
[q] *Granat. dux peccat cap.1.*
[*] *Hilar de Pat. & Filij vnitate.*
[r] Exod.15.3.
[s] 1 Cor 8.5.
[t] *Lib.5 Conſiderat. ad Eugenium.*
[u] *Tertul. lib.1. aduerſus Marcion. cap.3.*

Attributes: {*Almightie.* / *Maker of* {*Heauen.* / *Earth.*}}

God is able to doe whatſoeuer he will, and [x] more then he will too: more by his abſolute power, then he will by his actuall: Matth.3.9. 26.53.

[x] *Thom.1.part. quæſt.15.art.5.*

He can neither lie, nor die: *Dicitur enim* [y] *omnipotens faciendo quod vult, non patiendo quod non vult.*

[y] *Auguſt. de ciuit. Dei. lib.5. cap.10.*

Creator] His almightineſſe doth proue that he is God, and the creation of the world that he is almightie, Ierem.10.11. Let any make a world (ſaith *Auguſtine*) and he ſhall be God. Angels, men, and deuils can make and vnmake ſome things: but they cannot make them, otherwiſe then of ſome kinde of matter which was before: neither can they vnmake them, but by changing them into ſome other thing which remaineth after. Only God made all things of nothing, and can at his good pleaſure bring them againe to nothing.

[z] *Nothing, but nothing, had this Lord Almighty,*
Whereof, wherewith, whereby, to build this Citie.

[z] *Du Bartas 1 day. 1. weeke fol.8.*

Of heauen and earth.] And all that therein is: Exod.20.11.

[a] Heauen

[a] Heauen is threefold, where
- Soules are, the glorious, or heauen of heauens: 1 King. 18.2.7.
- Fowles are, the airy heauen: Gen.1.30.
- Starres are, the firmament: Gen.1.17.

[a] 2 Cor.12.2.

Earth containeth land and sea, Psalm.24.1. *Nam omnipotens* [b] *vna eademq; manus Dei creauit in cœlo angelos, & in terra vermiculos: non superior in illis, non inferior in istis.*

[b] *August. Soliloqui cap.9.*

Thus (as [c] one said) almighty God is knowne, *ex postico tergo, licet non ex antica facie*: by his effects, *ad extra*, though not in his essence, *ad intra*. *Seculum est speculum*, the creation of the world is a glasse, wherein (saith [d] *S. Paul*) we may behold Gods eternall power and Maiestie: which the diuine [e] *Poet paraphrastically*:

The world's a schoole, where in a generall storie,
God alway reads dumbe Lectures of his glorie.

[c] *Ramus de religion. Christ. lib.1. cap.9.*
[d] Rom.1.20.
[e] *Du Bartas vbi supra, fol.6.7.58*

[f] *Plato* called it *Gods epistle*: the renowned Hermite [g] *Antonius, a booke*, wherein euery simple man who cannot reade, may notwithstanding spell that there is a God. It is the *Shepheards Kalender*, and the *Ploughmans Alphabet*.

[f] *In Timæo.*
[g] *Tripart. hist. lib.8. cap.1.*

This appertaineth *essentially*, and *generally* to the whole Trinitie: for the Father is not onely *Creator*, and *Almighty*, but the Sonne, and the holy Ghost.

The creation in the masse of the matter, is attributed to God the Father: in the disposition of the forme, to God the Sonne: in the preseruation of both, to God the holy Ghost.

It is said of God *personally*:
- *Father.*
- *Sonne.*
- *Holy Ghost.*

The Father is the first, not in any priority of nature, or honour, or time, but [h] order: or (as *the* [i] *schoole*) *Prioritate originis*: according to that of *Athanasius* in his Creed, *The Father is of none, the Sonne is of the Father alone, the holy Ghost of both. I will send* (saith [k] Christ) *from the Father, euen the Spirit of truth. Ego mittam à Patre spiritum,* [l] *Ostendens quòd pater est totius diuinitatis, vel si melius dicitur, deitatis principium.* Adore simply, rather then explore subtilly, this ineffable mystery. *Scrutari temeritas est, credere pietas esse, nosse vita est. Bernard. de considerat. ad Eugenium, lib 5.*

[h] *Perkins* vpon the Creed.
[i] *Pater est principium, non de principio: filius principium a princip. Thom 1. part. sum. quæst. 33. art.4*
[k] Iohn 1526.
[l] *Aug. de Trinit. lib.4. cap.20.*

He [m] is Father of
- Christ by nature, *singulariter.*
- Good men, by adoption, *specialiter.*
- All men and all [n] things, by creation, *generaliter*; as that worke is appropriated vnto him in regard of his power.

[m] *Durandus rationali diuinorum lib.4. cap. 48.§ 2.*
[n] *Omnipater, vt Prudentius, Hym. de Eulalia Virgine.*

And in *Iesus Christ his onely Sonne our Lord.*

That which concerneth the second person is more largely set downe then all the rest, teaching vs hereby, that as we should respect other doctrine; so this in more speciall sort, as being the center of all the Creed and Scriptures circumference, 1 Cor.2.2.

This person is described by his
- Titles:
  1. *Iesus.*
  2. *Christ.*
  3. *His onely Sonne.*
  4. *Our Lord.*
- Estate of
  - *Humiliation.*
    - *Incarnation.*
    - *Passion.*
  - *Exaltation.*

[o] *Tertul lib. aduers. Prax & Thom. 2. part. quæst. 37. art. 2.*
[p] Luke 1.31.
[q] *Consule Pet. Galatin de Arcanis li 3. ca.20. Iansen. concord. cap.7. Pagnin interp. nom. Hebraic.*

1. *Iesus* is his [o] proper name, giuen him by the [p] Angell. Other, if any haue the [q] very name, were typicall Sauiours only. *Iesus Naue*, the figure of Christ as a King: *Iesus Sydracke*, the figure of Christ as a Prophet: *Iesus Iosedecke*, the figure

figure of Christ as a Priest. [r] *Augustine*, [f] *Eusebius*, and generally all expositors vpon the 3. of *Zachary*.

This sweet name containes in it a thousand treasuries of good things, in delight whereof *S. Paul* vseth it fiue hundred times in his Epistles, as *Genebrardus* obserueth. *Idem Sedulius apologet. S. Francisci lib* 1. *cap.* 13.

2. *Christ*] His appellatiue [t] title of office and dignitie. Concerning these two titles, *Iesus* and *Christ*, see the Gospell *Dom.* 1. *post Natiuit.*

3. *His only Sonne*; which implieth that he is { God, Iohn 1. 1. / A distinct person from the Father, Mat. 28. 19.

God, because he is a Sonne, not as other by fauour, but [u] by nature: whatsoeuer the Sonne receiueth of the Father, he receiueth it by nature, not by grace, and he receiueth not as other, a part, but all that the Father hath, sauing the personall propriety.

Onely Sonne] Called the [x] *first begotten*, in respect of his mother and humane nature: [y] *only begotten* in respect of his Father, and diuine nature. For the holy Spirit is not begotten, but proceeds (as the Scripture doth distinguish) [z] *Nasci est à potentia intelligente, quia filius cogitatione nascitur, & est Imago patris: at procedere est à voluntate, quia spiritus sanctus est amor, &c.* I beleeue: Lord helpe mine vnbeleefe.

The coniunction, *And*, proueth that the Sonne is equall with the Father, as concerning his Godhead: and yet a distinct person. [a] *Alius personaliter, non aliud essentialiter.* I beleeue in God the Father, *And in Iesus Christ.*

Our Lord, as our { *Creator.* / *Redeemer.* / *Gouernor, as head of the Church*, Ephes. 4 5.

[b] *Suetonius* obserueth that *Augustus* refused the name of *Lord.* [c] *Orosius* notes that it was at that time when Christ was borne, that all Lordship might be giuen vnto him. See Epistle *Dom.* 17. *post Trinit.*

Christs incarnation is *Israels* [d] consolation, for all sound comfort stands in happinesse, all happinesse in fellowship with God, all fellowship with God is by Christ: who for this cause being very God, became very man, that he might reconcile God to man, and man to God: he became [e] little, that we might be great; the Sonne of man, that we might be the [f] sonnes of God.

His incarnation hath two parts: { *Conception.* / *Birth.*

Conceiued by the Holy Ghost.] Works of power are attributed to the Father, of wisdome to the Sonne, of loue to the holy Ghost. Wherefore [g] because this was a worke of highest loue in God toward mankinde, it is ascribed especially to the holy Spirit, Luk. 1. 35. *The Holy Ghost shall come vpon thee, and the power of the most high shall ouer-shadow thee.* [h] Signifying hereby that this mysterie cannot be seene cleerely, therefore not to be examined curiously. [i] *S. Augustine* calls it a sweet coniunction, *where speech is Husband, and eare Wife.* Meaning, that assoone as the blessed Virgin assented to the Angels message, she conceiued.

Birth] I make Christs *incarnation* a part of his *humiliation*, because there can be no greater abasement, then that he, who thundred in the clouds, should crie in the cradle, [k] swadled in a few raggs, whom the heauen of heauens could not containe; that the eternall Word should become an [l] infant; that he who was the Father of *Mary*, should be now the Sonne of *Mary*.

The Scripture tels vs how man comes foure [m] waies into the world.

1. By the helpe of man and woman, as all are vsually borne.
2. Without any man or woman, and so the first man was created.
3. Of a man without a woman, and so was *Eua* made.
4. Of a woman without a man, and so was Christ borne.

Of the Virgin *Mary*.] Where the mother of Christ is described by her { Name, *Mary*. / Surname, [n] *Virgin.*

The new Iesuites, and old Friers, haue many wonderfull extrauagant conceits of

[r] *Contra Faustū. lib.* 12. *cap.* 36.
[f] *Lib.* 1 *de demonstration. Euang. cap.* 29.
[t] *Caietan & Aretius in* 1. *Mat. Calu. Catchis.*
[u] *Ruffin in Symbol.*
[x] Matth. 1. 25.
[y] Ioh. 3 16.
[z] *Melanct. expos. Symbol Nicē. tom.* 1. *fol* 403.
[a] *August. de ciuit. lib.* 11 *ca* 10 *& Lombard* 1. *sent. dist.* 25.
[b] *In vita eius.*
[c] *Lib* 6. *cap.* 22.
vti Platina in vita Christi. Incarnat.
[d] Luke 2. 25.
[e] *Tertul. lib.* 2. *contra Marc.*
[f] *Cyp. ser de Eleemosyna.*
[g] *Maldonat. in* 1. *Mat. & August Enchirid. cap.* 37.
[h] *Caluin. in loc.*
[i] *Fides matris, non libido conceperat. Enchirid. cap.* 34.
[k] *Bernard. ser.* 1. *in natal. Dom.*
[l] *August. ser* 5. *de temp. Lambit vbera regens sidera, tacet, & verbum est. Ide. de sym li.* 4. *ca.* 4.
[m] *Idem ser.* 20. *de temp.*
[n] *Baronius annal. tom.* 1. *fol.* 45 *& Epiphanius Haref* 78.

of this [o] name: let it ſuffice, that it is added in the Goſpell, and Creed, to ſhew that Chriſt came of the linage of *Dauid*: and that therefore he was the true Meſſias, as God had promiſed and propheſied by the mouthes of all his holy ſeruants.

Virgin] A [p] perpetuall Virgin { Before / In / After } Chriſts birth.

Before his birth againſt { 1. *Iewes.* 2. *Gentiles.* 3. *Cerinthians.* }

Vnto the firſt we ſay with [q] *Cyrill*: *Pariet Aaronis virga ſine ſemine, & non pariet virgo ſine ſemine? aut vtrumq; negate, aut vtrumque concedite.*

Againſt the ſecond, we haue { Ficta: [r] *Qui enim è Iouis cerebro Mineruam, & ex eiuſdem femore Bacchum, falsò prognatum eſſe fabulamini: quomodo ex vtero virginali Chriſtum naſci dicitis impoſſibile?* / Facta: *Quoniam animalia multa* [s] *ſine commiſtione generantur.* And *Plutarch* in the life of *Numa* ſpake like an [t] Angell: *Incredibile non eſt, vt ſpiritus Dei cum muliere coeat, eique ſobolis quædam principia ingeneret.* }

3. The [u] *Cerinthians*, [x] *Ebionites*, and [y] *Carpocratian* Heretikes held that Chriſt was the naturall ſonne of *Ioſeph*; *& verus & merus homo.* Contrary to Text, Mat. 1.25. Luk. 3.23. See the Goſpell *Dom. 1. poſt Epipan.*

In his birth againſt { [z] *Iouianian.* [a] *Durandus.* }

Vnto theſe that of *Eſay* 7. is oppoſed: *Ecce virgo concipiet, & pariet filium.* The which words are to be conſtrued *in ſenſu compoſito, non diuiſo: ſcilicet integra permanens, & conceptura, & paritura: nam quale ſignum vel prodigium eſſet, vt quæ fuit virgo conciperet, & corrupta, pareret?* [b] *Hîc ſi ratio quæritur, non erit mirabile. Si poſcitur exemplum, non erit ſingulare. Demus Deum aliquid poſſe, quod nos fateamur inueſtigare non poſſe.* [c] *Fides adſit, & nulla quæſtio remanebit.* See the Goſpell of the Purification.

After his birth againſt the { Old [d] *Heluidians.* / New *Antidicomarianits*, } holding it a point of zeale to diſgrace this holy Virgin: whereas it is our dutie [e] rather highly to reuerence her, as being the Mother of our Lord; a Propheteſſe on earth, a Saint in Heauen, (as the [f] Fathers vſually) the window of Heauen, through which it pleaſed the light of the world to illuminate ſuch as ſit in darkneſſe, and in the ſhadow of death. Of ſuch eſtimation in the Church, that whereas the [g] firſt generall Councell was aſſembled againſt *Arrius*, to maintaine the honour of the Sonne, and ſo by conſequence of the Father: The [h] ſecond againſt *Macedonius*, to maintaine the honour of the Holy Ghoſt: The [i] third was aſſembled againſt *Neſtorius*, to [k] maintaine the dignity of the bleſſed Virgin. And therefore let not vs giue her too little, though the Papiſts haue giuen her too much. See Goſpell on the Annuntiation.

Paſſion.

Chriſt paſſion is ſet downe { Firſt ſummarily, *Suffered vnder Pontius Pilate.* / Then particularly, { *Crucified.* *Dead.* *Buried.* } }

All which our Sauiour did not endure for himſelfe, but for vs. *He* [l] *was wounded for our tranſgreſſions, and broken for our iniquity. In* [m] *me, & pro me doluit, qui pro ſe nihil habuit quod doloret. O Domine Ieſu doles non tua, ſed vulnera mea.* He [n] ſuffered for vs, leauing vs an example, [o] that his paſſion might deliuer vs from ſinne, and his actions direct vs to vertue; teaching patience, humility, obedience, charity. Greater patience cannot be found, then for the Author of life, to ſuffer

[o] *Lexicon Theolog verb. Maria.*
[p] *Perkins reſor. Catholic. Tit traditiun. & Beza confeſſ. cap 3 art. 23.*
[q] *Cyril. Hieroſol cat. 12. Auguſtin. lib. 3 de Symbol cap. 4.*
[r] *Ruffin & Cyril. vbi ſupra.*
[s] *Lactan. inſtit. lib. 4 cap. 12. Auguſtin. de mirabil. ſcript. lib 3. cap. 2. Ambroſ. Hexam. lib. 5. cap. 20.*
[t] Luke 1.35.
[u] *Iren li. 1. c 25.*
[x] *Clemens Rom. inſtit. li. 6. cap. 6*
[y] *Iren li. 1. c 24.*
[z] *Auguſtin. de Hereſib. cap. 82. & contra Iulian. lib 1 cap. 2.*
[a] *Suarez tom. 2. in 3. Thom diſput. 5 ſect 2.*
[b] *Auguſt. epiſt. 3*
[c] *Idem epiſt. 146 & Enchirid. cap. 34. Si vel per naſcentem corrumperetur eius integritas, non iam ille de virgine naſceretur, vti tota confitetur Eccleſia.*
[d] *Hieron. lib. aduerſ. Heluid. & Auguſtin. hæreſ 84.*
[e] *Maſter Perkins vpon this article.*
[f] *Auguſt ſer. 15. de temp. Fulgent ſer. de laudib. Mariæ.*
[g] *Nicen.*
[h] *Conſtantinop.*
[i] *Epheſin.*
[k] *Suarez præf. diſput. tom. 2. in 3. Tom. Magdeburg. cent 5. col. 889.*
[l] Eſay 53.5.
[m] *Ambroſ de fide ad Gratian. lib. 2. cap. 3.*
[n] 1 Pet. 2. 21.
[o] *Auguſt. ſer. 8. de temp.*

ſuffer an ignominious death iniuſtly; no greater humility, then for the Lord of all Lords to ſubmit himſelfe to be crucified among theeues; nor greater obedience, then to be willing rather to die, then not to fulfill the commandement of his Father; nor greater charity, then to loſe his life to ſaue his enemies. For loue is more ſhewed in deeds, then in words, and more in ſuffering then in doing. See Goſpell on Sunday before Eaſter, and Epiſtle 2. Sunday after Eaſter.

p *Auguſtin. de doctrin. Chriſt. lib. 1. cap. 14.*

p *Nos immortalitate malè vſi ſumus, vt moreremur: Chriſtus mortalitate bene vſus, vt viueremus.*

Exaltation.

q Luke 24.26.

Note the *Creeds* order anſwerable to the Scripture. For Chriſt q firſt ſuffered, and then entred into glory. Teaching vs hereby, that we muſt firſt beare with him the Croſſe, before we can weare with him the Crowne. *Chriſtianus*, as r *Luther* ſaid, is *Crucianus. As a lillie among the thornes: ſo is my loue among the daughters*: Cant. 2. 2.

r *Loc. com. tit. calamit.*

Chriſts exaltation hath foure parts: his { 1. *Triumph in hell.* 2. *Reſurrection.* 3. *Aſcenſion.* 4. *Seſſion.*

I make Chriſts deſcending into hell a part of his aduancement, rather then abaſement, becauſe this generall Creed, of the whole Church, and the particular confeſſion of our s Church, make it a diſtinct article following Chriſts *Suffering, Death, Buriall*: and therefore cannot aptly be conſtrued of his agonie in the garden before his death, nor of his tortures on the Croſſe at his death, nor yet of his buriall after his death: *Ergo, Credendum eſt Chriſtum ad inferos in genere: credibile ad inferos damnatorum in ſpecie, triumphandi gratia ſecundùm animam realiter, & localiter deſcendiſſe.* That as he did ouercome the world on earth, and death in the graue: ſo likewiſe he did triumph ouer Satan in the courts of hell his owne kingdome. For my owne part, I reſt my ſelfe in the iudgement of the Church wherein I liue, and hold it enough to beleeue that Chriſt did ſo much, and ſuffered ſo much, as was *ſufficient for all*: *efficient for me*: praying with the Greeke Fathers in their Liturgie; *By thine vnknowne ſorrowes and ſufferings felt by thee: but not diſtinctly manifeſt to vs: haue mercie on vs, and ſaue vs.* O t graceleſſe peeuiſhneſſe, we ſcantly follow Chriſt to heauen: albeit we beleeue that he went for vs into hell.

s *Art. 3.*

t *Bonauent: dieta ſalutis, cap. 26.*

u Church Hom. for Eaſter day.

Chriſts reſurrection is the u *locke and key of all Chriſtian religion and faith*: on which all other articles hang. See the Goſpell on *S. Thomas* and *Eaſter day.*

In Chriſts aſcenſion 3. points obſeruable: { Place, *Mount Olinet.* Time, *When he had taught his Diſciples, and while they beheld him.* Manner, *A cloud tooke him vp out of their ſight*: Act. 1. 9. See the Epiſtle for Aſcenſion day.

Chriſts Seſſion is ſet forth by the { Place, *Heauen*: that is, x Heauen of heauen. Effect, *Comming to Iudgement.*

x Ephes. 4. 10. Acts 7. 56.

To y *Iudge the quicke and the dead* { *Spiritually*, The good which liue with the ſpirituall life of grace. The bad, which are ſpiritually dead in ſinne. *Corporally*, Becauſe at that day moſt ſhall be dead, and many ſhall be found aliue, who in the twinckling of an eye ſhall ſuddenly be changed, as a *S. Paul* tels vs.

y *Auguſt. in Enchirid cap. 55.*

Origen thinketh that the Prieſt had bels in the lower part of his roabe, to put vs in mind of the end of the world. Our good God hath prepared ſuch b things for vs, as eye hath not ſeene, neither eare hath heard, neither came into mans heart. c *Si in cor hominis non aſcendit, cor hominis illuc aſcendat.* Seeing the Iudge ſhall

a 1 Cor 15. 51. 52.

b 1 Cor 2. 9.

c *Auguſt. de Symb. ad Catec. lib. 3. cap. 11.*

ſhall come from heauen, let vs before ſend thither our hearts to meet him: and in the meane while thence to looke for him, Philip. 3. 20. He hath ſaid it, who is Truth it ſelfe: *Surely I come quickly, Amen, euen ſo come Lord Ieſus.*

I beleeue in the holy Ghoſt.] The [d] Godhead of the Father is eſpecially manifeſted in the Law: the Godhead of the Sonne eſpeciall manifeſted in the Goſpell; the Godhead of the Holy Ghoſt eſpecially manifeſted in the Creed: intimating ſo much in foure words, as the whole Bible containes of this argument; namely, firſt, that the Holy Ghoſt is [e] God, otherwiſe we might not beleeue in him. Secondly, that he is a [f] diſtinct perſon from the Father, and the Sonne: *I beleeue in the Father: in the Sonne: in the Holy Ghoſt.* And thirdly, that he proceedeth from the [g] Father, and the Sonne, infolded in the Title, *Holy Ghoſt.* For albeit the Father is holy, the Sonne holy; the Father a ſpirit, and the Sonne a ſpirit, in reſpect of their nature; yet onely the third perſon is the *Holy Spirit*, in regard of his office. *The holy*, becauſe beſide the holineſſe of nature, his ſpeciall office is to make the Church holy. The Father ſanctifieth by the Sonne and by the Holy Ghoſt: the Sonne ſanctifieth from the Father by the Holy Ghoſt: the Holy Ghoſt ſanctifieth from the Father and the Sonne by himſelfe immediatly. As we beleeue that the Father is our Creator, the Sonne our Redeemer: ſo likewiſe that the Holy Ghoſt is our Sanctifier.

Againe, the third perſon is termed *the Spirit*, not only in regard of his nature, which is ſpirituall; but becauſe he is *ſpired*, or *breathed* from the Father and the Sonne: in that he proceeds from them both. How, I cannot ſay, you need not ſearch, onely beleeue. For as the [h] Prophet ſaid of the Sonne, *Who ſhall declare his generation?* ſo the moſt iudicious Doctor [i] *Auguſtine*, of the holy Ghoſt, *Who ſhall declare his proceſſion? Inter illam generationem, & hanc proceſſionem, diſtinguere neſcio, non valeo, non ſufficio. Quia & illa, & iſta eſt ineffabilis.* And therefore as the [k] ſame Father in the like caſe: *Dum ſibi hæc dicit humana cogitatio, conetur eam vel noſſe ignorando, vel ignorare noſcendo.* See the Goſpell *Dom. poſt. Aſcenſion.*

The holy Catholike Church.] The ſecond part of the Creed concernes the Church: for as [l] *Auguſtine* obſerueth, the right order of a Confeſſion did require, that after the *Trinitie*, ſhould be ioyned the *Church*, as the houſe for the owner and citie for the founder. [m] Againe, the Creed doth end with the Church as it did begin with God; to put vs in mind that except we haue the Church for our mother, we neuer ſhall haue God for our father.

The Church is deſcribed here by properties, and prerogatiues.

Her properties are three:
1. *Holy.*
2. *Catholike.*
3. *Knit in a communion.*

Her prerogatiues are likewiſe three:
1. In the ſoule, *remiſſion of ſinnes.*
2. In the body, *reſurrection of the fleſh.*
3. Both in body and ſoule, *life euerlaſting.*

The word, *Credo*, muſt be repeated in this article: but the prepoſition [n] (*in*) omitted, by which the Creator is diſtinguiſhed from the creatures, and things pertaining to God from things pertaining to men. It is ſaid, *I beleeue in God, in the Sonne, in the holy Ghoſt*: but in all the reſt, where the ſpeech is not of the *Godhead*, (*in*) is not added. *I beleeue there is an holy Church*, as a company gathered to God, not in the Church as God. So the beſt copies and the [o] worſt too, read.

Church is vſed in a ſenſe
- *Ciuill*, for an ordinary aſſembly: Acts 19. 32. 39.
- *Eccleſiaſticall* for
  - Holy places, 1 Cor. 14. 34.
  - Holy perſons,
    - *Seuerally*, for euery faithfull perſon in the Church of God, 1 Cor. 3. 16.
    - *Ioyntly*, gathered together in
      - One houſe: Rom. 16. 5.
      - One citie or countrie, the Church of *Sardi, Epheſus, Apocal.* 3.
      - The whole world, as in this article.

All men and Angels elected to life euerlaſting, and made one in Chriſt.

It

[d] *Ramus de Religion. Chriſt. lib. 1. cap. 19.*
[e] Acts 5. 3. 4.
[f] Matth. 28. 19
[g] Iohn 15. 26.
[h] Eſay 53. 8.
[i] *Cont. Maxim. lib 3. cap. 14. tom. 6. fol. 507.*
[k] *Confeſſ. lib. 12. cap. 5.*
[l] *Enchirid. cap. 56.*
[m] *Idem lib 4. de ſymbol. ad Catech. cap. 10*
[n] *Ruffin & Thomas 2. 2æ. queſt. 1. art. 9.*
[o] *Catechiſ Concil Trident. Bellarm. ledeſma.*

It hath the name both in Greeke and Latine of [p] calling out and ſeuering from other, as being indeed a [q] *choſen and peculiar people*: [r] κλητοι, *quaſi* ἐκλεκτοι.

Not Churches, but Church.] Becauſe all the congregations of the faithfull in the whole world make but [ſ] one onely Church. For as a Kingdome diuided into many Shires, and more Townes, is called one, becauſe it hath one and the ſame King, one and the ſame law: ſo the Church is one, [t] becauſe it liueth by one and the ſame Spirit, and is ruled by one and the ſame Lord, and profeſſeth one and the ſame faith: not one as tyed to one place, much leſſe vnto one perſon; as the Papiſts iniuriouſly confine it: for as all of them make the *Catholike Church* to be nothing elſe but the *Romane Church*; ſo ſome of them haue made the *Romane Church* nothing elſe but the *Pope*. *Papa virtualiter eſt tota eccleſia*, ſaith [u] *Harueus in lib. de poteſtate Papæ cap. 23.* As the tumultuous *Anabaptiſts* had framed a Church like [x] *Plinies Acephali*, all body and no head: ſo the *Romiſh* paraſites haue built a Church like the [y] *Toadſtoole*, all head and no body. See Epiſtle *Dom. 17. poſt Trinit.*

Holy.] There are many wicked in the Church, and the beſt men haue ſome faults; how then is it holy? [z] *Luther* anſwereth in a word: If I looke vpon my ſelfe, or my neighbour, I cannot perceiue that the Church is holy: but if I looke vpon Chriſt, who tooke away the ſinnes of the world, then I ſee it all holy. It is ſaid well, *I beleeue*; for we cannot ſee this holineſſe, ouerſhadowed with manifold infirmities outwardly, though the Kings [a] daughter is all glorious inwardly.

[b] Sanctified by the waſhing of water through the word, that is, made cleane from all ſinne by the precious bloud of Chriſt, which is daily preſented vnto vs both in the Word, and in the Sacraments.

The Church then is holy three wayes: in reſpect

1. *Of her* [c] *head*: which is moſt holy; like as one that hath a faire face is ſaid to be a faire man, albeit he haue ſome crooked finger, or goutie toe.
2. *Of her faith*: which is holy, *formaliter & effectiuè*: an [d] vndefiled law conuerting the ſoule, in it ſelfe holy: which forbids nothing but that which is euill, and doth not enioyne any thing but that which is good, and making other holy: being the [e] power of God vnto ſaluation.
3. *In regard of her life*: which is holy, [f] free from ſinne [g] raigning and condemning: euen in this world made holy by ſanctification partially: by imputation of righteouſneſſe perfectly.

This muſt be conſtrued of the Church inuiſible, the triumphant part whereof is moſt holy, the militant more holy then *Infidels, Iewes, Turkes, Heretickes*, and other out of the Church, who cannot enioy the gift of ſanctification: I ſay more holy, becauſe in this life we receiue (ſaith [h] *Paul*) *but the firſt fruits of the ſpirit*; *not the tenths of the ſpirit*, ſaith [i] *Luther*: and therefore [k] *Chriſtianus non eſt in facto ſed in fieri*; not [l] ſo perfect, but that he need to ſtoope vnder mercy.

Now for the Church viſible: that is a field wherein are Tares as well as Wheat, and both muſt grow together vntill the great harueſt, Matth. 13. Compared to the Moone, Reuel. 12. 1. ſometime decreaſing, ſometime increaſing: but when it is in the full, it hath ſome ſpots: and therefore *Browniſts* and *Anabaptiſts* obtrude more perfection vpon the Church then God requires.

Heauen hath none but good, Hell none but bad, Earth both good and bad. [m] *Cùm ſub ſpecie ſtudij perfectionis, imperfectionem nullam tolerare poſſumus, aut in corpore, aut in membris Eccleſiæ; tunc diabolum nos tumefacere ſuperbia, & hypocriſi ſeducere moneamur.*

Catholike.] This word is vſed ſometime for *Orthodoxall*; in which ſenſe [n] *Pacianus* ſaid, *Chriſtian is my name, Catholike my ſurname.* So *Rome* was, *England* is, a *Catholike Church.* But it properly ſignifieth *vniuerſall*, as here: becauſe

[o] extended

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[p] *Eccleſia Auguſtin. expoſit. epiſt. ad Rom. tom. 4. fol. 833.* 1 Pet 2 9.
[q] *Bucan. loc. com. tit. eccleſ. & Melchior. Canus loc. com. lib. 4 cap. 2.*
[r] Cant 6. 8.
[s] Epheſ 4. 5.
[t] *B. Iewel 6. part defence of Apolog. fol. 610.*
[u] *Lib. 7. cap. 2. Nat. hiſt.*
[x] *Plautus in Trinum act. 4. ſc. 2.*
[y] *Loc. com. tit. eccleſia.*
[z] Pſal. 45. 14.
[a] Epheſ. 1 23.
[b] Rom. 12. 5. Epheſ. 5. 26.
[c] Pſal. 19 7.
[d] Rom. 1. 16.
[e] *Calvin. Catechiſ.*
[f] 1 Epiſt Ioh. 3. 9. *Renatus non facit peccatum, quia patitur potius, vti Bernard*
[g] Rom. 8. 23.
[h] *Vbi ſupra.*
[i] *Idem ibidem tit. de profectu in Chriſtianiſmo.*
[k] Church of *Scot* in expoſit. of the Creed.
[l] *Caluin. aduerſus Anabaptiſt. art. 3.*
[m] *Baronius annal. tom. 1. fol. 310.*

[o] extended to all places, and all times, and all persons, not onely those who are now liuing, but also those who haue been from the beginning, and shall be to the end of the world. So that to say, the Roman Catholike Church, is like the by-word of *Kent and Chrystendome*: all one as to say, the particular, or the speciall generall Church.

From this naturall exception ariseth that other borrowed, as in the Creed of *Athanasius*: *hæc est fides Catholica*: that is, [p] *quod vbique, quod semper, quod ab omnibus creditum est.* The Catholike faith is that which is taught [q] all men: Mat. 28.19. Mark. 16. 15. in all places, Rom. 10.18 at all times, 2 Cor. 1.19. And Psal. 119.80. *Thy word, O Lord, endureth for euer, and thy truth also from generation to generation.*

[r] *Fides est vides in ijs quæ non vides*, an [s] euidence of things not euident. So that the Church we must beleeue is *Catholike*; not sensible, subiect to view: but inuisible, an obiect of faith.

Communion of Saints.] The Churches third property, which [t] expoundeth the two former: *I beleeue the Catholike Church*, [u] to wit, *the Communion of Saints*, If a Communion, then Catholike; if Saints, then holy.

This communion hath two parts: fellowship
- *Of the members with the head*, because euery Christian hath interest in all the benefits of Christ, who is not a garden-flower priuate for a few, but [x] the Rose of the field common to all: and therefore *S. Iude* cals his grace, the *Common salvation.*
- *Of the members one with another*: *and it is either of the*
  - Liuing with the liuing.
  - Dead, with the liuing.

As in the naturall body: so in the Church, Christs mysticall bodie, there is a perpetuall sympathie betweene the parts. [y] if one member suffer, all suffer with it; if one be had in honour, all reioyce with it.

[z] *Martin Luther* said well and wittily, that *a Christian is a freeman, and bound vnto none.* And againe, *that he is a diligent seruant and vassall vnto all. Verè vir omnium horarum, omnium operum, omnium personarum*: becomming all things vnto all men, that he may win them vnto Christ. As that *Antichristian* in stile, so the Christian is in deed, *Seruus seruorum Dei.*

There is a knot of fellowship betweene the dead Saints and the liuing. They pray to God for our good in [a] generall: and wee praise God for their good in particular. I say, we praise God in his [b] Saints particularly, for giuing *Marie, Peter, Paul*, such eminent graces on earth: and now such vnspeakable glory in Heauen. In affection and heart we [c] conuerse with them, alway desiring to be dissolued, and to be with Christ.

Remission of sinnes] All of vs are borne in sinne, *prius damnati, quàm nati* (saith * *Bernard*) and after increasing, wee grow from euill to worse, vntill our sinnes are remitted by Gods grace, conueyed vnto vs in the Church by his holy Word and Sacraments: it is a *remission*, not a *satisfaction*; a worke not of our merit, but of Gods mercie, who beholding vs in Christ, reputes our sinnes as no sinnes. [d] *I haue put away thy transgressions, as a cloud, and thy sinnes as a mist so remitted as if they neuer were committed. Agnus Dei qui tollit peccata mundi,* [e] *dimittendo quæ facta sunt, & adiuuando ne fiant, & perducendo ad vitam vbi omnino fieri non possunt.*

Sinnes in the plurall, be they neuer so many for quantitie: neuer so grieuous for qualitie. Say not with *Cain*, [f] My sinne is greater then can bee pardoned; but with [g] *Paul*, All things worke for the best vnto them who loue God. Remember (saith [h] *Luther*) the speech of God to *Rebecca*: *Maior seruiet minori*: The greater shall serue the lesser. Our spirituall enemies are stronger, and our sinnes are greater then we; yet they shall serue for our good: the greater shall serue the lesser, I beleeue the remission of sins. A very great benefit, because this pardon is our soules life.

[o] *Chrysost in 4. ad Ephes.*

[p] *Vincentius Lirinensis contra hæres. cap. 3.*

[q] *Melchior Canus loc. com. lib. 4 cap. vlt.*

[r] *August. tract. 40 in Ioan.*

[s] Heb. 11. 1.

[t] *Erasmus in Symb.*

[u] Church of *Scotland* exposition of the Creed.

[x] Cant. 2. 1.

[y] 1 Cor. 12.

[z] *Loc. com tit. de Christiano.*

[a] Apoc. 6. 10.

[b] *Laudate Deum in sanctis.* Psal 150 1. *vt Augustin. Hieron. &c.*

[c] Phil. 3 20. The Churches first prerogatiue

* *Ser. 2. de penticost.*

[d] Esay 44. 22.

[e] *Lom sent. lib. 4 dist. 18.*

[f] Gen 4. 13.

[g] Rom. 8 28.

[h] *Loc. com tit. de vulneribus conscien.*

Whereas the [i] wages of ſinne is death of { [k] Body, which is the *temporall*; [l] Soule, which is the *ſpirituall*; [m] Body and ſoule, which is *eternall* } death.

i Rom.6.23.
k Rom 5.12.
l 1 Tim.5.6.
m Ezeck.33.11

See the Epiſtle *Dom.7.poſt.Trinit.*

Reſurrection of the body.] The whole Creed in groſſe, and euery parcell argueth a reſurrection, as [n] *Eraſmus* aptly. This one article is the *baſis* of all the reſt, [o] for if there be a *God Almighty*, then he is iuſt: and if iuſt, then another reckoning in another world, where good men ſhall be rewarded, and euill condignly puniſhed. If a *Ieſus Chriſt* who is our Sauiour, then he muſt [p] diſſolue the works of Sathan, which are ſinne and death: if an Holy Ghoſt, then all is hallowed temples, who did glorifie him heere, ſhall bee glorified of him hereafter. If a *Church* which is holy, then a *remiſſion of ſins, a reſurrection of the body, a life euerlaſting*, that all ſuch as haue beene ſubiects in his kingdome of grace, may likewiſe be Saints in his kingdome of glorie: [q] for as God is *principium effectiuum in creatione, refectiuum in redemptione*: ſo, *perfectiuum in retributione.*

n *In ſymbol.*
o *Athenagoras lib. de reſurrect. mortuorum.*
The ſecond prerogatiue.
p 1 Ioh. epiſt. 3.8.

q *Io. Combis compend Theolog lib 4. cap 1.*
The third prerogatiue.

Life euerlaſting.] The chiefe good, and laſt end, which we gaine by being in the Church. All men on earth haue *life*, but not *euerlaſting*: the damned in hell endure that which is euerlaſting, yet not a life, but an eternall death, as being perpetually tyed vnto torments, inforced euer to ſuffer that they would not, neither can they doe any thing that they would: only the Church elected by the Father, redeemed by the Sonne, ſanctified by the Holy Ghoſt, ſhall enioy life euerlaſting; not by purchaſe or inheritance, but by [r] donation and franke almaine. The ſpirituall hand which apprehends this deed of gift is faith: and therefore begin well with *I beleeue in God*, and continue well in being a member of his *Holy Catholike Church*, and thou ſhalt be ſure to end well with *euerlaſting life.*

r Luke 12. 32

Amen.] Our aſſent to the Creed, ſignifying hereby that all which wee haue ſaid is [ſ] true and certaine.

ſ 2 Cor.1.10.

O Lord increaſe our faith.

Ruth 2.4.

[t] *T.C.lib.1. pag.138. & lib. 3 pag.210.*
u Luke 18 13.
x Matth.15.22
y Mark.10.48.

THe *Noueliſts* haue cenſured this, and other like Suffrages, as [t] *ſhort cuts or ſhreddings, rather wiſhes, then prayers.* A rude ſpeech, which ſauoureth of the ſhop, more then of the ſchoole: for our Church imitated herein the meeke [u] Publican, *O God, be mercifull to me a ſinner*: and the good woman of [x] Canaan, *Haue mercy on me, O Lord*: and deuout [y] *Bartimæus, O ſonne of Dauid, take pitie on me.* Theſe ſhort ſhreddings and liſts are of more value then their Northerne broad-cloth: the which (as we ſee) ſhrinkes in the wetting: whereas our ancient cuſtome hath continued in the Church aboue 1200 yeeres; for *Auguſtine* writes, [z] *Epiſt.121.* that the Chriſtians of Ægypt vſed in their Liturgie many prayers, euery one of them being very ſhort, *raptim quodammodo* [a] *eiaculatas*, as if they were darts throwne out with a kinde of ſudden quickneſſe, leſt that vigilant and erect attention of minde, which in deuotion is very requiſite, ſhould bee waſted and dulled through continuance, if their prayers were few, and long. *Nam plerumq́, hoc negotium plus gemitibus quàm ſermonibus agitur, plus fletu quàm afflatu*, ſaith the ſame Father in the ſame place. Peruſe that learned Epiſtle, for it is a ſufficient Apologie, both for the length of our whole ſeruice, as alſo for the ſhortneſſe of our ſeuerall prayers. If *Auguſtine* now liued, and were made Vmpire betweene the *Noueliſts* and vs, he would rather approue many ſhort prayers in *England*, then thoſe two long prayers, one before, and the other after Sermon, in *Scotland* and *Geneua.*

z *Cap.10.eiuſdem.*
a *Huiuſmodi quia Bernardus etiam ſerm.16. in Pſalm. Qui habitat.*

For this particular *Dominus vobiſcum*, it is taken out of the ſecond Chapter of *Ruth*: an vſuall ſaluation among Gods people: Iudg.6.12. Luke 1.28.

And therefore the like among vs, as *God ſaue you*: *God bleſſe you*: *God ſpeed*, &c. are not idle complements, or taking Gods holy name in vaine: but Chriſtian and

and commendable duties. See Goſpell *Dom.6. poſt Trinit.* and Goſpell on the *Annuntiation.*

This and the like *ſalutations* or *benedictions* in the time of Diuine Seruice, betweene the Prieſt and people, are of great antiquitie, and good vſe. For in the *Liturgies* of *S. Iames, Baſil, Chryſoſtome,* and that of the [b] *Æthiopians,* I finde that the Prieſt was wont to ſay, *Pax vobis*: and the people replyed, *Et cum ſpiritu tuo.* In that old Liturgie of *Spaine,* called [c] *Mozarabe,* becauſe the Chriſtians were mingled with Arabians, it is inioyned that the Prieſt ſhould ſay, *Dominus vobiſcum,* as in our booke; and the people, as ours, anſwered, *Et cum ſpiritu tuo.* Againe, *Adiuuate me fratres in orationibus veſtris*; and the whole company replyed, *Adiuuet te Pater, Filius, Spiritus Sanctus.* It is reported by [d] *Bellarmine,* and [e] *Tritenhemius,* that one *Petrus Damianus* hath written an whole booke of this argument, intituled, *Dominus vobiſcum*: in which (as it ſhould ſeeme) ſundry needleſſe queſtions are diſcuſſed; he liued in the daies of *William* the *Conquerour,* therefore thought probable that it was vſed in the Latine Church, euer ſince their *Liturgie* was compoſed by *Damaſus,* about the yeere 376. deduced out of the Greeke Churches into the Romane, as [f] *Beatus Rhenanus,* and Maſter [g] *Fox* coniecture.

[b] *Bibliothec. part.1.tom.4. col.111.*
[c] *Ibid. col.108.*
[d] *Lib.2. de Miſſa.cap. 16.*
[e] *Lib. de ſcriptor. Eccleſiaſt. fol 51.*
[f] *Annot. in Tertul. de Corona militis.*
[g] Acts and Monuments, *fol.1274.1275.*

Cum ſpiritu tuo.

THe peoples anſwer, *Cum ſpiritu tuo,* is taken out of the ſecond [h] Epiſtle of *Paul* to *Timothie*: *The Lord Ieſus Chriſt be with thy ſpirit.* It anſwereth the reapers anſwer to *Boaz*; *The Lord bleſſe thee.* Theſe mutuall ſalutation [i] inſinuate ſweet agreement and loue betweene the Paſtor and Pariſhioners: it is the Miniſters office to beginne, and the peoples dutie to correſpond in good affection and kindneſſe: for loue is the adamant of loue. When the Miniſter is a *Paul,* the people muſt be Galatians, *if it were* [k] *poſſible, willing to pull out their eyes, and to giue them for his good:* [l] not only to reuerence his place, but alſo to loue his perſon.

A Paſtor cannot vſe to the people a better wiſh then, *The Lord be with you.* For [m] if God be with them, who can be againſt them? and the people cannot make a fitter reply, then *with thy ſpirit.* For (as *Plato* diuinely ſaid) euery mans ſoule is himſelfe.

Againe, foraſmuch as *God is a ſpirit,* [n] *and ought to be worſhipped in ſpirit*; it is meet we ſhould performe this ſpirituall ſeruice with all earneſt contention and intention of ſpirit. See *Magnificat.*

Chriſt promiſed, *Matth.*18. to be with vs in our deuotion, *in the middeſt of vs,* when we meet to pray. But as [o] *Euſebius Emiſſenus* obſerueth, how ſhall God be in the middeſt of thee, when as thou art not in the middeſt of thy ſelfe? *Quomodo erit Deus in medio tui, ſi tecum ipſe non fueris?* If the Aduocate ſleepe, how ſhall the Iudge awake? No maruell if thou loſe thy ſuit, when as in praying thou loſeſt thy ſelfe.

Prayer is the Chriſtians gun-ſhot (ſaith [p] *Luther*) *Oratio, bombarda Chriſtianorum.* As then a bullet out of a gunne: ſo prayers out of our mouth, can goe no further then the ſpirit doth carrie them: if they be [q] *Timidæ,* they cannot flee farre: if *Tumidæ,* not pierce much: onely feruent and humble deuotion hitteth the marke, penetrating the walls of heauen, albeit they were braſſe, and the gates iron.

The Church hath placed theſe mutuall reſponſories at the very beginning of our prayers, after the Leſſons and Confeſſion of faith: becauſe [r] Chriſt ſaid, *Without me ye can doe nothing.* Wherefore the Church, as I haue ſhewed, begins her prayers at the firſt, with, *O Lord open thou our lips*: and here praying a freſh, *The Lord be with you*; begins, I ſay, with, *the Lord be with you.* and ends with, *through Ieſus Chriſt our Lord.* Signifying hereby that Chriſt is [s] *Alpha* and *Omega,* the firſt and the laſt, without whom we can neither beginne well, nor end

[h] Cap.4.ver 22
[i] *Durandus rationał. diuin. lib 4.c.14.§.5.*
[k] Galat.4.15.
[l] *Caluin. in loc. ad Galat.*
[m] Rom.8.31.
[n] Iohn 4.24.
[o] *Ser. de eo, vbi duo aut tres.*
[p] *Loc com. tit. inuocat.*
[q] *Bernard ſer 4. de Ieiunio & orat.*
[r] Iohn 15. 5.
[s] Apoc.1.8.

well. And this is the reason why the Church after this interchangeable salutation enioynes vs to pray, *Lord haue mercy vpon vs: Christ haue mercy vpon vs: Lord*, &c. vsing an earnest repetition (as I coniecture) rather to presse this one point, then (as [t] other write) to notifie three diuine persons.

[t] *Belethus lib. de Diuinis offic. cap* 36.

And it is worth obseruing, that we conclude these short Suffrages as we began: for as in the first we desire the Lord *to be with vs and our spirit*; so likewise in the last, that *he would not take his holy spirit from vs*, but accompany the whole Church vnto the end, and in the end.

I am occasioned in this place iustly to defend the peoples answering the Minister aloud in the Church. The beginning of which interlocutory passages, is ascribed by [u] *Platina* to *Damasius* Bishop of Rome, by [x] *Theodoret* to *Diodorus* Bishop of Antioch, by [y] *Walafridus Strabo* to *S. Ambrose* Bishop of Millane: all which liued 1100. yeeres before the Church was acquainted with any French fashions: and yet *Basil epist.* 63. alleageth that the Churches of Egypt, Libya, Thebes, Palestina, Phœnicians, Syrians, Mesopotamians, vsed it long before. [z] *Socrates* and [a] *Strabo* write, that *Ignatius*, a Scholler vnto [b] Christs own Schollers, is thought to be the first author hereof If any shall expect greater antiquity and authority, we can fetch this order euen from the quier of heauen: *I saw the Lord* (said [c] *Esay*) *set on an high Throne, the Seraphims stood vpon it, and one cried to another, saying, Holy, holy, holy, Lord God of hosts, all the world is full of his glory.*

[u] *In vita Damasi.*
[x] *Lib. 2. hist. cap 24. Magdeburg. cent. 4. col. 897.*
[y] *Lib. de rebus Eccles. cap. 25. alludens forsitan ad Hexam. Ambros. lib. 3. cap. 5.*
[z] *Ecclesiast hist. lib. 6. cap. 8.*
[a] *Vbi supra.*
[b] *Hieron catalog. script. Eccl. in vita Ignat, Muscul. in Mat.* c 30 thinkes that Christ & his Apostles vsed it
[c] Cap. 6. 3.

Blessed spirits in praising God answer one another interchangeably: though vnhappy scornfull spirits vnmannerly terme this custome, [d] *Tossing of seruice.* But it may be said of them, as [e] *Hierome* wrote of *Heluidius*, *Existimant loquacitatem esse facundiam, & maledicere omnibus bonæ conscientiæ signum arbitrantur.*

[d] *T. C. lib. 1. pag. 203.*
[e] *Lib. contra Heluidium in initio.*

The Magnificat.

Luke 1. 46. *My soule doth magnifie the Lord.*

THis Hymne is nothing else, but a *grace, for grace*: great thankes, for great things receiued of the Lord. Wherein obserue the * *manner* and *matter* of the Virgins exultation: or a thanksgiuing in the two former verses: and a reason in the rest, *For he hath regarded, &c.*

* *Modus & causa. Gorran. in locum.*

I purpose to sift euery word of the former part seuerally: and because there is (as * *Luther* saith) great Diuinitie in pronounes, I will first examine the pronoune *My*: my soule, my spirit, my Sauiour. It is not enough that other pray for vs, except our selues praise God for our selues. He that goeth to Church by an attorney, shall goe to Heauen also by a proxie.

* *Com. in 1. Galat. verse 4.* My.

There is an old legend [f] of a Merchant, who neuer would go to masse: but euer when he heard the *Saints bell*, he said to his wife, Pray thou for thee and mee. Vpon a time he dreamed that he and his wife were dead, and that they knocked at heauen gate for entrance: *S. Peter* the porter (for so goeth the tale) suffered his wife to enter in, but thrust him out, saying, *Illa intrauit pro se & te*: as thy wife went to Church for thee, so likewise she must goe to heauen for thee. The morall is good, howsoeuer the story be bad: insinuating that euery one must haue both a *personality* of faith, *my Sauiour*: and a *personality* of deuotion, *my soule, my spirit.* [g] *Officium* is *efficium*, it is not enough that the Master enioyne his family to pray, or the Father heare his childe pray, or the Teacher exhort his people to pray: but as euery one hath tasted of Gods bounty, so euery one must performe this dutie, hauing oyle of his [h] owne in his owne lampe, saying, and praying with the blessed Virgin, *My soule, my spirit.*

[f] *Mensa philosophica fab. de Mercator.*
[g] *Ambros. lib. 1. de offic. cap. 8.*
[h] Matth. 25. 4.

Soule]

Soule] As if ſhe ſhould thus ſpeake, Thy benefits O Lord are ſo good, ſo great, ſo manifeſt, ſo manifold, [i] that I cannot accord them with my tongue, but onely record them in my heart. It is truly ſaid, he loues but little who tels how much he loues: and ſo ſurely he praiſeth God but little, who makes it a tongue-toile and a lip-labour only, Mark 7 6. *This people honoureth me with their lips, but their heart is far from me.* God who gaue all, will haue all, and yet aboue all requireth the ſoule. [k] *Sonne giue me thy heart*: for that alone commands all other members, as the [l] Centurion did his ſouldiers. It ſaith to the foot, goe, and it goeth; vnto the hand, come, and it commeth; vnto the reſt, doe this, and they doe it. It doth bend the knees, and ioyne the hands; and lift vp the eye, compoſeth the countenance, diſpoſeth of the whole man: and therefore as that other [m] *Mary* choſe the better part, ſo this *Mary* beſtowed vpon God her beſt part, *her ſoule did magnifie, her ſpirit reioyced.*

Some Diuines expound theſe words ioyntly, ſome ſeuerally. The word ſpirit is vſed in the holy Scripture ſometime for the whole ſoule, 1 Cor. 7. 34. The woman vnmaried careth for the things of the Lord, that ſhe may be holy both in body and in ſpirit, that is [n] in ſoule.

So Saint *Auguſtine* in his expoſition of this hymne, thinkes that theſe two words here ſignifieth the ſame, becauſe the latter phraſe *my ſpirit reioyceth in God my Sauiour*, is nothing elſe but an Exegeſis of the former, *my ſoule doth magnifie the Lord*: inſinuating by this repetition, *my ſoule, my ſpirit*, that her deuotion was not hypocriticall, but cordiall and vnfained. It is obſerued in nature, that the Fox doth nip the necke, the Maſtiue the throat, the Ferret the liuer, but God eſpecially careth for the heart: being (as *Ambroſe* ſpeaks excellently) *Non corticis, ſed cordis Deus.*

And therefore *Mary* was not content to praiſe the Lord from the rine of her lips onely, but alſo from the root of her heart. So [o] *Dauid* did pray, *Praiſe the Lord O my ſoule, and all that is within me praiſe his holy name.* So [p] *Paul* would haue vs pray: *Sing to the Lord with a grace in your hearts.* And ſo the Church doth deſire that the Prieſt (who is the mouth of the people) ſhould pray, *The Lord be with you*, ſaith the Miniſter, and the whole Congregation anſwereth, *And with thy ſpirit.* [q] Hereby ſignifying, that this holy buſineſſe ought to be performed with all attention and intention of ſpirit.

Diuines interpreting theſe two ſeuerally, diſtinguiſh betweene *ſoule* and *ſpirit*: and ſo doth the Scripture, 1 Cor. 15. 45. *The firſt man Adam was made a liuing ſoule, the laſt Adam a quickening ſpirit.* Soule is that by which we liue naturally: ſpirit is that, by which we liue through grace ſupernaturally. Or ([r] as other) ſoule ſignifieth the will, and ſpirit the vnderſtanding: as Heb. 4. 12. *The Word of God is liuely and mighty in operation, and ſharper then any two edged ſword, and entreth thorow, euen vnto the diuiding aſunder of the ſoule and ſpirit*: that is, [s] of the will and vnderſtanding.

So that *Mary* ſaying here, my ſoule and my ſpirit, doth intimate that ſhe did praiſe the Lord with attention in her vnderſtanding, and deuotion in her affection. They praiſe God, with halfe an heart, who either hauing deuotion, want vnderſtanding: or elſe endued with vnderſtanding, want deuotion: and ſo while men pray with the ſoule without a ſpirit, or with the ſpirit, without a ſoule, their heart is diuided (as the Prophet [t] *Oſe*: *Diuiſum eſt cor eorum*:) and God hath but one part, happily the leaſt peece.

The line then to bee drawne from this example, is, firſt, that wee pray with our heart: ſecondly, with our whole heart, with all our ſoule, with all our ſpirit.

Doth] In the preſent. For as a gift to man, ſo glory to God, is moſt acceptable when it is ſeaſonable: not deferred, but conferred in time. [u] *Gratia quæ tarda eſt, ingrata eſt gratia.* [x] *Proprium eſt libenter facientis, cito facere.*

Magnifie] The word ſignifieth highly to commend, and extoll: *Magnum facere*, to make great. Now God is *optimus maximus*, already moſt great, and therefore

Soule.
[i] *Beda in loc.*
[k] Prou. 23. 26.
[l] Matth 8 9.
[m] Luke 10. 42.
[n] *Ambroſ. com. in loc.*
[o] Pſal. 103. 1.
[p] Coloſſ. 3. 16.
[q] *Carolus Magnus fragment. de ritibus eccleſ. veteris, Caſſander Liturgica, cap 21.*
[r] *Calu. in loc.*
[s] *Beza in loc.*
[t] Oſe 10. cap 2.
Doth.
[u] *Auſonius epigram. 84.*
[x] *Seneca lib. 2. de beneficijs. cap. 5.*
Magnifie.

therefore cannot be made more great in regard of himselfe: but all our vilifying and magnifying the Lord, is in respect of others onely.

When we blaspheme the most holy name of God, as much as in vs lieth, we lessen his greatnesse: when we blesse his name, so much as in vs is, we magnifie his glory, making that which is great in it selfe, to be reputed great of other. As [y] one fitly, *Magnificare nihil aliud est nisi magnum significare.*

This magnifying consists in our conuersation especially. *Noli* (saith [z] *Augustine*) *gloriari quia lingua benedicis, si vita maledicis.* [a] Haue your conuersation honest among the Gentiles, that they which speake euill of you, may by your good workes, which they shall see, glorifie God in the day of the visitation.

God is magnified of vs (as [b] *Ambrose* and *Origen* note) when as his Image is repaired in vs. [c] He created man according to his likenesse: that is, as [c] *Paul* doth interpret it, *in righteousnesse and holinesse.* So that the more grace we, the more glory God: he doth appeare greater in vs, albeit he cannot be made greater by vs. He doth not encrease, but we grow from grace to grace, from vertue to vertue: the which ought principally to stirre vs vp vnto this duty, for that our selues are magnified, in magnifying him: as *Mary* sheweth here, *My soule doth magnifie the Lord*, vers. 46. And *The Lord hath magnified me*, verse 49. [f] *Qui maledicit Domino, ipse minuitur; qui benedicit, augetur: prior est in nobis benedictio Domini, & consequens est, & vt nos benedicamus Domino: illa pluuia, iste fructus.*

The Lord] *Lord* is a name [g] of might, *Sauiour*, of mercy. *Mary* then (as *Augustine* and [h] other obserue) praiseth him alone, who is able to helpe, because the *Lord*; and willing, because a *Sauiour*.

And my spirit] [i] Such as distinguish betweene soule and spirit, make this a reason of the former verse: *My spirit hath reioyced in God my Sauiour*, and therefore *my soule doth magnifie the Lord*: according to that of [k] *S. Iames*; *Is any merry? let him sing.* So that this exultation of *Mary*, caused her exaltation of God.

Inward reioycing in spirit, is a great signe of a good conscience, [l] *which is a continuall feast.* The wicked are often merrie, sometime mad-merry: but all is but from the teeth outward. For (as [m] *Salomon* speaks) *euen in laughing the heart is sorrowfull, and the end of mirth is heauinesse.* But the good man (as the Virgin here) *reioyceth in spirit*: all worldly meriments are more talked of then felt, but inward spirituall reioycing is more felt then vttered.

It is (as the [n] Scripture cals it) a *Iubilation*, an exceeding great ioy, which a man can neither suppresse, nor expresse sufficiently. [o] *Nec reticere, nec recitare*: for how soeuer in the Court of Conscience there be some pleading euery day; yet *The godly make it Hilary Terme all the yeere.* See Gospell *Dom.* 1. *Aduent.* & *Dom.* 9 *post. Trinit.*

In God] Happily the spirit of the most wicked at sometime doth reioyce, yet not in God, nor in good, but in villany, and vanitie. *Prou.* 2. 14. *They reioyce in doing euill, and delight in frowardnes*: whereas in the good man the ioyes obiect is alwaies good, goodnesse it selfe, God himselfe. *Dauid delights in the Lord. Mary reioyceth in God.* And this is so good a ioy, that [p] *Paul* saith, *Reioyce in the Lord alwaies, and againe, I say reioyce.* We may reioyce in our friends, in our health, in our preferment, in our honest recreation, in many other things, *prater Deum*, beside God: yet in all, *propter Deum*, for God, so farre forth as they shall encrease our spirituall reioycing in the Lord. *God forbid* (saith [q] *Paul*) *that I should reioyce in any thing but in the crosse of Christ.* In any thing in comparison of this, in any thing which might hinder this, and yet in all things for this. See the Epistle *Dom.* 4. *Aduent.*

Sauiour] To consider God as a seuere Iudge, would make our heart to tremble: but to consider him in Christ, in whom he is well pleased, is of all ghostly comfort the greatest. And therefore if we desire to reioyce in spirit, let vs not behold God in the glasse of the Law, which makes him a dreadfull Iudge: but in the glasse of the Gospell, which shewes him a mercifull Sauiour.

[y] *Lexic. Theol. verb. magnificare.*
[z] *In* Psal. 133.
[a] 1 Pet. 2. 12.
[b] *Com. in Luc. lib. 2. cap. de Mariæ benedictione.*
[c] Gen. 1. 26.
[e] Ephes. 4. 24.
[f] *August. in* Psal. 66.
The Lord.
[g] 1 Cor. 8. 6.
[h] *Maldonat. in loc.*
Spirit.
[i] *Calain. & Marlorat. in loc.*
[k] Iames 5. 13.
[l] Prou. 15. 15.
[m] Prou 14. 13
[n] Zach. 9. 9.
[o] *Anonymus in* Psal. 46.
In God.
[p] Phil 4 4.
[q] Galat 6 14.
Sauiour.

In

In euery Christian there are two contrary natures, the flesh, and the spirit: and that he may be a perfect man in Christ, he must subdue the one, & strengthen the other: the Law is the ministrie of death, and serueth fitly for the taming of our rebellious flesh: the Gospell is the power of God vnto life, containing the bountifull promises of God in Christ, and serueth fitly for the strengthening of the spirit. It is [p] oyle to powre in our wounds, and water of life to quench our thirstie soules. As in name, so in nature, the *Goodspell*, or the *Ghostspell*, that is, the word and ioy for the spirit. *Mary* then had good cause to [q] adde this epithete *Sauiour*, vnto God: *My spirit reioyceth in God my Sauiour.*

My Sauiour] We note two conclusions out of this pronoune: the first against some Papists; the second against all Papists. [r] Some popish writers affirme, that *Mary* was conceiued and borne without originall sinne, and that she liued and died without actuall sinne: contrary to the Scripture, *Rom.* 3.9. *Gal.* 3.22. So [s] that in honouring the feast of her conception and natiuity, with the singular priuiledge of Christ, they worship an Idoll, and not her. For an Idoll (as [t] *Paul* disputes) *is nothing in the world*: and so is that man or woman conceiued without sinne, except Christ, who was conceiued by the holy Ghost; as none other euer was, or shall be.

[u] They ground this assertion vpon a place of *Augustine*: [x] *Excepta sancta virgine Maria, de qua propter honorem Domini, nullam prorsus cum de peccatis agitur, habere volo quæstionem.* Answer is made, that *Augustine* elsewhere concludes all vnder sinne (though he did in that place forbeare to rip vp the faults of the mother in honour of her sonne) for in *lib.* 5. [y] *cap.* 9. against *Iulian* the *Pelagian*, he doth intimate that *Maries* body was sinfull flesh, concluding peremptorily, [z] *Nullus est hominum præter Christum, qui peccatum non habuerit grandioris ætatis accessu: quiâ nullus est hominum præter Christum, qui peccatũ non habuerit infantilis ætatis exortu.* So likewise, [a] *lib. de sancta virginitate, cap.* 3. *Beatior Maria percipiendo fidem Christi, quàm concipiendo carnẽ Christi: nihil enim ei materna propinquitas profuisset, nisi fœliciùs Christum corde, quàm carne gestasset.* And in this [b] Treatise, *De fide ad Petrum*, (for the Papists admit that booke) *Firmissimè crede, & nullatenus dubites, omnem hominem qui per concubitum viri & mulieris concipitur, cum peccato originali nasci, & ob hoc naturæ filium iræ.* Thus *Augustine* expounds, and answers *Augustine.*

Now for holy Scriptures, if there were no more texts in the Bible, this one is omni sufficient, to accuse *Mary* of some faults, and the Papists of much folly: My spirit reioyceth in God *my Sauiour.* He that hath no sinne, wants not a Sauiour: but *Mary* reioyced in a *Sauiour*, therefore shee was sorrie for her sinne. *The whole need not a Physitian*, saith [c] Christ: but *Mary* cals for a salue, therefore surely shee had some sore: and if any sinne, then she cannot be our *Mediatrix*, or *Aduocate. Si peccatrix, non deprecatrix.* [d] Our *Aduocate is our propitiation for sin*: [e] but the *propitiation for sin, knew no sin.* Ergo, *quæ egebat, non agebat aduocatum.* And therefore *Mary*, who needed a Sauiour her selfe, could not be a Sauiour of other.

Againe, we gather out of this pronoune *my*, *Maries* particular apprehension and application of Christs merits, against all Papists, who [f] teach that a generall confused implicite faith, is enough without any further examination of Scriptures, or distinct beleefe. Contrarie to the practise of Christ, who prayed in our nature and name.

[g] *Deus meus, Deus meus.* Of [h] *Dauid, Thou art my God*: of *Thomas*, [i] *My Lord*: of *Mary*, *My Sauiour.*

The second part of this Hymne containeth a reason why she did magnifie the Lord, namely for his goodnesse,

Toward { *Her selfe. He hath regarded the lowlinesse of his handmaid; he hath magnified me. From henceforth all generations shall call me blessed.* / *Other.*

Regarded]

[p] Luke 10.34. The Law as wine to search, the Gospell as oyle to supple
[q] *Caluin. in loc.*
[r] *Suarez tom.* 3. *in tertiã Thom. disput.* 3. & 4.
[s] *D. Fulke annot in* Mat. 1.
[t] 1 Cor. 8 4.
[u] *Lombard.* 3. *sent. dist.* 3. *Bellar. de amissione gratiæ, lib.* 4. *cap* 15.
[x] *De nat. & gratia contra Pelagianos, cap.* 36. *tom.* 7. *fol.* 506.
[y] *Tom.* 7. *fol.* 742
[z] *fol.* 743.
[a] *Tom.* 6. *fo.* 561.
[b] *Tom.* 3. *fol.* 164
[c] Matth. 9.12.
[d] 1 Epist. Iohn 2. cap.
[e] 2 Cor. 5.21.
[f] *Bellarm. lib.* 1. *de iustific. cap.* 7.
[g] Matth. 27.16
[h] Psal. 118 28.
[i] Ioh 20.28.

Regarded.

Regarded] God is ſaid in Scripture to regard three waies, (as *Auguſtine* notes vpon this place) *ſecundum* { *Cognitionem*, *Gratiam*, *Iudicium*.

1. His eye of knowledge regardeth all things, Hebrewes 4. 13. *There is not any creature, which is not manifeſt in his ſight, but all things are naked and open vnto him.*

k Pſal. 33. 18. 2. His fauourable countenance and gratious eye is vpon them k *who feare him, and vpon them who truſt in his mercie.*

l Matth 25. 12 3. God in iudgement will onely regard his elect. For hee will ſay to the reprobate, l *Verily I know yee not.* God regarded here *Mary* with his gratious eye, vouchſafing to make her both his childe, and his mother. The one is a benefit obtained of very m few; the other denied vnto all. *It was onely granted to Mary to be the mother of Chriſt,* n *whereas it was denied vnto all men, to be the father of Chriſt.*

m Matth 7. 14.
n *Hugo Lincolnienſis, vti Surius in eius vita.*

This was ſo great a grace to *Mary*, that as in this Hymne her ſelfe doth prophecie: *From henceforth all generations ſhall account her bleſſed.*

o Luke 1. 28. An Angell of heauen ſaid that ſhe was o *full of grace*: *Gratia plena in ſe, non à ſe*; in her ſelfe, but not of her ſelfe. And therefore her ſoule did magnifie the Lord, and her ſpirit reioyced in God her Sauiour; not in regard of her owne greatneſſe, but in reſpect of his goodneſſe. For ſo ſhe ſaith, *He hath regarded.*

Lowlineſſe.
p *Marlor. in loc.*

The lowlineſſe] p God cannot looke aboue himſelfe, becauſe he hath no ſuperiour; nor about himſelfe, for that he hath no equall: he regards onely ſuch as are below him; and therefore the lower a man is, the neerer vnto God, the more expoſed to his ſight who lookes from aboue. q *Who is like vnto the Lord our God that hath his dwelling ſo high, and yet humbleth himſelfe to behold the things in heauen and earth? He taketh vp the ſimple out of the duſt, and liſteth the poore out of the mire.* And Pſal. 138. verſe 6. *Though the Lord be high, yet hath he reſpect vnto the lowly: but as for the proud, he beholdeth them a farre off.* The moſt high then hath eſpeciall reſpect to ſuch as are moſt low.

q Pſal. 113. 5. 6

Now lowlineſſe in holy Scripture is vſed both { *Actiuely*, for humility. *Paſſiuely*, for humiliation, baſeneſſe, and affliction.

r *Maldonat. in locum.*
s *Com. in cap 1. Abdiam.*
t *Hom 27.*

Origen, Beda, Bernard, conſtrue this of *Maries* humility: but I thinke with moſt, and beſt, that ſhe meant by lowlineſſe, her baſe degree: r For *Humilitas dum proditur perditur.* He that brags of his humility, looſeth it. It is (ſaith s *Hierome*) the Chriſtians Iewell. Now, ſaith t *Macarius*, he is a fooliſh begger who when he finds a Iewell, inſtantly proclaimes it, *inueni, inueni*: for by this meanes he that hath loſt it, will demand it againe: ſo likewiſe when wee boaſt of any good gift, the Lord who lent, will reſume it.

u *Ianſenius, Beauxamis, Maldonat. in locum.*

It is improbable then that *Mary* ſpake this of her humility: for (as ſome u *Popiſh* writers obſerue) ſhe did in this ſong aſcribe all her happineſſe to Gods mercy, and nothing to her owne merit.

x 1 Cor 15. 26.
y *Innocentius de contemptu mundi, lib. 2. cap. 31.*
z *Epiſt. 56.*
a *Pet. Chryſolog. ſer. 7.*

It is true, that as *death is the laſt* x *enemie*: ſo pride the laſt ſinne that ſhall be deſtroyed in vs. y *Inter omnia vitia tu ſemper es prima, ſemper es vltima: nam omne peccatum te accedente committitur: & te recidente dimittitur.* z *Auguſtine* told *Dioſcorus, Vitia cætera in peccatis, ſuperbia verò etiam in beneſactis timenda.* When other ſinnes die, ſecret pride gets ſtrength in vs: *ex* a *remedijs generat morbos*, euen vertue is the matter of this vice: in ſuch ſort, *that a man will be proud, becauſe he is not proud.* But this was not *Maries* mind to boaſt, in that ſhe did not boaſt: but, as the word and coherence more then inſinuate, ſhe did vnderſtand by lowlineſſe, her meane eſtate and qualitie.

b *Iuuencus, lib. 1. Euang hiſt.*

b *Quod me dignatus in altum,*
erigere ex humili, celſum.

So doth her ſelfe conſtrue the word, verſe 52. *He hath put downe the mighty from*

from their ſeat, and hath exalted the humble and meeke: where humble is oppoſite to mightie, as in this verſe, the lowlineſſe of *Marie* to Gods highneſſe. I preſſe this point, becauſe ſome Papiſts (as [c] *Eraſmus* affirmes) haue gathered out of this place, that *Marie* through her modeſt cariage, worthily deſerued to be the mother of Chriſt. Whereas (beſides the reaſons alleaged) the words of this verſe, and the drift of the whole Song, confute them abundantly.

[c] *Annot. in loc.*

For ταπείνωσις, vſed by *Luke*, ſignifieth properly baſneſſe: whereas humilitie is called ταπεινοφροσύνη: and albeit the vulgar Latine read, *reſpexit humilitatem*, yet ἐπέβλεψεν, is *aſpexit*, as in our Engliſh Bibles, *he looked on the poore degree of his handmaid*. And this is not onely *the criticall Annotation* of *Eraſmus*, but their owne *Ianſenius*, and *Maldonatus* obſerue the ſame: for her intent was not to magnifie her ſelfe, but to magnifie the Lord.

Here then we may behold *Maries* exceeding great miſerie, and Gods exceeding great mercy; the good *Ladies* infelicitie, who deſcended of a noble houſe, yea royall blood, was notwithſtanding a diſtreſſed ſillie maiden, ſo poore, that, as we reade, *Luke* 2.24. ſhe was not able to buy a young Lambe for an offering. See the Goſpell on the *Purification*.

Let [d] not the wiſe man glory in his wiſdome, nor the ſtrong man glory in his ſtrength, neither the rich man glory in his riches, nor the Nobleman of his parentage, for one generation paſſeth, and another commeth: and [e] as we haue heard, ſo haue we ſeene, ſome who came from the Scepter, to hold the plough; and other who came from the plough, to manage the Scepter. And the reaſon is rendred in this Hymne; *The Lord hath put downe the mightie from their ſeat, and exalted the humble and meeke: he hath filled the hungry with good things, and the rich hee hath ſent empty away.* This was his exceeding great goodneſſe toward *Marie*, to raiſe her out of the duſt, ſo to magnifie her, as that all generations account her bleſſed.

[d] Ierem.9.23.

[e] 1 Sam.2.7.

For from henceforth all generations ſhall call me bleſſed] In the verſe before *Magnificat*, *Elizabeth* called her bleſſed: now the Virgin oppoſeth all men to *Elizabeth*, and all times to the preſent, ſaying, (as [f] *Theophylact* doth note) that not *Elizabeth* onely, but all men, and women, as at this time, ſo for euer alſo ſhall account me bleſſed. All generations, that is, all men in all generations, (as the Schoole doth vſually diſtinguiſh) *genera ſingulorum*, albeit not *ſinguli generum*, (or as [g] *Euthymius*) all people who beleeue aright in the Sonne, ſhall bleſſe the mother; *not all liuing, but all beleeuing*: for *Iewes*, and *Gentiles*, and *Heretikes*, in ſtead of this honour, reuile her. [h] *Auguſtine* mentioneth *Antidicomarianites*, *Heluidius* in *Hieromes* age was (as [i] *Roſſenſis* termes him) a *Mariamaſtix*; and in our time ſome are content to giue her leſſe, becauſe the Papiſts haue giuen her more than is due. Let vs not make the Spirit of truth a lier, which ſaith, *All generations ſhall call her bleſſed*. This *ſhall*, is *officij*, not *neceſſitatis*: all ought, howſoeuer all doe not bleſſe this bleſſed Virgin.

[f] *In loc.*

[g] *In loc.*

[h] *Lib. de hæreſibus 56. hæreſ.*

[i] *Lib. contra Lutherum, fol. 8. in margine.*

For he that is mightie hath magnified me] *Magna mihi fecit*, hath done marueilous things in me. For it is wonderfully ſingular, and ſingularly wonderfull, that *Mary* ſhould bee both a Virgin, and a mother: of ſuch a ſonne a mother, as was her father: he that is mightie, and none but the Almightie could thus magnifie *Marie*: ſhee was bleſſed in bearing the [k] *moſt bleſſed*, in whom [l] *all nations of the earth are bleſſed*. Vnto this purpoſe [m] *Bernard* excellently, *Non quia tu benedicta, ideo benedictus fructus ventris tui: ſed quia ille te præuenit in benedictionibus dulcedinis, ideo tu benedicta.*

[k] Rom.9.5.

[l] Gen 12.3.

[m] *Hom 3. ſuper Miſſus eſt Angelus Gabriel.*

Hitherto concerning the goodneſſe of God toward her ſelfe: now ſhee remembreth his mercy toward other.

His

His mercy is on them that feare him, &c.
- *Generally,*
  1. In helping and comforting them: *He exalteth the humble and meeke, filling them with all good things.*
  2. In ſcattering and confounding their enemies: *He hath ſcattered the proud, put downe the mightie from their ſeat, and ſent the rich emptie away.*
- *More ſpecially,*
  1. In promiſing.
  2. In performing his gratious promiſe touching the *Meſſias* of the world: *Remembring his mercy hath holpen his ſeruant Iſrael, as he promiſed to our forefathers Abraham, and his ſeed for euer.*

[a] Cant 2. 5.
[o] Geneſ. 3. 15.

Theſe points are [a] flagons of wine to comfort the diſtreſſed ſoule. For if God, who promiſed in the beginning that the [o] ſeed of the woman ſhould bruiſe the Serpents head, deferred his promiſe almoſt 4000 yeares, and yet at length accompliſhed the ſame to the very full: then no doubt, God hauing promiſed the reſurrection of the dead, and euerlaſting life, will in his good time bring them to paſſe. That which is paſt, may confirme our hope touching things to come: *For he remembreth his mercy towards his ſeruant Iſrael, and it is on them that feare him throughout all generations.*

Cantate Domino. PSAL. 98.

[p] *Auguſt. Hieron. Euthym. Caluin. Genebrard. in loc.*
[q] Iohn 4. 23.
[r] 1 Tim. 3. 16.

THe Church hath done well in ioyning to the *Magnificat*, *Pſalme* 98. for the one is a perfect *eccho* to the other, (all [p] Interpreters agreeing, that *Danids* myſterie, and *Maries* hiſtorie, are all one) What ſoeuer is obſcurely foretold in his *Pſalme*, is plainly told in her *Song*: as he prophecied, *O ſing vnto the Lord a new ſong, ſhew your ſelues ioyfull*: So ſhe practiſed, *My ſoule doth magnifie the Lord, and my ſpirit reioyceth in God my Sauiour*. And this ([q] as Chriſt teacheth) is a new ſong: *The houre commeth, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and truth. The voice* doth ſay, *Magna fecit*, *He hath done maruellous things*: and the *Eccho*, *Magna mihi fecit*, He hath magnified, or done maruellous things in me For it is an exceeding wonder, (as [r] *Paul* ſpeaks) a great myſterie, that God ſhould be manifeſted in the fleſh, that the father of all, ſhould be the ſonne of *Marie*. *Voice*: *With his owne right hand, and with his holy arme hath he gotten himſelfe the victorie*. *Eccho*: He hath ſhewed ſtrength with his arme, he hath ſcattered the proud in the imagination of their hearts. *Voice*: *The Lord declared his ſaluation, his righteouſneſſe hath he openly ſhewed in the ſight of the Heathen*. *Eccho*: His mercy is on them that feare him, throughout all generations: hee hath filled the hungry with good things, and the rich he hath ſent empty away. *Gentiles eſurientes*, *Iudæos diuites*, as *Theophylact* expounds it. *Voice*: *He hath remembred his mercy and truth towards the houſe of Iſrael*. *Eccho*: Hee remembring his mercy, hath holpen his ſeruant Iſrael.

In the whole Pſalme fiue circumſtances are to bee conſidered eſpecially:
- *Who.*
- *What.*
- *Whereto.*
- *Wherefore.*
- *Wherewith.*

1. *Who* muſt ſing: *All men, all things*. For the Prophet in the latter end of the Pſalme doth incite ſenſible men, by directing his ſpeech vnto inſenſible creatures:

creatures: *Let the ſea make a noyſe, let the flouds clap their hands, and let the hills be ioyfull.* All which ſing Pſalmes and Hymnes in their kinde, onely man, for whom all theſe were made, is vnkinde. [f] *The oxe knoweth his owner, and the dull aſſe his maſters crib: but Iſrael hath not knowne, my people hath not vnderſtood.*

[f] Eſay 1.3.

2. *What: Sing a new ſong.* This is mans end, to ſeeke God in this life, to ſee God in the next: to be a ſubiect in the kingdome of grace, and Saint in the kingdome of glory. Whatſoeuer in this world befalleth vs, we muſt ſing: be thankfull for weale, for woe; ſongs ought alwayes to be in our mouth, and ſometimes a new ſong: for ſo *Dauid* here, ſing *a new ſong*: that is, [t] let vs put off the old man, and become new men, [u] new creatures in Chriſt: for the old man ſings old ſongs: only the new man ſings a new ſong; he ſpeaketh with a [x] new tongue, and walks in [y] new wayes, and therefore doth new things, and ſings new ſongs; his language is not of *Babylon*, or *Ægypt*, but of *Canaan*; his communication doth edifie men, his ſong glorifie God.

[t] *Auguſt. in loc.*
[u] 2 Cor 5.17.
[x] Mark.16.17.
[y] Matth.2.12.

Or a new ſong, that is, a freſh ſong, [z] *noua res, nouum canticum*; new for a new benefit. Epheſ. 5.20. *Giue thanks alway for all things.* It is very groſſe to thanke God only in groſſe, and not in parcell. Haſt thou beene ſicke and now made whole? praiſe God with the *Leper*, Luke 17. ſing a new ſong, for this new ſalue.

[z] *Hieron. in loc.*

Doeſt thou hunger and thirſt after righteouſneſſe, whereas heretofore thou couldeſt not endure the words of exhortation and doctrine? ſing a new ſong for this new grace. Doth Almightie God giue thee a true ſenſe of thy ſinne, whereas heretofore thou diddeſt draw iniquitie with cords of vanitie, and ſinne as it were with cart-ropes, and waſt giuen ouer to worke all vncleanneſſe, euen with greedineſſe? *O ſing, ſing, ſing* a new ſong for this new mercy.

Or new, that is, [a] no common or ordinarie ſong, but as Gods mercy toward vs is exceeding maruellous and extraordinarie, ſo our thankes ought to bee moſt exquiſite, and more than ordinarie; not new in regard of the matter, for we may not pray to God, or praiſe God, otherwiſe than hee hath preſcribed in his word, which is the old way, but new in reſpect of the manner and making, that as occaſion is offered, we may beare our wits after the beſt faſhion to bee thankfull.

[a] *Caluin in loc.*

Or, becauſe this Pſalme is propheticall, a new ſong, that is, [b] the ſong of the glorious Angels at Chriſts birth, [c] *Glory to God on high; peace in earth, towards men good will*, a ſong which the world neuer heard before; that the ſeed of the woman ſhould bruiſe the Serpents head is an old ſong, the firſt that euer was ſung: but this was no *plaine ſong*, till Chriſt did manifeſt himſelfe in the fleſh. In the Old Teſtament there were many old ſongs, but in the New Teſtament a new ſong.

[b] *Auguſtin. & Turrecremat. in loc.*
[c] Luke 2.14.

That vnto vs is borne a Sauiour, which is Chriſt the Lord, in many reſpects *a new ſong*: for whereas Chriſt was but ſhadowed in the Law, he is ſhewed in the Goſpell; and *new*, becauſe ſung of new men, of all men. [d] For the ſound of the Goſpell is gone through all the earth, vnto the ends of the world: whereas in old time Gods old ſongs were ſung in *Iurie, his name great in Iſrael, at Salem his Tabernacle, and dwelling in Sion*, Pſal 76.

[d] Rom.10.18.

3. *Whereto*] *To the Lord.* See before Pſalme 95.

4. *Wherefore*] *For he hath done maruellous things*: hee hath opened his greatneſſe and goodneſſe to the whole world, in his creation, and preſeruation, in his redemption eſpecially, being a worke of greater might and mercy than all the reſt: for in the creation he made man like himſelfe; but in the redemption he made himſelfe like man. [e] *Illic participes nos fecit bonorum ſuorum: hic particeps eſt factus malorum noſtrorum.* In making the world, he ſpake the word only and it was done: but to redeeme the world, *dixit multa, & fecit mira*, ſaith the Text: *Paſſus eſt dura verba, duriora verbera.* The creation of the world was a worke as it were of *his fingers*: Pſalm.8.3. *When I conſider the heauen, euen the*

[e] *Grancenſis Con. 2. Dom. 1. Aduent.*

the worke of thy fingers. But the redemption (as it is here called) *is the worke of his arme: With his owne right hand, and with his holy arme hath he gotten himselfe the victorie.*

So that if the Iewes obserued a Sabbath in honour of the worlds creation; how many *Festiuals* ought we to keepe in thankfull remembrance of our redemption? As *Diogenes* said, euery day was an holy day to a good man, so euery day should be a Sunday to the Christian man.

Aquinas excellently, *'Bonum gratiæ vnius, maius est quàm bonum naturæ totius vniuersi*: The sauing of one soule is a greater worke, than the making of a whole world: 12æ. *quæst.* 113. *art.* 9.

[f] *Augustin. in Psal. vlt.* [g] *In locum.*

5. *Wherewith*: in a *literall* sense with all kind of [f] musicke, { Vocall, *Sing to the Lord.* / Chordall, *Praise him vpon the Harpe.* / Pneumaticall, *With trumpets, &c.*

In an *allegoricall* exposition (as [g] *Euthymius* interprets it) we must praise God in our actions, and praise him in our contemplation: praise him in our words, praise him in our workes: praise him in our life, praise him at our death: being not only *Temples* (as [h] *Paul*) but (as [i] *Clemens Alexandrinus* calls vs) *Timbrels* also of the Holy Ghost.

[h] 1 Cor. 3. 16. [i] *In Protreptico.*

Nunc dimittis, or the Song of Simeon.

Luke 2. 29.

Lord now lettest thou thy seruant depart in peace.

[k] *Ouid epist. Hero 7 epist.*

[k] *Sic vbi fata vocant, vdis abiectus in herbis.*
Ad vada Mæandri concinit albus olor.

As the Swan, so *Simeon* in his old age, ready to leaue the world, did sing more sweetly than euer he did before, *Lord now lettest, &c.*

The which Hymne is a thanksgiuing to God, for giuing his Sonne to redeeme his seruants.

And it hath two principall parts: in the { 1. Hee reioyceth in regard of his owne particular, vers. 29, 30. / 2. In regard of the generall good our Sauiour Christ brought to the whole world, vers. 31, 32.

In the first note two things especially: { 1. His willingnesse to die, *Lord now lettest thou thy seruant depart in peace.* / 2. The reason of this willingnesse, *For mine eyes haue seene thy saluation.*

Lord.

Lord] The Papists often in their life, specially at their death, vse to commend themselues and their soules vnto the protection of the blessed Virgin: *Maria mater gratiæ, tu nos ab hoste protege, & hora mortis suscipe.* This is their doctrine, [l] *Bellarmine* auoweth it: this is their practise, *Father Garnet* at his execution vsed this forme of prayer twice publiquely. But old *Simeon* here forgetting our *Ladie*, though shee were present, commends his soule to the Lord, who redeemed it, *Lord now lettest thou, &c.*

[l] *Lib. de beatitudine Sanctorum, cap* 17.

Now.

[m] Luke 2. 26.

[n] *Calvin. in loc.*

Now] *Simeon* assuredly was not afraid to die before, but because a [m] reuelation was giuen vnto him from the Holy Ghost that he should not see death, vntill he saw the *Messias*, he was exceeding desirous to liue, that he might see the word of the Lord fulfilled. [n] And therefore men abuse this example, saying they will be contented to die, when such and such things come to passe, when all their daughters be well maried, and all their sons well placed. Old *Simeon* had a reuelation for that hee did, whereas we haue no warrant from God, for many things we fondly

fondly desire; so that whether God grant them, or not, we must submit our selues vnto his good pleasure, Now and euer ready to depart in peace, when hee doth call, taking vnto vs the resolution of *Iob*, *The Lord gaue, and the Lord taketh, blessed be the name of the Lord.*

Lettest thou] We may not our selues loose our soules, but let God let them out of prison. We must seeke to mortifie the flesh, and to cast the world out of vs: Lettest thou.

But to cast our selues out of the world, is an ° offence against { *God.* / *Our neighbour.* / *Our selues.* } ° *Thomas 2 2æ. quæst. 64. art 5.*

Against God: who saith, *Thou shalt not kill*: if not another, much lesse thy selfe. ᵖ For *thou must loue thy neighbour as thy selfe*: first thy selfe, then thy neighbour as thy selfe. The neerer, the deerer. ᵠ *I kill, and giue life*, saith the Lord: we are not masters of our life, but only stewards: and therefore may not spend it, or end it as we please: but as God, who bestowed it, will.

ᵖ Luke 10.27.
ᵠ Deut. 32.39.

Against our neighbours: because men are not borne for themselues alone, but for other also: being all members of one common-weale and politike bodie: so that (as ʳ *Paul* saith) *If one member suffer, all suffer with it.* ˢ *Homo quilibet est pars communitatis*: Euery particular person is part of the whole State. This is the true reason, why the King doth take so precise an account of the death euen of his basest subiect, because himselfe and the whole kingdome had interest in him.

ʳ 1 Cor. 12.26.
ˢ *Arist. Ethic. lib. 5. cap vlt.*

Against our selues. Because by naturall instinct euery creature labours to preserue it selfe; the fire striueth with the water, the water fighteth with the fire, the most sillie worme doth contend with the most strong man to preserue it selfe: and therefore we may not butcher our selues, but expect Gods leasure and pleasure to let vs *depart in peace.*

Thy seruant] It is not a seruile seruice, but a perfect freedome to serue the Lord. And therefore as the good Emperor *Theodosius* held it more noble to bee *membrum Ecclesiæ, quàm caput Impery*: so may we resolue that it is better to be a seruant of God, than Lord of all the world. For while we serue him, all other creatures on earth and in heauen too serue vs, Heb. 1.14. Thy seruant.

In chusing a master, euery man will shun principally three sorts of men: his { *Enemie.* / *Fellow.* / *Seruant.* }

Hee serueth his greatest enemie, who serueth the deuill: his fellow, who serueth the lust of his flesh: his seruant, who serueth the world. It is a base seruice to serue the world: for that is to become a vassall vnto our seruants. It is an vncertaine seruice to serue the flesh: this master is so cholericke, so weake, so sickly, so fickle, that we may looke euery day to be turned out of his doores: and that which is worst of all, he is least contented, when he is most satisfied. Like to the *Spaniard*, a bad seruant, but a worse master. It is an vnthriftie seruice to serue the deuill, all his wages is death: the more seruice we doe him, the worse is our estate. But he that serues God, hath the greatest Lord, who is most able: and the best Lord, who is most willing to preferre his followers: and therefore let vs say with *Simeon*, and boast with ᵗ *Dauid*: *O Lord I am thy seruant, I am thy seruant.* See the Epistle on *Simon* and *Iudes* day.

ᵗ Psal. 116 14.

Depart] Here first note the soules immortalitie: Death is not ᵘ *exitus*, but *transitus*; not *obitus*, but *abitus*; not a dying, but a departing, a trasmigration and exodus out of our earthly pilgrimage, vnto our heauenly home. ˣ *Fratres mortui, non sunt amissi, sed præmissi*: ʸ *profectio est, quam putas mortem*: A passage from the valley of death, vnto the land of the liuing. Depart.

ᵘ *Cyprian. serm. de mortalitate.*
ˣ *Ibidem & August. epist. 6.*
ʸ *Tertull lib. de patientia.*

ᶻ *Dauid* said of his dead childe, *I shall goe to him, but he shall not returne to mee.* ᵃ Christ confirmes this: Haue you not read what is spoken of God, saying, *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* Now God, saith Christ, is not the God of the dead, but of the liuing. *Abraham* then is aliue, *Isaac* aliue, *Iacob* aliue; they cannot be said truly dead, but (as *Simeon* here departed.

ᶻ 2 Sam 12 23.
ᵃ Matth. 22. 32.

The two receptacles of all soules after this life, *Hell* and *Heauen*, infallibly

demonſtrate this point. [b] *Lazarus* dieth, and his ſoule is preſently conueyed by bleſſed Angels vnto the boſome of *Abraham*: vnhappy *Diues* dieth, and his ſoule is fetcht and ſnatcht away by foule fiends vnto the bottomleſſe pit of hell.

As Gods eternall decrees haue an end without a beginning: ſo the ſoules of men haue a beginning without an end. The ſoule and bodie part for a time, but they ſhall meet againe to receiue an irrecouerable doome, either of, *Come ye bleſſed*, or *Goe ye curſed*.

Secondly, note that dying is the [c] looſing of our ſoule from her bonds and fetters: our fleſh is a ſinke of ſinne, the priſon of the minde, [d] σῶμα *quaſi* σῆμα. [e] *Qui gloriatur in viribus corporis, gloriatur in viribus carceris.* And therefore when [f] *Plato* ſaw one of his ſchoole was a little too curious in pampering his bodie, ſaid wittily: *What doe you meane to make your priſon ſo ſtrong?* So that a ſoule departed is ſet at libertie, like a bird that is eſcaped out of a cage. Among all other priſoners viſit your owne ſoule, for it is encloſed in a perilous priſon, ſaid a bleſſed Martyr, *apud Fox. pag.* 1544.

The world is ſo full of euils, as that to write them all, would require another world ſo great as it ſelfe. [g] *Initium vitæ cæcitas & obliuio poſſidet, progreſſum labor, dolor exitum, error omnia*: Childhood is a fooliſh ſimplicitie, youth a raſh heat, manhood a carking carefulneſſe, old age a noyſome languiſhing. *Diu* [h] *viuendo portant funera ſua, & quaſi ſepulchra dealbata plena ſunt oſſibus mortuorum.* It may be ſaid of an old man, as [i] *Bias* of the Mariner; *Nec inter viuos, nec inter mortuos*: and (as *Plutarch* of *Sardanapalus*, and [k] *S. Paul* of a widow liuing in pleaſure) *that he is dead and buried enen while he liueth*: and ſo paſſing from age to age, we paſſe from euill to euill; it is but one waue driuing another, vntill we arriue at the hauen of death. [l] *Epictetus* ſpake more like a Diuine than a Philoſopher: *Homo calamitatis fabula, infœlicitatis tabula.* Though a King by warre or wile ſhould conquer all the proud earth, yet hee gets but a needels point, a mote, a mite, a nit, a nothing. So that while we ſtriue for things of this world, we fight as it were like children, for pins and points. And therefore [m] *Paul deſired to bee looſed, and to be with Chriſt*: and *Simeon* (as ſome Diuines obſerue) prayeth here to be diſmiſſed, as [n] *Ambroſe* doth read) *Dimitte*: Lord let looſe. [o] *Cyprian* and [p] *Origen*, *dimittes*, in the future: as if he ſhould ſay, *Now Lord I hope thou wilt ſuffer me to depart.* Howſoeuer the word in the preſent, imports that death is a [q] *goale-deliuerie*: *Nunc dimittis ſeruum*; *Now Lord thou ſetteſt free thy ſeruant*: as ἀπολύειν is vſed, Act. 16. 35. Luk. 23. 17.

[r] *Nam quid longa dies nobis, niſi longa dolorum*
Colluuies? longi patientia carceris ætas.

In peace] [s] There are three kinds of peace: { *Externall*, *Internall*, *Eternall*, } Peace of { World. Minde. God. }

Or more plainly, peace betweene { Man and man. God and man. Man and himſelfe. }

The laſt kinde is meant here, though aſſuredly *Simeon* had all three: for our peace with God, and ſo farre as is poſſible, loue toward all men, breeds in vs a third peace, the which is the contentation of our minde and peace of conſcience: for which euery man ought to labour all his life; but at his death eſpecially, that comfortably departing he may ſing with old *Simeon*, *Lord now letteſt* &c.

I know many men haue died diſcontent and rauing, without any ſentiment of this comfortable peace, to mans imagination, and yet notwithſtanding were doubtleſſe Gods elect children. For, as [t] *Auguſtine*, many workes of God concerning our ſaluation are done in, and by their contraries. In the creation, all things were made, not of ſomething, but of nothing, cleane contrary to the courſe of nature. In the worke of redemption, he doth giue life, not by life, but by

[b] Luk. 16. 22.

[c] *Theophylact.*
[d] *Plato in cratylo.*
[e] *Petracha de remedijs, lib.* 1. *dialog.* 5.
[f] *Ficinus in vita Platonis.*

[g] *Petrarcha præfat in lib. de remedijs vtriuſque fortunæ. Hieron. Epiſt. Paulino, tom.* 1. *pag.* 102.
[i] *Plato in Axiocho.*
[k] 1 Tim. 5. 6.
[l] *Altercatio cum Hadriano Imperatore.*

[m] Phil. 1. 23.

[n] *Com. in Lucam lib* 2. *cap. de Simione.*
[o] *Ser. de mort.*
[p] *Hom.* 15. *in Lucam.*
[q] *Beauxamis in locum.*
[r] *Mantuan. in* 1. *partheuic. Marian.*

In peace.
[s] *Lexicon. Theolog. verb. Pax.*

[t] *De doctrina Chriſtiana, lib.* 1. *cap.* 14.

by death, and that a moſt accurſed death. *Optimum fecit inſtrumentum vitæ, quod erat peſſimum mortis genus.* In our effectuall vocation, he calls vs by the Goſpell, [u] vnto the Iewes a ſtumbling block, vnto the world meere fooliſhneſſe, in reaſon more likely to driue men from God, than to winne and wooe men to God. And when it his pleaſure that any ſhould depend vpon his goodneſſe and prouidence, he makes them feele his anger, and to be nothing in themſelues, that they may relie altogether vpon him. And thus happily the child of God, through [x] many tribulations, and, to our thinking, through the gulfe of deſperation, enters into the kingdome of heauen. The loue of God is like a Sea, into which when a man is caſt, he neither ſeeth banke, nor feeleth bottome;

[u] 1 Cor. 1.23.

[x] Acts 14 22.

For there is a two-fold preſence of God in his children: { 1. Felt and perceiued. 2. Secret and vnknowne.

Sometime God is not only preſent with his elect, but alſo makes them ſenſibly perceiue it, as *Simeon* here did: and therefore his mourning was turned into mirth, and his ſobs into ſongs.

Againe, ſometime God is preſent but not felt: and this ſecret preſence ſuſtaines vs in all our troubles and temptations: it entertaineth life in our ſoules, when as to our iudgement we are altogether dead, as there is life in trees when they haue caſt their leaues. And therefore let no man bee diſmayed, howſoeuer diſmayed: for God doth neuer leaue thoſe, whom he doth loue: but his comfortable Spirit is a ſecret friend, and often doth vs moſt good, when we leaſt perceiue it, *Eſay* 41.10. *&c.* 42.2.

According to thy word] If God promiſe, we may preſume, [y] *for he is not like man, that he ſhould lie: neither as the ſonne of man, that he ſhould repent.* This ſhould teach vs to be holy, [z] as God our Father is holy, [a] being followers of him as deare children. As he doth euer keepe his word with vs; ſo let vs euer keepe our oathes and promiſes one with another. It is well obſerued, that *equiuocation and lying is a kinde of vnchaſtitie*: for the mouth and minde are coupled together in holy mariage: Matth. 12.34. *Out of the abundance of the heart the mouth ſpeaketh.* And therefore when the tongue doth ſpeake that which the heart neuer thought, our ſpeech is conceiued in adulterie, and he that breeds ſuch baſtard children, offends not onely againſt charitie, but alſo againſt chaſtitie.

According to thy word.

[y] Num. 23 19.

[z] Leuit. 19.2.

[a] Epheſ. 5.1.

Men ſay they muſt lie ſometime for aduantage; but it is a good concluſion both in religion, and common experience, that *Honeſtie is the beſt policie, and Truth the onely durable armour of proofe.* The ſhorteſt way commonly, the fouleſt, the fairer way not much about. [b] *Lord who ſhall dwell in thy Tabernacle? or who ſhall reſt vpon thine holy Hill? Euen he that ſpeaketh the truth from his heart, hee that vſeth no deceit in his tongue, he that ſweareth vnto his neighbour, and diſappointeth him not.*

[b] Pſal 15.

For mine eyes haue ſeene thy ſaluation] I haue ſeene the Meſſias, in whom, and by whom thy ſaluation is wrought and brought vnto vs. As *Simeon* ſaw Chriſts humanitie with the eyes of his bodie: ſo he ſaw Chriſts diuinitie long before with the piercing eye of faith. He knew that the little babe which hee lulled in his armes was the great God, whom the heauen of heauens could not containe: and therefore beleeuing in the Lord of life, he was not afraid of death: but inſtantly breaks forth into this ſweet ſong, *Lord now letteſt thou thy ſeruant depart in peace, for mine eyes haue, &c.*

The reaſon why *Simeon* was willing to die.

Death is vnwelcome to carnall men, as [c] *Ariſtotle* ſaid, *Of all terribles the moſt terrible.* [d] They cry out vpon the miſeries of life, and yet when death commeth, they doe as little children, who all the day complaine, but when the medicine is brought them, are nothing ſicke: as they who all the weeke runne vp and downe the houſe with paine of the teeth, and ſeeing the Barber come to pull them out, feele no more torment: as tender bodies in a pricking Pluriſie call, and cannot ſtay for a Surgeon, and yet when they ſee him whetting his lancer to cut the throat of the diſeaſe, pull in their armes and hide them in the bed.

[c] *Ariſt. Ethic. lib. 3. cap 9.*

[d] *Philip. Morney Treat. of life and death.*

And the true reaſon hereof is want of faith, becauſe they doe not vnfainedly beleeue that Chriſt Ieſus [e] *hath led captiuitie captiue,* [f] *that he hath ſwallowed vp death in victorie by his death, and opened vnto vs the gates of eternall life.* [g] The bleſſed theefe vpon the Croſſe died ioyfully, becauſe he ſaw Chriſt, and beleeued alſo that he ſhould paſſe from a place of paine to a paradiſe of pleaſure. [h] *Saint Stephen* died ioyfully, becaſe *he ſaw the heauens open, and Chriſt ſtanding at the right hand of the Father.* Here *Simeon* departed ioyfully, becauſe *his eyes ſaw the ſaluation of the Lord.*

[e] Epheſ.4.8.
[f] 1 Cor.15.54.
[g] Luke 23.43.
[h] Acts 7.56.

As there are two degrees of faith, ſo two ſorts of Chriſtians; one weake, another ſtrong. The weake Chriſtian is willing to liue, and patient to die: but the ſtrong patient to liue, and willing to die.

That a man may depart in peace, two things are requiſite:

1. Preparation before death.
2. A right diſpoſition at death.

Both which are procured only by faith in Chriſt. If a man were to fight hand to hand with a mightie Dragon, in ſuch wiſe that either he muſt kill or be killed, his beſt courſe were to bereaue him of his poyſon and ſting. Death is a Serpent, and the ſting, wherewith he woundeth vs, is ſinne: ſo ſaith [i] *S. Paul, The ſting of death is ſinne.* Now the true beleeuer vnderſtands and knowes aſſuredly that Chriſt Ieſus hath ſatisfied the law, and then if no law, no ſinne: and if no ſinne, death hath no ſting: well may death hiſſe, but it cannot hurt: [k] when our vnrighteouſneſſe is forgiuen, and ſinne couered, Chriſt both in life and death is aduantage, *Philip.*1.21.

[i] 1 Cor.15.56.
[k] Pſal.32.1.

Faith alſo procureth a right diſpoſition and behauiour at death: for euen as when the children of Iſraell in the wilderneſſe were ſtung with fierie Serpents, and lay at the point of death, [l] they looked vp to the *Braſen Serpent*, erected by *Moſes* according to Gods appointment, and were preſently cured: ſo when any feele death draw neere with his fierie ſting, to pierce the heart, they muſt fixe the eye of a true faith vpon Chriſt exalted on the Croſſe, beholding death not in the glaſſe of the Law, which giueth death an vglie face: but in the Goſpels glaſſe, ſetting forth death, not as death, but as a [m] ſleepe only. Faith is the ſpeare which killeth our laſt enemie: for when a man is ſure that *his* [n] *redeemer liueth, and that this* [o] *corruptible ſhall put on incorruption, and this mortall immortalitie*; well may he ſing with old *Simeon*, *Lord now letteſt thou thy ſeruant depart in peace*: and triumph ouer the graue with *Paul*, *O death where is thy ſting! O hell where is thy victorie! The ſting of death is ſinne, the ſtrength of ſinne is the law, but thankes be giuen vnto God, which giueth vs victorie through our Lord Ieſus Chriſt.* And thus much of the reaſon, why *Simeon* was not afraid of death; namely, for that he did hold in his armes, and behold with his eyes, the Lord Chriſt, [p] who is the reſurrection and the life; he could ſay with a true heart vnto God, [q] *thou art my God:* and his ſoule did heare God ſaying vnto him by his word, [r] *I am thy ſaluation.*

[l] Numb.21.9.
[m] 1 Cor.11.30
[n] Iob 19.25.
[o] 1 Cor.15.54.
[p] Iohn 11.25.
[q] Pſalm.31.16
[r] Pſal.35.3.

Which thou haſt prepared before the face of all people] The ſecond part of this Hymne, concerning the generall good our Sauiour brought to the whole world.

Wherein two points are to be noted eſpecially: 1. What are his benefits. 2. To whom they belong.

The benefits are *ſaluation*, *light*, and *glory*. So that the world without Chriſt, lieth in damnation, darkneſſe, and ſhame. *Ieſus* is a Sauiour, [s] neither is there ſaluation in any other: he is *the* [t] *light of the world*, and *ſunne of righteouſneſſe*, without whom all men *ſit in darkneſſe, and in the ſhadow of death*, as *Zacharias* in his ſong: he is our glory, without whom *nothing belongs vnto vs but* [u] *confuſion and ſhame.* Theſe benefits are ſo great, that they ought to be had in a [x] perpetuall remembrance. Chriſt himſelfe commanded his laſt Supper to be reiterated often, and the Church enioyneth this Hymne to be ſung daily, in a thankfull memoriall hereof.

[s] Acts 4.12.
[t] Ioh.1.9.& 8.12.
[u] Baruch 1.15.
[x] Pſal.111.4.

But

But vnto whom appertaine theſe benefits? Vnto all. So ſaith the text, *which thou haſt prepared before the face of all people.* [y] *The Lord hath made bare his holy arme in the ſight of all the Gentiles, and all the ends of the earth ſhall ſee the ſaluation of our God.* Chriſt is ſet vp as a [z] ſigne to the people, and happily for this cauſe, among other, he was borne in a [a] common Inne, frequented by men of all ſorts: and the firſt newes of the Goſpell was preached in open fields, Luk. 2. *as prepared before the face of all people.*

[y] Eſay 52.10.
[z] Eſay 11.10.
[a] Luke 2.7.

But here we muſt obſerue, that albeit ſaluation pertaines to all, yet all pertaine not to it: none pertaine to it, but ſuch as take benefit by it: and none take benefit by it, no more than by the brazen Serpent, but they who fixe their eyes on it. If we deſire ſaluation, light, and glory, we muſt (as old *Simeon*) embrace Chriſt ioyfully, and hold him in our armes of faith ſtedfaſtly.

To be a light to lighten the Gentiles] If any ſhall demand why *Simeon* here calls Chriſt the light of the Gentiles, and glory of the Iewes, rather than the glory of the Gentiles, and light of the Iewes:

Anſwer is made that there is a two-fold darkneſſe: {Sinne. / Ignorance.

Sinne is called in holy Scriptures a worke of darkneſſe, for diuers reſpects:

1. Becauſe it is committed againſt God, [b] *who is light*, through the ſuggeſtion of Satan, [c] *who is the prince of darkneſſe.*

[b] 1 Epiſt. Ioh. 1.5.
[c] Epheſ. 6.12.

2. Becauſe ſinne for the moſt part is committed in the darke: [e] *They that ſleepe, ſleepe in the night, and they that are drunken, are drunken in the night.*

[e] 1 Theſſ. 5.7.

3. Becauſe ſinne deſerueth eternall darkneſſe: [f] *Caſt that vnprofitable ſeruant into vtter darkneſſe.*

[f] Matth. 25.30.

4. Becauſe ſinne is committed eſpecially through the darkneſſe of vnderſtanding: for Satan vſually blindeth our eyes of reaſon, and religion, and makes ſinne appeare not in it owne name and nature, but vnder the name and habit of vertue.

Now in regard of this kinde of darknes, Chriſt was a light to the Iewes, as wel as to the Gentiles: Eſay 60.1. *Ariſe O Ieruſalem, be bright, for thy light is come.* Ioh. 1.9. *Chriſt doth lighten euery man that commeth into the world.*

The ſecond kinde of darkneſſe is ignorance: the light of the bodie is the eye, ſo the eye of the ſoule is the vnderſtanding: and therefore as Chriſt ſaith, if the light that is in thee be darkneſſe, how great is that darkneſſe? The Iewes in this reſpect were not in ſuch darkneſſe as the Gentiles; hauing the Law, the Prophets, the ſacrifices and exerciſes of holy religion: *In Iurie was God knowne, his name great in Iſrael, at Salem was his Tabernacle, his dwelling in Sion*: whereas *the* [g] *Gentiles were ſtrangers and aliens from the couenants of promiſe, without hope, without God in the world*: but now Chriſt [h] the light of the Gentiles, yea of the whole world, hath broken downe the partition wall, and made of [i] *both, one*; all people, Gods people. For as the [k] naturall Sunne ſhineth indifferently vpon the good and euill: ſo the [l] Sunne of righteouſneſſe ſheweth his glorious ſauing light before the face of all people; to lighten and open our eyes, that we may turne from darkneſſe to light, from the power of Satan vnto God, Acts 26.18

[g] Epheſ. 2.12.
[h] Eſay 42.6.
[i] Epheſ. 2.14.
[k] Matth. 5.45.
[l] Malach. 4.2.

Howſoeuer Chriſt be the light of all people, yet (as it followeth) he is *The glory of his people Iſrael, vnto whom pertained the* [m] *adoption, and the glory, and the couenants.* He was promiſed vnto them, borne of them, bred vp with them, he liued, preached, acted his great wonders among them: in all which reſpects, he may be fitly called *Iſraels glory.*

[m] Rom. 9.4.

Hence we may learne, firſt, that the Goſpell is the greateſt honour of a State.

Secondly, that all our glory depends on Chriſt our head, who is the King of glory.

Thirdly, that a good man, eſpecially a good Preacher, is a great ornament to the Country wherein he liueth: *Athanaſius* is [n] called *the eye of his times*; [o] *Albinus, Englands Librarie*; [p] *Melanchon, the Phenix of Germanie*; *Chriſt, the glory of Iſrael.*

[n] *Nazianzen ad Heronem.*
[o] *Baronius Annal. tom. 9. fol. 338.*
[p] *Bucanus præfat. loc. com.*

Deus miſereatur.

THe paralell of *Nunc dimittis* is the 67. Pſalme, being a [q] prophecie of Chriſt, who is *the* [r] *countenance of God, Heb.*1.3. *Coloſſ.*1.15. For, [s] euen as when one lookes in a glaſſe, preſently he produceth an image of himſelfe, ſo like, as no difference can be found, in ſo much as it is not onely like in ſhape, but in mouing alſo, yet made without inſtruments in a moment, with one looke only: ſo God the Father beholding himſelfe in the glaſſe of his Diuinitie, doth produce a countenance moſt like himſelfe. And becauſe hee hath giuen vnto this Image all his owne being, (which we cannot in beholding our ſelues in a glaſſe) therefore that image is the true Sonne of God, very God of very God. Whereas the *Pſalmiſt* therefore; *Shew the light of thy countenance*: *Simeon*, Mine eyes haue ſeene thy ſaluation. The *Pſalmiſt*; *That thy waies may be knowne vpon earth, thy ſauing health among all nations*: *Simeon*, Thou haſt prepared ſaluation before the face of all people. The *Pſalmiſt*; *Let the people praiſe thee*, that is, the [t] *Iewes*, let all the people, that is, the *Gentiles*: *O let the nations reioyce and be glad*, &c. *Simeon*, A light to lighten the Gentiles, and to be the glory of thy people *Iſrael*.

[q] *Auguſtin. Hieron. Hilar. Euthym. &c.*
[r] *Hieron. Euthym. Interlinearis gloſſ.*
[s] *Bellarm. Cat. cap.*3.
[t] *Euthymius in locum.*

In the whole Pſalme two points are ſpecially regardable, { *Affectus*: A requeſt of the Church in the 1,2,3,4,5. verſes. / *Effectus*: A grant of God in the 6,7. verſes.

In the former obſerue { *Petitions* for { Our ſelues in the 1. { Generally, *God be mercifull vnto vs and bleſſe vs.* / Specially, *Shew vs the light of thy countenance.* } / Other, in the 2,3,4. } / *Repetitions*, *God be mercifull vnto vs.* And againe, *Be mercifull vnto vs: let the people, &c.* And againe, *Let the people, let all the people praiſe thee.* }

God be mercifull] He is the [u] Father of mercies: *Ergo*, we muſt flie to him for mercy. *Deus meus miſericordia mea*, ſaith *Dauid* in the 59. Pſalme. [x] *Si dicas ſalus mea, intelligo quia dat ſalutem: ſi dicas refugium meum, intelligo quia confugis ad eum: ſi dicas fortitudo mea, intelligo quia dat fortitudinem. Miſericordia mea, quid eſt? totum quicquid ſum, de miſericordia tua eſt.* And therefore ſeeing Gods mercy is the fountaine of all goodneſſe, we muſt firſt deſire him to be mercifull, and then to bleſſe vs, hee that hath enough mercy, ſhall neuer want any bleſſing. [z] The word originall ſignifieth rather fauour than pitie; becauſe pitie is ſhewed onely in aduerſitie, not in proſperitie: whereas fauour in both. And therefore the vulgar Latine, *Deus miſereatur*, happily not ſo ſufficient, as *Deus faueat*: Be fauourable O Lord, and ſo mercifull as to bleſſe vs: that is, not onely to deliuer vs from euill, but alſo to giue whatſoeuer is good. In more particular, *Shew vs the light of thy countenance*] [a] Euery man doth deſire bleſſing, but the good man only this bleſſing: [b] all other are bleſſings of the left hand, common to the wicked with the godly; but this is a bleſſing of the right hand, which only belongs vnto Gods elect.

[u] 2 Cor.1.3.
[x] *Auguſtin. in* Pſal.58.
[y] *Hilar. & Felinus in loc.*
[z] *Muſculus in locum.*
[a] *Auguſtin. in locum.*
[b] *Gloſſ. ordinar. in locum.*

God lookes on the reprobate like an angry Iudge with a cloudie countenance: but beholds all his adopted children in Chriſt as a mercifull Father, with a gratious aſpect. *Shew vs thy countenance*, that is, indue vs with true knowledge of thy word, and a liuely faith in thy Sonne, *which is thine owne image and countenance*, where we may learne to confeſſe with [c] *Paul*, that all other things are but loſſe, in compariſon of the ſuperexcellent knowledge of Chriſt Ieſus: [d] *for it is eternall life to know God, and whom he hath ſent Ieſus Chriſt.*

[c] Philip.2.8.
[d] Iohn 17.3.

That thy way may be knowne] As light, ſo the participation of Gods light is communicatiue: we muſt not pray for our ſelues alone, but for all other, that

Gods

Gods way may be knowne vpon earth, and his ſauing health among all nations, *Thy way*, that is, thy will, thy word, thy workes. [e] Gods will muſt bee knowne on earth, that it may be done on earth, as it is in heauen. Except we know our Maſters will, how ſhall we doe it? *Ergo*, firſt pray with *Dauid* here: *Let thy way be knowne vpon earth:* and then, *let all the people praiſe thee.* Gods will is reuealed in his word, and his word is his [f] way wherein wee muſt walke, turning neither to the right hand nor to the left. Or *thy way*, [g] that is, thy workes, as *Dauid* elſewhere, Pſalme. 25.9. *All the waies of the Lord are mercy and truth.* [h] Or as other moſt fitly, *Thy way*, that is, thy Chriſt, *Thy ſauing health*, that is, thy *Ieſus*: for I am the way, ſaith our Sauiour: Iohn 14.6. No man commeth to the Father but by me: wherefore *let thy Sonne be knowne vpon earth, thy Ieſus among all nations.*

At this time God was knowne in *Iurie*, but (ſaith *Hierome*) Gods way was vnknowne, his Sonne was not as yet manifeſted in the fleſh: this (as [i] *Paul* ſpeakes) *was his wiſdome*: but now reuealed, as *S. Iohn* in his firſt [k] epiſtle, *We haue heard, we haue ſeene with our eyes, and our hands haue handled of the word of life.* Bleſſed eyes, happy eares: for [l] *I tell you many Prophets and Kings haue deſired to ſee the things which you ſee, and haue not ſeene them, and to heare the things which you heare, and haue not heard them.*

Let the people praiſe thee.] [m] Marke the ſweet order of the bleſſed ſpirit: firſt mercy, then knowledge; laſt of all praiſing of God. We cannot ſee his countenance, except he be mercifull vnto vs: and wee cannot praiſe him, except his way be knowne vpon earth: his mercy breeds knowledge, his knowledge praiſe. We muſt praiſe God, alway for all things, Epheſ. 5.20. but eſpecially for his ſauing health among all nations. And *this is the true reaſon why the Church in her Liturgie doth vſe ſo many Hymnes*, and giue ſo much thankes vnto God for the redemption of the world. Wherein aſſuredly ſhe did imitate the bleſſed Apoſtles in compoſing the Creed, the greateſt part whereof (as hath beene noted) is ſpent in the doctrine which concerneth our *Sauiour Chriſt.*

Let all the people] Some miſlike the *Letany*, for that it hath a petition for all men, and all people: yet we haue both a precept, and a precedent out of Gods owne booke, the Commandement is, 1. Tim. 2. *I exhort that firſt of all, ſupplications, prayers, interceſſions, and giuing of thanks be made for all men.* The practiſe of Gods Church is apparant in this place, *let the people, let all the people*, which the Pſalmographer vttered from the ſpirit of God, as the mouth of God, and therefore let men conſtrue the Church, as the Scripture, when as the Church doth ſpeake Scripture, leſt they wipe out of the Bible many good leſſons, (as [n] *Tertullian* ſaid of *Marcion*) if not with a ſpunge, yet with a peeuiſh and ouerthwart interpretation. And here let the *Noueliſt* alſo remember, that both our [o] *Engliſh reformers*, and the *Churches of Scotland*, vſe the ſame petition for all men in their prayers after the Sermon.

O let the nations reioyce and be glad] [p] It is obſerued to good purpoſe, that this clauſe is inſerted fitly betweene that doubled exclamation, *Let the people praiſe thee:* becauſe none can praiſe God well except they do it heartily with ioy and gladneſſe. For as the Lord loues a [q] cheerefull giuer, ſo likewiſe a cheerefull [r] thankſgiuer. [s] God is terrible to the wicked, but a God of gladneſſe to ſuch as haue ſeene the light of his countenance: for being reconciled vnto God, they haue ſuch inward ioy and peace, [t] that it paſſeth all vnderſtanding.

For thou ſhalt iudge the folke righteouſly.] The Pſalmiſt heere may ſeeme to contradict himſelfe: for if mercy make men reioyce, then iudgement occaſioneth men to tremble. Anſwer is made, that all ſuch as haue knowne the waies of the Lord, and reioyce in the ſtrength of his ſaluation, all ſuch as haue the pardon of their ſinnes aſſured, and ſealed, feare not that dreadfull aſſiſe, becauſe they know the Iudge is their aduocate. Or, (as *Hierome*) let all nations reioyce, becauſe God doth iudge righteouſly, being the God of the

[e] *Hieron. in loc.*

[f] Deut. 5.32,33
[g] *Felinus in loc.*
[h] *Auguſt. Hieron. Hilar.*

[i] 1 Cor. 2.7.
[k] Chap 4. ver. 1.

[l] Luke 10. 24.

[m] *Muſculus in locum.*

The reaſõ why the Church doth vſe ſo many Euangelicall Hymnes in our Liturgie

[n] *Lib. 5. aduerſ. Marcion. Si non ſpongia, lingua tamen & peruerſa interpretatione.*

[o] Booke of the forme of common prayer, imprinted at *Middleburg.* 1586.

[p] *Caluin. in loc.*
[q] 2 Cor. 9.7.
[r] Pſal. 81.1.
[s] *Muſculus in locum.*
[t] Philip 4 7.

the Gentiles, as well as of the Iewes, Acts 10. 34. [u] Or, *let all nations reioyce*, becauſe God doth gouerne all nations; that whereas [x] heretofore they wandred in the fond imaginations of their owne hearts, in wry waies, in by-waies; now they are directed by the Spirit of truth to walke in Gods high way which leads vnto the celeſtiall *Ieruſalem*: now they ſhall know Chriſt the way, the truth, and the life. For iudging, is vſed often for ruling: 1 *Sam.* 7. 15. 2 *Cor.* 1. 10. So *Dauid* here doth expound himſelfe, thou ſhalt iudge: that is, *thou ſhalt gouerne the nations.*

[u] *Hieron. Calu. Felinus.*
[x] Acts 14. 16.

Vpon earth.] Not excluding things aboue, but openly meeting with their impiety, who thinke God careth not for the things below: for [y] *Epicurus* in old time ſo taught, and *Epicures* in our time ſo liue, as if Almighty God did not marke what were done well or ill vpon earth. [z] *O ye fooles when will ye vnderſtand? Hee that planted the eare, ſhall he not heare? or he that made the eye, ſhall he not ſee?* [a] *Totus oculus eſt, quia omnia videt: totus manus eſt, quia omnia operatur: totus pes eſt, quia vbique eſt*, as [b] *Seneca* like a Diuine: *Propè à te eſt Deus, tecum eſt, intus eſt. Ita dico Lucili, ſacer intra nos ſpiritus ſedet, malorum bonorumque obſeruator & cuſtos.*

[y] *Cicero de naturâ deorum lib. 2.*
[z] Pſal. 94. 8.
[a] *Auguſt. ep. 111*
[b] *Epiſt. 41. Lucilio.*

Let the people.] This, and other manifeſt repetitions in this Pſalme, may ſerue for a warrant to iuſtifie the repetitions in our *Liturgie*: but I will anſwer the *Noueliſt* in the words of *Paul*, Rom. 2. *In that thou blameſt another, thou condemneſt thy ſelfe, for thou that iudgeſt, doeſt the ſame thing.*

The reformers in one of their praiers after the Sermon, vſe repetition, and that of the Lords prayer, and in ſuch ſort, that within a very narrow roome it is firſt expounded *paraphraſtically*, then againe reiterated euery word *particularly*. So likewiſe the *Scottiſh Church* in the miniſtration of Baptiſme doth inioyne that the Creed be repeated twice. Firſt the father, or in his abſence the Godfather propounds it, and then inſtantly the Miniſter expounds it. Wherefore that worthy [c] Diuine moſt truly, there is in *England a ſchiſmaticall and vndiſcreet company, that would ſeeme to crie out for diſcipline, their whole talke is of it, and yet they neither know it, nor will be reformed by it.*

[c] Maſter *Perkins* Treat how to apply Cods Word, *Sect.* 10.

Then ſhall the earth.] *Literally*, the earth which was curſed for mans ſinne, ſhall through Gods bleſſing giue her increaſe: [d] *The valleyes ſhall ſtand thicke with corne, and our* [e] *garners ſhall be full with all manner of ſtore.* So that if the [f] vine be dried vp, or the figge tree decaied, if our corne be blaſted, or graine ſo thin, that the [g] *mower cannot fill his hands, nor he that bindeth vp the ſheaues, his boſome*: we muſt remember it is for our vnthankfulneſſe and ſinne. For if all the people praiſe the Lord, then ſhall the earth bring forth her increaſe. See the two firſt Chapters of *Ioel.*

[d] Pſal. 56. 14.
[e] Pſal. 144. 13.
[f] Ioel 1. 12.
[g] Pſal 129. 7.

In a *myſticall* ſenſe: *Mary* [h] ſhall bring forth Chriſt; [i] or, the bleſſed Apoſtles by preaching in all corners of the world ſhall bring forth increaſe to God, a great harueſt. This prophecie was fulfilled, *Acts* 2. when *S. Peter* in one ſermon conuerted about three thouſand ſoules. [k] Or, *earth*, that is, all men on earth ſhall bring forth fruit vnto God, when as they ſhall know him, and praiſe him. Let the people &c. let all the people praiſe, then ſhall the earth bring forth increaſe.

[h] *Euthymius & Genebrard. in locum.*
[i] *Auguſtin. in locum.*
[k] *Muſculus in locum.*

God euen our owne God.] Out of this ſentence the [l] Fathers, and [m] other Interpreters obſerue generally the Trinitie and Vnitie of God: the Trinitie in the threefold repetition of the word *God*, Vnitie in the pronoune *him*, all the ends of the world ſhall feare him, in the ſingular: not them, in the plurall. It is very remarkable, that Chriſt the ſecond perſon is called [*] *our God*: *God, euen our God*, as being ours in many reſpects, as hauing taken vpon him our fleſh, liuing among vs, and at length alſo dying for vs. *Immanuel*, God with vs, Eſay 7. 14. Matth. 1. 23. *He bare* [n] *our infirmities, and anſwered for our* [o] *iniquities, our* [p] *reconciliation, and our* [q] *peace*, through whom and in whom God is ours, and we are his: Can. 6. 2.

[l] *Hieron Euthymius, &c.*
[m] *Lyra Genebrard. Tittelman. &c.*
[*] *Galatin. de arcanis lib. 2. cap 1*
[n] Eſay 53 4.
[o] 1 Pet 2. 24.
[p] 1 Ep. Ioh. 2. 2
[q] Epheſ. 2. 14.

All the ends of the world ſhall feare him.] In the 4. verſ. *Dauid* deſired earneſtly that

that all Nations might be glad, and reioyce: now that they may feare: teaching vs hereby to *serue the Lord in feare, and to reioyce vnto him with reuerence*: Pſ.2.11. So to feare him, as to ſerue him with [r] gladneſſe: and ſo to reioyce in him, as to worke [s] out our ſaluation in feare and trembling: without ioy we ſhall deſpaire, without feare preſume.

[r] Pſal.100.1.
[s] Philip.2.12.

The feare of God (as *Salomon* ſpeakes) *is the beginning of wiſedome*, not only *principium*, but *præcipuum*: not only *primum*, but *primarium*: and therefore as it is called the beginning of wiſdome, *Prou.*1.7. ſo likewiſe *the end of all*: Eccleſiaſtes 12.13. *Let vs heare the end of all, feare God, and keepe his commandements.*

This feare is not ſlauiſh, a diſtractiue and deſtructiue feare, which ouerthroweth our aſſurance of faith, and ſpirituall comfort: for ſuch a feare God forbids, *Eſay* 35.4. *Luke* 12.34. but it is a ſmall and awfull regarding feare; *Terrens à malo, tenens in bono*: being an inſeparable companion of a liuely faith, and therefore commanded in Gods Word, and commended in his ſeruants: old [t] *Simeon* a iuſt man, and one *that feared God*: [u] *Cornelius* a deuout man, and one *that feared God*: [x] *Iob* a iuſt man, and one *that feared God*: and here God is ſaid to bleſſe the Church, in that all the ends of the world *ſhall feare him.*

[t] Luke 2.25.
[u] Acts 10.2.
[x] Iob 1.1.

Quicunque vult.

THe learned *Athanaſian* Creed conſiſts of two ſpeciall parts, vnfolding fully the two chiefe ſecrets of holy beleefe: namely,

The { Vnitie and Trinitie of God. / Incarnation and paſſion of Chriſt.

The which are called the principall myſteries of our faith, becauſe in the former is contained the firſt beginning and laſt end of man: in the ſecond, the onely and moſt effectuall meane to know the firſt beginning, and how to attaine vnto the laſt end. So that *Athanaſius* hath comprehended in a very narrow roome both the beginning, and middle, and end of all our felicitie. For this happily called, the *worlds eye*, becauſe he did ſee ſo much, and pierce ſo farre into theſe vnſearchable and ineffable myſteries.

And as this excellent Confeſſion is *a key of beleefe*; ſo the *Letanie* following, is as *a common treaſure houſe of all good deuotion.* It may be ſaid of the Church in compoſing that exquiſite prayer, as it was of *Origen*, writing vpon the Canticles: *In cæteris alios omnes vicit, in hoc ſeipſum.* In other parts of our *Liturgie* ſhe ſurpaſſeth all other: but in this her ſelfe. Letanie.

Theſe points (I confeſſe) come not now within the compaſſe of my walke: but I purpoſe *pro noſſe & poſſe* to iuſtifie them, and all other portions of our Communion booke in my larger expoſitions vpon the *Goſpels* and *Epiſtles*, as the text ſhall occaſion me iuſtly. The next eminent Scripture to bee conſidered in this Tract, is the Decalogue, recorded *Exod.*20.1.

The Decalogue.

Then God ſpake all theſe words, and ſaid, I am the Lord thy God, &c.

THe Law was imprinted at the firſt in mans [y] heart, the which is acknowledged euen by prophane Poets, as well as diuine Prophets in generall,

[z] *Exemplo quodcunq́, malo committitur, ipſi*
Diſplicet authori: prima eſt hæc vltio, quod ſe
Iudice, nemo nocens abſoluitur, improba quamuis
Gratia fallacis prætoris vicerit vrnam.

And [a] *Seneca* notably, *Prima & maxima peccantium pœna peccaſſe*: Sinne is the greateſt puniſhment of ſinne in particular, (as [b] *Melanæthon* obſerues) Heathen authors

[y] Rom.2.15.
[z] *Iuuenal. Satyr.* 13.
[a] *Epiſt.* 97.
[b] *Loc. com. tit. de leg. naturæ, tom.* 1. *fol.* 186.

authors haue a paterne for euery precept, according to that of *Paul*, Rom. 2. 14. *The Gentiles hauing not the law, are a law vnto themselues.*

[c] *Albinus quest. in Genesin, & Thom. 1. 2æ. quest. 94. art. 5.*

But when the [c] light of it through custome of sinne began to weare away, it was openly proclaimed vnto the world, engrauen in stone, written in a booke, kept for record in the Church, as a perfect abridgement of all law, setting downe the duties of all men, in all things, for all times.

In it obserue
- Prefaces,
  - One, of the Law-writer: *God spake all these words*, &c.
  - Another, of the Law-giuer: *I am the Lord thy God*, &c.
- Precepts of the
  - First table, concerning our loue to God.
  - Second, touching our loue to man.

In the former preface note the
- Matter, *all these words.*
- Manner,
  - *When.*
  - *Who.*

The matter is: *these words*, that is, these sentences and all these: for almightie God spake not the first Commandement only, nor the second, or third, and left there; but he spake them all, and therefore the Pope proues himselfe *Anti-god* in leauing out one, and dispensing with many. God gaue so strict a charge to keepe euery one, as any one: but the Vicar of God abounding with vnlimited authority, doth first publish what he list, and then expound them as he list. To leaue them, who thus leaue God, it is our dutie, because God spake them all, to begge of him obedience, and make conscience to keepe them all, as one wittily, *Totus, Tota, Totum*: The whole man, The whole law, The whole time of his life.

In the manner, I note first the circumstance of time, when God spake: namely, *when all the people were gathered together and sanctified*: as appeareth in the former Chapter, *then God spake.* Whereupon it is well obserued that all men ought to take notice of the law, whether they be Commoners, or Commanders, high or low, none so mighty that is greater, or so meane that is lesse, then a subiect to God and his ordinances: and therefore [d] *Martin Luther* hath worthily reprehended *Antinomian* Preachers, who teach that the Law need not be taught in the time of the Gospell. Indeed *Christ is the* [e] *end of the Law*: but, as [f] *Augustine* construes it, *finis perficiens, non interficiens*: an end not consuming, but consummating; for, as himselfe said, [g] *I came not to destroy the Law, but to teach it, and doe it.*

[d] *Loc. com. tit. Antinomi.*
[e] Rom. 10. 4.
[f] *Contra aduers. legis lib. 2. cap. 7.*
[g] Matth 5. 17.

Secondly, we may learne by this circumstance, due preparation when wee come before God either to speake or heare his word. *Auenzoar* vsed to say, that hee neuer gaue purgation, but his heart did shake many dayes before. Let the Physitian of the soule then tremble, to thinke what hurt bad physicke may doe, when it is ministred abruptly, corruptly, without either paines in reading, or reuerence in speaking. Vnto the [h] vngodly said God, *Why doest thou preach my Lawes, and takest my Couenant in thy mouth, whereas thou hatest to be reformed, and hast cast my words behinde thee?* If hearers of the Law, much more Preachers of the Gospell ought to be throughly sanctified. In the Millers hand we lose but our meale: in the Farriors hand but our Mule: in the Lawyers hand but our goods: in the Physitians hand but our life; but in the hands of a bad Diuine we may lose that which surpasseth all, our soule.

[h] Psal. 50. 16.

Hearers also being of vncircumcised [i] hearts and eares, ought to fit and prepare themselues, as [k] *Moses* and [l] *Iosua* were commanded, in disburdening their minde, when they come to Gods house to heare God speake, not onely from vnlawfull, but also from all lawfull worldly businesse; presenting themselues and their soules in the righteousnesse of Christ, a [m] liuing, holy, acceptable sacrifice to God: and it is the dutie both of speaker and hearer to desire the Lord that he would

[i] Acts 7. 51.
[k] Exod. 3. 5.
[l] Iosua 5. 15.
[m] Rom. 12. 1.

would forgiue our [n] want of preparation, and ſo to aſſiſt vs with his holy Spirit in handling of his holy Word, as that the whole buſineſſe may be tranſacted for our good, and his glory.

The ſecond circumſtance noted in the manner is the perſon, and that is God: *Then God ſpake theſe words*, in his owne perſon, attended vpon with millions of [o] glorious Angels, in [p] a flame of fire: ſo that there is neuer an idle word, but all full of wonderfull wiſedome: ſo perfect a law, that it proues it ſelfe to be Gods law. For the lawes of men, albeit they fill many large volumes, are imperfect; ſome ſtatutes are added daily, which were not thought vpon before; many repealed which after experience taught not to be ſo profitable; but this law continueth the ſame for euer, comprehending in a few words all perfection of duty to God and man, inioyning whatſoeuer is good, and forbidding whatſoeuer is euill.

God is author of all holy Scripture, but the ten Commandements are his, after a more peculiar ſort: firſt, becauſe himſelfe ſpake them, and ſaid in a ſound of words, and a diſtinct voice, [q] that the people both heard, and vnderſtood them: in which ſenſe [r] *S. Stephen* happily calleth them *oracula viua*, liuely oracles: not that they did giue life, for [ſ] *Paul* ſheweth that the Law was the miniſtration of death; but liuely words, as vttered by liuely voice, not of men or Angels, as other Scripture, but immediately thundred out by God himſelfe.

Secondly, becauſe God himſelfe wrote them after a more ſpeciall manner: he did vſe men and meanes in penning the Goſpels and Epiſtles, and other parts of ſacred writ: [t] *for holy men of God wrote as they were moued by the ſpirit of God*: (as the [u] Fathers obſerue) they were the pens of Gods owne finger: but in ſetting downe the Decalogue Gods owne finger was the pen, he made the Tables alſo wherein they were firſt written, that there might be nothing in them but onely Gods immediate worke. Since then God had ſuch ſpeciall regard in deliuering the Law, we muſt hence learne with all humble reuerence to receiue the ſame. If King *Eglon* [x] a barbarous tyrant reſpected *Ehud* a man of meane qualitie, when he brought a meſſage from the Lord; how much more ſhould we with awfull reſpect embrace the Decalogue, which God in his owne perſon vttered? and it ſhould make vs exceeding zealous alſo (notwithſtanding the ſcoffes of *Atheiſts* and careleſſe *worldlings*) in obſeruing and maintaining the ſame. For, what need any feare to defend that which God himſelfe ſpake: and whereof [y] Chriſt ſaid *He that is aſhamed of mee, and my words in this world, I will be aſhamed of him before my Father in the world to come?* As a liuely faith is the beſt gloſſe vpon the Goſpell: ſo dutifull obedience is the beſt Commentary vpon the Law. To conclude with *Auguſtine, Faciemus iubente Imperatore, & non faciemus iubente Creatore?* [z] Yes Lord, ſpeake: for thy ſeruants heare.

Thus much concerning the firſt preface. The ſecond is of the Law-giuer: *I am the Lord*, &c. [*] Containing two ſorts of arguments, to proue that he may giue a law; and that his people are bound to keepe it. The firſt kinde of reaſon is taken from his eſſence and greatneſſe in himſelfe: *I am Iehoua*. The ſecond from his effects and goodneſſe towards Iſrael,

In { Generall: *Thy God.*
More ſpeciall: *Which haue brought thee out of the land of Egypt, out of the houſe of bondage.*

Now whatſoeuer is ſaid vnto them, is ſaid vnto all. Almighty God is [a] euer the ſame, [b] *which is, which was, and which is to come:* who being *Iehouah* the Lord, made vs of nothing: and therefore we being his creatures, owe obedience to his commands in euery thing; eſpecially ſeeing he doth not only preſſe vs with his greatneſſe, [c] but allure vs alſo with his goodneſſe: being our God by couenant in holy Baptiſme, wherein he took vs for his adopted children, and we tooke him for our heauenly Father: He took vs for his Spouſe, we tooke him for our Husband: He took vs for his people, we took him for our God: [d] *Aſonne therefore*

[n] Chron. 2.30. 18.19.

[o] Acts 7.53. Gal.3.9.
[p] Exod.19.18

[q] Deut.5.24.

[r] Acts 7.38.
[ſ] 2 Cor 3.7.

[t] 1 Pet.1.21.
[u] *Theodoret. preſat.in Pſal. & Greg. praſat. in lib.*

[x] Iudges 3.20.

[y] Mark.8.38.

[z] 1 Sam.3 10.

[*] *Facit auditores attentos, dociles & beneuolos. Alſtedius ſyſtem. Theolog. lib.2. cap.3.ſect.1.*

[a] Heb.13 8.
[b] Apocal.1 4.

[c] *Caluin.Inſtit. li.2.ca.8 § 14.*

[d] Malac 1.6.

therefore must honour his father, and a seruant his master. If he be curs and we his, as he doth prouoke vs in bountie, so we must answer him in dutie.

In more speciall, as God brought the children of Israel out of the land of Egypt, out of the house of bondage: so hath hee deliuered vs from the seruitude of Sathan, and sinne, [e] prefigured by that bondage of Egypt, and *Pharaoh*: *that being deliuered out of the hands of all our enemies, wee might serue him in holinesse and righteousnesse all the daies of our life.*

[e] *Caluin. vbi supra. §. 15.*

[f] Ezech. 20. 7.

[f] *Egypt* was a country giuen exceedingly to superstition and idolatry, worshipping the most base creatures, as Rats, Onions, and Garlike: so that to liue in such a place was very dangerous to the soule: and bondage to natures ingenuous, is an estate of all other most grieuous to the bodie. Deliuerance then out of both, as benefits in their owne nature very great, and in memory most fresh, were good motiues vnto regardfull obedience.

The Lord hath done so, and more then so for vs, *he hath freed vs from the Romish Egypt, and Spanish bondage,* with lesse difficultie and more ease: for we are translated out of *Babel* and *Egypt*, without any trauell or iourney. *Rome* is swept away from *England*, and *Ierusalem* is brought home to our doores. If arguments drawne either from Gods infinite might or mercy ought to preuaile; let *England* shew the greatest obedience: for *England* hath had the greatest deliuerance.

The Precepts.

[g] Rom. 13. 10.
[h] Mat 22. 37. 39.

Loue [g] *is the complement of the Law.* [h] Christ therefore reduced all the ten Commandements vnto these two: *Thou shalt loue the Lord thy God with all thy heart: and thy neighbour as thy selfe.* The which (as [i] *Tertullian* obserues) is not *dispendium*, but *compendium legis*: not a curtalling, but a full abridgement of the whole law. Yet I finde three sundry partitions of the seuerals.

[i] *Lib. 5 contra Marcion.*

[k] *Iosephus* and [l] *Philo* part them equally, making fiue Commandements in each Table: the curious and learned may peruse *Sixtus Senensis Bibliothec. sanct. lib. 2. pag. & Gallasius annot. in Irenæi lib. 2. cap 59.*

[k] *Antiquit. lib. 3. cap. 6.*
[l] *Lib de Decalogo.*

Lombard out of [m] *Augustine*, and generally the Schoole-men out of [n] *Lombard*, in honour of the Trinitie, diuide the first Table into three Commandements, and the second into seuen.

[m] *Quæst. 71. in Exod. & Epist. 119. cap 11.*
[n] *Lib 3. sent. dist. 37.*

But all our new writers, and most of the old Doctors, ascribe foure to the first, fixe to the second: among the *Hebrewes*, [o] *Aben Esra*: the *Greekes*, [p] *Athanasius*, [q] *Origen*, [r] *Chrysostome*: the *Latines*, *Hierome*, *Ambrose in epist. ad Ephesios, cap. 6.*

[o] *Ramus de religion lib. 2. c 3.*
[p] *In Synopsi.*
[q] *Hom. 8. in Exod.*
[r] *Hom. 49. in Matth.*

Wherefore being compassed about with such a cloud of witnesses, I follow the Churches order, assigning foure concerning our dutie to God, and fixe touching our duty to man.

The first table then is a lanthorne to guide vs in the worship of God: as [t] some write. The two first commandements concerne God the Father as our Creator: the third, God the Sonne as our Redeemer: the fourth, God the holy Ghost as our Sanctifier. Yet so that we worship the Trinitie in Vnitie, and Vnitie in Trinitie, neither confounding the persons, nor diuiding the substance.

[t] *Herman. Colon. Archiepisc. explicat decalog. vide Alsted. system. Theolog. pag. 133.*

Or as [t] other: the two first Commandements intimate how we must worship God in our heart: the third, how we must worship God in our tongue: the fourth, how we must worship God with both in sanctifying the Sabboth.

Or the first table doth set downe two points especially:
1. The hauing of the true God for our God, in the first, *Thou shalt haue no other Gods but me.*
2. The worshipping of this one God, in the other three.

The first Commandement is obserued in exercising the three theologicall vertues,
Faith.
Hope.
Charitie.

He

He that vnfainedly beleeueth in God, hath God for his God: becauſe he taketh God for the chiefe veritie: and in this vnbeleeuers and misbeleeuers offend. He that hopeth in God, hath God for his God, in that he takes him for moſt faithfull, moſt pittifull, and alſo moſt potent; as being aſſuredly perſwaded that hee can, and will helpe him in all his neceſſitie. And in this they ſinne who deſpaire of the mercies of God, or doe truſt more in men, then in God: or ſo much in men, as in God. He that loueth God aboue all things, hath God for his God, in holding him for the chiefe good: and in this they treſpaſſe who loue any creature more then God, or equall with God, and much more they that hate God: for it is a ſound concluſion in Diuinitie; *That is our God which wee loue beſt, and eſteeme moſt.*

Concerning the worſhip of God, note the { Manner: in the 2. *Commandement.* / End: in the 3. *Commandement.* / Time and place: in the 4. *Commandement.*

The ſecond doth deſcribe the manner of his worſhip: *Thou ſhalt not make to thy ſelfe any grauen image, &c.* forbiding all ſtrange worſhip, and inioyning pure worſhip according to his word: [u] *for to deuiſe fantaſies of God, is as horrible as to ſay there is no God.* And therefore though we ſhould grant, that Images and pictures of God are as it were the *Lay-mans Alphabet*, and the *peoples Almanack:* yet foraſmuch as theſe bookes are not imprinted *Cum priuilegio*, but on the contrary prohibited; it is vnlawfull to learne what God is by them, or to worſhip God in, or vnder them. And leſt any ſhould preſume, God hath fenſed in this commandement with a very ſtrong reaſon, *I am the Lord*, and therefore can puniſh; *a iealous God*, and therefore will puniſh grieuouſly ſuch, as giue that honour to another which onely belongs vnto me.

[u] *Hilarius in Pſalmum 1.*

The end of Gods worſhip is his glory, prouided for in the third Commandement: *Thou ſhalt not take the name of the Lord thy God in vaine.*

The which is done two waies, in our { Workes. / Words.

In our conuerſation: when as our lewd life doth occaſion enemies of religion to reuile the Goſpell, and [x] blaſpheme God. It is to take Chriſts name in vaine, *when we play the Gentiles vnder the name of Chriſtians*; as *Paul* to [y] *Titus*: *profeſſing God in word, but denying him in our workes.* [z] *Hoc ipſo Chriſtiani deteriores quò meliores eſſe deberent*: [a] Hee that cals on the name of Chriſt, muſt depart from iniquitie.

[x] Rom. 2.24.
[y] 1 Titus 16.
[z] *Saluianus de gubernatione Dei. lib. 4.*
[a] 2 Tim. 2.19.

Secondly, we take Gods name in vaine by ſpeech, and that without an oath, or with an oath: without an oath, when we talke of himſelfe, his eſſence, titles, attributes, holy word, wonderfull works, irreuerently and vnworthily without any deuotion, or awfull regard of his excellent Maieſtie.

We blaſpheme God with an oath, by ſwearing either { Idlely. / Falſly.

Idlely out of { *Weakeneſſe*: when in our ordinary talke, through a [b] cuſtome in ſinne, we fill vp our periods with [c] vnneceſſary oathes. / *Wickedneſſe*: as when a wretch in his diſcontented humour ſhall binde himſelfe with an oath to doe ſome notable miſchiefe. So certaine Iewes, Acts 23. ſware that they would neither eat nor drinke till they had killed *Paul*: or when he ſhall deſpightfully ſweare to vex the good Spirit of God, and to trample the blood of Chriſt vnder his feet: if cards, or bowels, or dice, runne againſt him, he will make his tongue to runne ſo faſt againſt God: or when he doth ſweare by heauen, or earth, or any other creature, [d] in ſtead of the Creator.

[b] *Baſilicon Doron, lib. 1. pag 17*
[c] Matth. 5. 37.
[d] Deut. 6. 13. Matth. 5. 34.

An oath is an inuocating of God: he therefore that ſweares by the light, makes light his god: he that ſweares by the Maſſe, doth make that Idoll his god.

A man may forsweare himselfe three waies, as [c] *Lombard* out of [f] *Augustine*: when he doth sweare

1. That which is false, and hee knowes it false.
2. That which is true, but hee thought it false.
3. That which is false, but he held it true.

The two first kinds are abominable: namely, when a man sweares either that he knowes to be false, or thinks to be false: but the third in the Court of Conscience is no sinne; because it is with forswearing as with lying: *Periurie is nothing else but a lie bound with an oath.* [g] As then a man may tell an vntruth, and yet not lie: so likewise sweare that which is false, and yet not sweare falsly. [h] *Thou shalt sweare in truth*, that is, as thou shalt in thy conscience and science thinke to bee true: [i] for doubtlesse it is a lesser offence to sweare by a false God truly, then to sweare by the true God falsely: it is a sinne to lie, but a double sinne to sweare and lie.

[c] *Lib. 3. sent. dist. 39.*
[f] *De verbis Apostoli, serm. 28. tom. 10 fol. 264.*
[g] *Aulus Gellius lib. 11. cap. 11. & Augustin. de mendac. ad Consent. cap 11.*
[h] *Ierem. 4. 2.*
[i] *August. epist. 154.*

The 4. Commandement.

THe fourth Commandement doth set downe the time and place of Gods holy worship: the time expresly, *Remember thou keepe holy the Sabbath day*: the which insinuates also the place; for God was publikely worshipped in his Sanctuarie, in his Tabernacle, in his Temple. Leuiticus 19. 30. *Ye shall keepe my Sabbaths, and reuerence my Sanctuarie. The Sabbath* (as [k] one calls it) *is Gods schoole-day; the Preachers are his Vshers, and the Church is his open schoole-house.*

This Commandement is hedged in on euery side, lest wee should breake out from obseruing it: with a caueat before, *Remember*: and two reasons after, one drawne from the equitie of the law: *Six daies shalt thou labour.* As if God should speake thus, If I permit thee six whole daies to follow thine owne businesse, thou mayest well afford one onely for my seruice: but six daies shalt thou labour and doe all thine owne worke: therefore hallow the seuenth in doing my worke. *Six daies shalt thou labour.* [l] A permission, or a remission of Gods right, who might challenge all; rather then an absolute commandement. [m] For the Church vpon iust occasion may separate some weeke-daies also, to the seruice of the Lord and rest from labour, Ioel 2. 15. *Blow the trumpet in Sion, sanctifie a fast, call a solemne assembly.* Daies of publike fasting, for some great iudgement; daies of publique reioycing for some great benefit, are not vnlawfull, but exceeding commendable, yea necessarie. Yet this permission is a [n] commission against idlenes, because euery man must liue by the [o] sweat of his browes, or sweat of his braines: hauing some profession, or occupation, or [p] vocation, wherein he must labour faithfully.

Another argument is taken from the Law-giuers example: *For in six daies the Lord made heauen and earth, and rested the seuenth day.* God requires no more then himselfe performed, his owne practise is a Commentary vpon his law. This may teach all Magistrates, all masters, all superiours who prescribe lawes vnto other, to become first an vnprinted law themselues. If the Prince will haue his Court religious, himselfe must be forward in deuotion: if the father will haue his children possesse their [q] vessels in chastitie, then himselfe must not [r] neigh after his neighbours wife. When Sabbath-breakers are rebuked, all their answer is, other, and that the most doe so. If they will follow fashion and example, let them follow the best: *Fashion not your selues like the [s] world: but be ye followers of [t] God*: who framed the whole world in six daies, and rested the seuenth: hee rested from creating, not gouerning: from making of new kindes of creatures, not singular things: he is not (as *Epicurus* imagined) idle, but alway working: Iohn 5. 17. *My father worketh hitherto, and I worke.*

[k] *Ramus de relig. lib. 2. cap. 6.*
[l] *B. Babington & Cal. Cat.*
[m] *Perkins aurea Cat. cap. 23.*
[n] *Perkins treat. of callings.*
[o] *Gen. 3. 19.*
[p] *1 Cor. 7. 20.*
[q] *1 Sam 21. 5.*
[r] *Ierem. 5. 8.*
[s] *Rom. 12. 2.*
[t] *Ephes 5. 1.*

The

The Commandement it selfe is { First, propounded briefly: *Keepe holy the Sabbath day.* / Then expounded more largely: shewing { 1. What is the Sabbath day, namely, *the seuenth.* / 2. How it must bee sanctified: *In it thou shalt doe no manner of worke.*

Keepe holy.] This day hath no more holinesse in it selfe then other times: onely God hath appointed it to holy vses aboue other: and therefore wee must keepe it more holy then other.

The Sabbath.] There is *sabbathum* { *Pectoris*, of the minde. / *Temporis*, of time.

The sabbath of the minde [a] is double: { *Internall*, peace of conscience in the kingdome of grace. / *Eternall*, rest of bodie and soule in the kingdome of glory.

When as [x] we shall rest from our labours, [y] all teares shall be wiped from our eyes, and cares from our heart.

[a] *Thomas* 12e. *quæst.*100. *art.*5.
[x] Apoc.14.13.
[y] Apoc.7.17.

Among the Iewes the sabbath of time was of { *Dayes.* / *Yeeres.*

Dayes { *Lesser*, euery seuenth day. / [z] *Greater*, as when the Passeouer fell on the Sabbath, as it did when Christ suffered.

[z] Iohn 19.31.

[a] Yeeres { Euery seuenth yeere, *a Sabbath of rest to the land.* / Euery seuen times seuen yeere, which was 49. and then followed in the 50. yeere *the Iubile.*

[a] Leuit.25.

This Sabbath is of dayes, expresly, *kept holy the seuenth day.*

There is { *A naturall day*, which is the pace of 24. houres: a night and a day: Gen.1.5. / *An artificiall day*, the space of 12. houres: as *Christ*: Iohn 11.9. from the Sunne rising, to the Sunne setting; of which I thinke this Commandement is vnderstood. For albeit the Iewes counted the Sabbath from euening to euening, yet it was but as they reckoned other daies; not to sit vp and watch all night: but to spend in Gods seruice so much of the naturall day, as may bee spared without hurting the body.

The seuenth is the Sabbath.] It is the iudgement of the most and best Interpreters, that the Sabbath is [b] *morale quoad genus*, but *ceremoniale quoad speciem*: Ceremoniall for the [c] manner, albeit morall for the matter. I say ceremoniall in regard of the particular: [d] as the strict obseruation of the same day and same rest: precisely to keepe the Saturday, and strictly to cease from all labour, as the Iewes did, was a shadow: therefore abrogated by the comming of the body, Christ.

[b] *Melanchon tom.*1 *fol* 6. & *tom.*2 *fol.*362.
[c] Church hom concerning the time and place of prayer.
[d] *B.Babington.*

The blessed Apostles herein led by the Spirit of truth, and (as some thinke) by Christs owne [e] example, [f] altered, and so by consequence abrogated the particular day. *Consentaneum est Apostolos hanc ipsam ob causam mutasse diem, vt ostenderent exemplum abrogationis legum ceremonialium in die septimo*: *Melanct.tom.* 2. *fol.*363.

[e] Ioh 20.19.28
[f] Acts 20.7. 1 Cor.16.2. Apocal.1.10.

Whereas therefore the Iewes obserued their Sabbath on the seuenth day, we celebrate the eighth. They gaue God the last day of the weeke: but Christians better honour him with the first: they keepe their Sabbath in honor of the worlds creation; but Christians in memoriall of the worlds redemption, a worke of greater might and mercie: and therefore good reason the greater worke should carrie away the credit of the day. See the Gospell on *Saint Thomas* day.

The particular rest of the Iewes is [g] ceremoniall also, for it is a type of our inward resting from sinne in this life: Ezod.31.13. Ezek.20.12. and a figure of our [h] eternall Sabbath in the next: as [i] *S. Paul* disputes, Heb.4.

[g] *Caluins Cat. Perkins aurea Caten.cap* 23. *Ram de relig. ione lib.*2.*cap* 6.
[h] *Caluins Instit. lib.*2.*cap* 8. §.31.
[i] *D.Fulke* vpon Heb.4.4. Master *Dearing lect.*19. vpon Heb.

Yet this Commandement is morall in the generall. As for example, wee must keepe one day in the seuen holy to the Lord: wherein wee must doe no manner of worke, which may let the ministerie of Gods Word, and other exercises of pietie. We must leaue to doe our worke, that the Lord may bring forth in vs his worke.

The duties then required on the Lords day be principally two: { Rest. / And a sanctification of this rest.

A double Sabbath, rest from labour, and rest from sinne: for as [k] our Church doth determine, two sorts of people transgresse this Commandement especially:
1. *Such as will not rest from their ordinary labour, but driue and carry, row and ferry on Sunday.*
2. *Such as will rest in vngodlinesse, idlely spending this holy day in pampering, pointing, painting themselues.* So that God is more dishonoured, and the deuill better serued vpon Sunday, then on all the daies of the weeke beside.

[k] *Vbi supra.*

Thou shalt do no manner of work.] That is, no seruile worke of thine ordinary calling, which may be done the day before, or left well vndone till the day after. But some works are lawfull namely, such as appertaine to the publique worship of God: as painfull preaching of the sacred word, reading of diuine prayers, administring of the blessed Sacraments, and euery worke subordinate to these: as ringing of bels, and trauelling to Church, Acts 1.12. 2 Kings 4.23.

And workes of mercy toward { *Our selues*, as prouision of meat and drinke, Matth. 12.1. / *Other* { *Men*, our Sauiour healed the man with the dried hand on the Sabbath, Mark. 3.5. / *Beasts*, in watring cattie, and helping them out of pound and pit: Luke 14.5.

[l] *Perkins vbi supra.*
[m] 1 Mac 2.41.
[n] *Elday* on the 4. Commandement.

Workes of present necessitie: [l] Physitians on the Lords day may visit their patients, Midwiues helpe women with childe, Shepheards attend their flocke, Mariners their voiage, [m] Souldiers may fight, and [n] messengers ride post for the great good of the Common-wealth.

Workes of honest recreations also, so farre as they may rather helpe then hinder our cheerefull seruing of the Lord. And the reason of all this is giuen by Christ, Mar. 2.27. *The Sabbath was made for man, and not man for the Sabbath.*

Thou] Thy wife is not named, because she is presumed to be thy selfe: that whatsoeuer is forbidden thy selfe, must also be knowne to be forbidden thy second selfe.

[o] Ester 1.21.
[p] *Augustine.*

Thy sonne and thy daughter.] Euery man is a [o] gouernour in his owne house, and therefore must take charge of such as are vnder him: [p] *Adduc eos ad domum Dei tecum, qui sunt in domo tua tecum; mater Ecclesia aliquos à te petit, aliquos repetit; petit eos quos apud te inuenit, repetit quos per te peraidit.*

Thy man seruant.] This is for { *Thy good.* / *Their good.* / *The common good.*

Thy good: For he that on Sunday shall learne his dutie, will bee more fit all the weeke to doe his dutie: such as obey God with a good conscience, will serue their master with an vpright heart, as [q] *Iacob* serued *Laban*, and [r] *Ioseph Pharaoh.*

[q] Gen. 30.27.
[r] Gen 39.5.
[s] Deut. 5.15.

Againe, it is for *thy good* often to [s] remember with thankfulnesse, that God hath made thee master, and him seruant: whereas he might haue made thee seruant, and him master.

[t] Iohn 17 3.
[u] Ioh. 14 6.
[x] *Macrob saturnal. lib. 1. cap 11. & Ambros serm. 33.*

For their good: that they may [t] *know God, and whom he hath sent Christ Iesus,* [u] *the way, the truth, and the life.* Thy seruants are men of the same mold with thee: [x] *Iisdem & constant & nutriuntur elementis, eundem spiritum ab eodem principio carpunt, eodem fruuntur cœlo, aquè viuunt, aquè moriuntur, serui sunt, imo conserui.*

That

That is, in the words of Scripture, [y] *Thy ſeruants are all one with thee in Chriſt*: made of the ſame God, redeemed with the ſame price, ſubiect to the ſame law, belonging to the ſame maſter: Epheſ.6.9. Pity then and piety require that thou ſee them obſerue the Lords day, for the good as well of their bodies as ſoules.

For the common good: [z] For euery man hath iuſt cauſe to be ready willingly to labour all the weeke, when as he is aſſured he ſhall reſt on Sunday.

Thy cattle.] Hence we may gather much comfort: for if God in his mercy prouide for the welfare euen of our brute beaſts, of which he hath made vs Lords; he will aſſuredly much more reſpect vs his ſeruants and children: he cannot be careleſſe for men, who is ſo carefull for oxen.

The Commandements are ſo well knowne, and often expounded, that as [a] *Auguſtine* ſpeaks in the like caſe: *Deſiderant auditorem magis quàm expoſitorem.* I paſſe therefore from the firſt table, containing all dutie to God, vnto the ſecond, teaching all dutie to man: I ſay to man as the proper immediate obiect of them. Otherwiſe theſe Commandements are done vnto God alſo: for he that clotheth the naked, and viſiteth the ſicke, doth it vnto Chriſt: Matth. 25.40.

The law then concerning our neighbour is partly { *Affirmatiue*, teaching vs to doe him all good: *Honour thy father and mother, &c.* / *Negatiue*, teaching vs to doe him no hurt: *Thou ſhalt not kill, &c.* }

This table begins with honour of our father, [b] Firſt, becauſe next vnto God we muſt honour thoſe who are in the place of God.

Secondly, becauſe the neglect of this one Commandement occaſioneth all diſorder againſt the reſt: for if ſuperiors gouerne well, and inferiors obey well; how can any man be wronged in word or deed?

[c] Thirdly, becauſe of all neighbours our parents are moſt neere to vs, as being moſt bound to them of whom we haue receiued our life. Thy parent is Gods inſtrument for thy naturall being: thy Prince Gods inſtrument for thy ciuill being: thy Paſtor Gods inſtrument for thy ſpiritual being. Wherefore as thou art a man, thou muſt honour thy naturall father; as a citizen, honour thy ciuill father; as a Chriſtian, honour thy eccleſiaſticall father.

Honour imports eſpecially 3. things: { *Obedience.* / *Reuerence.* / *Maintenance.* }

Obedience, Children obey your parents in all things: Coloſſ. 3.20. that is, as *Paul* doth interpret himſelfe, Epheſ.6.1. *in the Lord*. In all things agreeable to the will of God: otherwiſe for Chriſts loue we muſt hate father and mother, Luke 14.26. [d] *Hierom* notably: *Licèt ſparſo crine & ſciſſis veſtibus vbera quibus te nutrierat mater oſtendat, licèt in limine pater iaceat, per calcatum perge patrem, ſiccis oculis ad vexillum crucis euola.* The moſt eminent patternes of obedience to father and mother are the [e] *Rechabits*, [f] *Iſaack*, [g] *Chriſt*: [h] *Venerabatur matrem, cuius ipſe erat pater, colebat nutritium quem nutrierat.*

Reuerence, Bearing them reſpect in words, and outward behauiour, though they be neuer ſo meane, and we neuer ſo mightie. Prouerbs 23. 22. *Honour thy father that begat thee, and thy mother that bare thee.* As if he ſhould ſay, Be dutifull vnto thy parents: not becauſe they be rich and in great place, but becauſe they be thy parents, how baſe ſoeuer they be. [i] *Matris anguſtam domum iudicas, cuius tibi non fuit venter anguſtus?* [k] *parentes non amare impietas eſt, non agnoſcere inſania eſt.* Examples of this vertue, recorded in holy Scriptures are [l] *Ioſeph* and [m] *Salomon* and in our Engliſh Chronicles, Sir [n] *Thomas More*, who being Lord Chancellor of England, vſually did aske his father bleſſing in Weſtminſter Hall publikely: the which cuſtome of our nation is good and godly.

Maintenance.] If the parent bee blinde, the childe muſt bee his [o] eye: if lame, the childe muſt be his foot; if in any want, the [p] ſtaffe of his decaied age.

[y] Gal.3. 28.
[z] *Caluin.Cat.*
[a] *Tract. 50. in Iohannem.*
[b] *Herman explicat.decalog.*
[c] *Bellarm.Cat.*
[d] *De vita Eremit. ad Heliodorum, tom.1 fol.1.*
[e] Ierem.35.
[f] Gen. 22.
[g] Luke 2.51.
[h] *Hieron epiſt. de vitando ſuſpecto conuiuio tom.1. fol. 224*
[i] *Hieron. vbi ſupra*
[k] *Seneca de beneficijs lib.3.30 cap.p.*
[l] Gen.46 47.48 *cap.*
[m] 1 King 2.19
[n] *Stapleton in eius vita, cap.1.*
[o] Iab 29 15.
[p] Tobit.5. 17.

So q Christ tooke care for his mother at his death: r for it is great reason that children hauing receiued life of their father & mother, should procure to preserue vnto them the same life. Nature doth read this lesson. s *Valerius Maximus* hath a memorable historie of a young woman who gaue sucke to her mother in prison, and so kept her aliue, who otherwise was adiudged to bee famished. A pious office, so well accepted of the Iudge, that he did both pardon the mother, and prefer the daughter. t *Aristophanes* affirmes also, that the young Storke doth feed the old.

There is a dutie required of the parent toward the childe, as well as of the childe toward the parents: yet the law speaketh expresly to the one, and not to the other. That the father being in order of nature and in wisdome superiour, might suspect his dutie to be written in himselfe; father and mother are u *nomina pietatis, officiorum vocabula, natura vincula.* The duty then of superiors is infolded in the word father: a Minister is a father, a Master a father, a Magistrate a father: teaching them to be so well affected to their inferiours, as parents are to their children.

Againe: the loue of parents towards their children is so naturall and ordinarie, that there is lesse need to put parents in minde of their dutie. But contrariwise children are not vsually so dutifull to their parents (as the x Schoole speakes) *Amor descendit, non ascendit, benefactor plus diligit quàm beneficiatus*; and therefor it was necessary to admonish them of their loue: neither is God content with a bare precept, but hath adioyned a promise, *That thy daies may be long*, for there is no reason he should inioy long life, who dishonoureth those of whom he receiued life: but if God shorten the dayes of dutifull children, and in stead of long life giue them euerlasting life; he doth not breake, but keepe his promise: for he doth promise long life, not absolutely, but so farre forth as it is a blessing; *that it may be well with thee: and that thou mayest liue long on earth*, Ephes. 6. 3.

q Iohn 19. 27.
r *Arist. Ethic. lib. 9. cap. 2.*
s *Lib. 5 cap. 4.*
t *Aristophanes in auribus.*
u *Hieron. vbi supra.*
x *Thom 1. 2e. quæst. 26. art. 12. & Aristot. Ethic. lib. 9. c. 7.*

The 6. Commandement.

THe negatiue part forbiddeth all euill, and that is committed against our neighbour three y waies: In { *Thought.* *Word.* *Deed.*

But because bad deeds are worse then bad words, and bad words worse then bad thoughts, it pleased the God of order first to forbid bad deeds: *Thou shalt not kill, Thou shalt not commit adulterie, Thou shalt not steale.* Then bad words: *Thou shalt not beare false witnesse.* Last of all, bad thoughts: *Thou shalt not couet thy neighbours house*, &c.

All our bad deeds against our neighbours concerne his { Life, *Thou shalt not kill.* Honor, *Thou shalt not commit adulterie.* Goods, *Thou shalt not steale.*

Thou shalt not kill.] To wit, a man: for to kill other liuing things is not forbidden: and the reason is plaine, because they were created for man, and so man is master of their life. But one man was not created for another man, but for God: and therefore not man, but only God is master of our life: for a Magistrate doth not put malefactors to death as master of their life, but as a z Minister of God: and so by consequence not murther, but an act of iustice, a *Such as strike with the sword, shall perish with the sword:* b that is, such as take the sword vpon their owne authoritie: *Dominus iusserat, vt ferrum discipuli ferrent, non vt ferirent.* But if God put a sword into their hand, then they may, then they must strike. In a word, killing is vniust, when either it is done without authoritie, or by publike authoritie vpon priuate grudge; *non amore iustitiæ, sed libidine vindictæ.* Concerning inward rancour and outward disdaine, in deed, word, or gesture, see the Gospell *Dom. 6. post Trin.*

y *Io. Combis lib. 5. cap. 59. Aquinas in 13. ad Rom. lect. 2.*
z Rom. 13. 4.
a Matth. 26. 52.
b *August cont. Faustum. lib. 22. cap. 70.*

The ſeuenth Commandement.

IN this Commandent are forbidden [c] all vnchaſte luſts, as well burning [d] within, as breaking forth,

Into { *Allurements,* { Ribald talke: Epheſ.4.29. / Wanton lookes: Gen.6.2.39.7. / Laſciuious attire: Eſay 3.16. } / *Acts of vncleanneſſe.* }

Acts of vncleanneſſe, vnnaturall: as { Committing filthineſſe with { *A man of the ſame ſex*: Rom.1.27. / *A beaſt*: Leuit.18.23. / [e] *A Deuill*: as Witches doe by their owne confeſſion. }

Naturall; { *Adulterie*: when both, or one of the parties are married: Deut. 22.22. / *Fornication*: betweene ſingle perſons: as { Deflouring of virgins: Deut.22.28. / Hunting of common whores: 1 Cor. 10.8. } / *Inceſt*: with ſuch as be within the degrees of conſanguinitie or affinitie prohibited in law: Leuit.18.6. }

Sinne in this kinde is more dangerous, then in another, becauſe a man can hardly repent heartily for it. The murtherer, and ſwearer, and theefe become many times exceeding ſorrowfull after the fact: but the wanton (as [f] *Hierome* notes) euen in the middeſt of his repentance ſinneth afreſh: the very conceit of his old pleaſure doth occaſion a new fault: ſo that when his deuotion ends, hee preſently begins to repent that he did repent. Example hereof *Auguſtine*, who being in the heat of his youth (as himſelfe [g] writes of himſelfe) begged of God earneſtly the gift of continencie: but, ſaith he, to tell the truth, I was afraid leſt he ſhould heare me too ſoone: *Malebam enim expleri concupiſcentiam quàm extingui* See the Goſpell. *Dom.15.poſt.Trin.*

[c] *Lombard.3. ſent diſt.37. Church hom. againſt adulterie, part 1.*
[d] *Matth.5.28. 1 Cor.7.9.*
[e] *Paracelſus, incubi, ſuccubi. Vide Wierum de praſtigys dæmonum lib.2. cap.34.*
[f] *Epiſt. Amando tom.3.fol.135.*
[g] *Confeſſ.lib.8. cap.7.*

The eighth Commandement.

THis ouerthroweth [h] *Anabaptiſticall* and *Platonicall communitie*; for if al things ought to be common, and nothing proper in poſſeſſion, how can one man ſteale from another? All lawes of giuing, buying, ſelling, leaſing, letting, lending, are vaine, *ſi teneant omnes omnia, nemo ſuum.*

A man may tranſgreſſe this Commandement in being a theefe { *To himſelfe*, in ſpending { Too much. / Too little. } / *To other.* }

Too much { Waſting more then he ſhould in gameing, diet, brauery; ſuch are arrant cutpurſes vnto themſelues. / Getting leſſe then he ſhould: *Ignaui & prodigi ſunt fures*, ſaith [i] *Melanæthon.* }

As a ſpend-all, ſo a get-nothing is a theefe to his eſtate: *Pouertie comes vpon him as an armed man*: Prouerbs 24.34. An idle perſon is pouerties priſoner, if he liue without a calling, pouertie hath a calling to arreſt him.

He that ſpends too little on himſelfe, as the couetous wretch, is a robber of himſelfe alſo, [k] *Corpus extenuat, vt lucrum extendat*: He keepes his belly thin, that his purſe may be full, he [l] cannot afford himſelfe ſo much as an egge, leſt he ſhould kill a chicke whereas a poore man doth want many things, a rich miſer wants euery thing: like *Tantalus* vp to the chin in water, and yet thirſtie. The which (as *Salomon* cals it) *is an euill ſickneſſe*: Eccleſ.6.2.

To

[h] *Melanæthon Catechiſ.tom.1. fol.17.& tom.2 fol.369.*
[i] *Tom.1.fol.185*
[k] *Innocentius de vilit.condit. human.lib 2. cap 13.*
[l] *Ambroſ.lib.de Naboth.cap.4.*

To other { *Openly*, which is plaine robbery: ſo little practiſed, or ſo much puniſhed in King [m] *Alfreds* raigne, that if a man had let fall his purſe in the high way, he might with great leiſure, and good aſſurance haue come backe and taken it vp againe.
Secretly, which is properly called ſtealing. And this offence is manifold, for there is not only theft of the hand, but of the heart, and tongue.

[m] *Lamberts* Perambulatiõ of Kent, p. 27.

Couetous greedineſſe is theft in heart: for howſoeuer it be a maxime in our Law, [n] *Voluntas non reputabitur pro facto, niſi in cauſa proditionis: ſed exitus in maleficys ſpectatur, & non voluntas duntaxat*; yet it is a breach of this Law, couetouſly to deſire that which is not ours, albeit we ſeeke not to get it wrongfully. Their hearts, ſaith [o] *Peter, are exerciſed in conetouſneſſe*: and [p] *Chryſoſtome* plainly, The couetous man is a very theefe: *fur & latro*. The [q] fathers of the law write that theeues are called *felones*, of our antient word *fell* or fierce; becauſe they commit this ſinne with a cruell, fell, and miſchieuous minde: teaching vs hereby that a felonious intent is a principall in theeuery.

[n] *Meteranus hiſt. Belgic. lib. 13 pag. 420.*
[o] 2 Pet. 2. 14.
[p] *In 1. Theſſ. cap. 5. hom. 10.*
[q] Termes of the Law, p. 97.

There is alſo theft of the tongue, by [r] lying, flatterie, ſmothing, &c. So wee reade that [ſ] *Abſalon ſtole the hearts of the men of Iſrael*, and ſo falſe *Ziba* ſtole the goods of his maſter *Mephiboſheth*.

[r] *B. Babington.*
[ſ] 2 Sam 15. 6.
[t] 2 Sam. 16.

So flatterers and paraſites are great theeues in Court and Countrie: not onely *dominorum ſuorum arriſores, ſed etiam arroſores*: and therefore let a flatterer be in your *Pater noſter*, but not in your Creed: pray for him, but truſt him no more then a theefe.

Frauds in buying and ſelling are reduced to ſtealing, becauſe he that vſeth ſuch deceits, ſecretly taketh of his neighbour more then his due: but oppreſſions and vniuſt extortions are reduced by Diuines vnto robberie, becauſe the cruell tyrant exacteth more then his owne manifeſtly: not to pay debts, is reduced vnto both: vnto robbery, when a man to the great hinderance of his neighbour can and will not: vnto ſtealing, when he partly will and cannot: I ſay will partly; for if he deſire wholly with all his heart to pay the vtmoſt farthing, God aſſuredly will accept of votall reſtitution, as well as of actuall: and it is not a ſinne, though it be a ſore.

The ninth Commandement.

NExt the prohibition of iniuries in deed, follow the wrongs againſt our neighbour in word: *Thou ſhalt not beare falſe witneſſe*: and that fitly, becauſe, [u] lying is coſen germane to ſtealing. [x] *Damihi mendacem, & ego oſtendam tibi furem*: If thou wilt ſhew me a lyar, I will ſhew thee a theefe.

[u] *Herman. explicat. huius præcept.*
[x] *Eraſmus com. de lingua.*

This precept condemnes all manner of lying; for albeit one worſe then another, [y] yet all are naught. *The mouth that ſpeaketh lyes ſlayeth the ſoule*: Wiſ. 1. 11. And Pſal. 5 6. *Thou ſhalt deſtroy them that ſpeake leaſing.* See Goſpell *Dom.* 15. *poſt Trinit.*

[y] *Auguſtin in* Pſalm 5.

Beſide lies: euery thing whereby the credit of our neighbour is impaired, eſpecially thoſe three ſinnes of the tongue: { *Contumely.* *Detractation.* *Curſing.*

A contumely is an iniurious word, ſpoken with an iniurious minde, to the diſhonour of our neighbour: I ſay with an iniurious intent, otherwiſe when it is vttered by way of aduice to direct or correct, as a father ſometime ſpeaketh to his childe, or a maſter to his ſcholler, or a Paſtor to his people, as *Paul*: [z] *Ye fooliſh Galathians*: out of ſome heat, but yet not out of any hate, then it is no contumelie or ſinne.

[z] Gal. 3. 1.

Or in merriment, not in malice: (*There is a time to* [a] *laugh*) and ſo by conſequence a time to ieſt: when a wittie conceit may profit and adminiſter grace to the hearer. He that ſaid the Duke of *Guiſe* was the greateſt vſurer in France, be-

[a] Eccleſ. 3. 4.

cauſe

cauſe he turned all his eſtate into obligations, hereby gaue this honeſt aduice, that if he ſhould leaue himſelfe nothing, but onely haue many followers bound to him for his large gifts, in concluſion he ſhould finde a number of bad debtors. He that called his friend theefe, becauſe he had ſtollen away his loue, did not wrong, but commend him.

It is lawfull alſo to ieſt at the vanities of irreligious men, enemies to God and his Goſpell: as [b] *Eliah* did at the foppiſh idolatry of *Baals* Prieſts. A friend of mine ſaid of an vpſtart galliant in Court with a gingling ſpur, that he had a Church on his backe, and the bels on his heeles.

Euery lay-Papiſt muſt beleeue as the Church beleeues, albeit he know not what the Church beleeueth: he muſt alſo worſhip the conſecrated bread, and yet knoweth not whether it be conſecrated or no: [c] *for to the conſecration of the hoſt, the Prieſts intention is required,* which no man knowes but God, and himſelfe. So that if a man tell his popiſh acquaintance that he is a blinde buffe, to worſhip and beleeue he knowes not what, it were no contumelie; becauſe it did proceed out of zeale to God, and loue to him; onely to rectifie his error, and not to vilifie his perſon.

The ſecond fault reduced to falſe witneſſe is detractation, in ſpeaking euill of our neighbour: and it is done by reporting that which is falſe, and ſometime by telling that which is true, but ſecret: whereby the credit of our neighbour is leſſened with thoſe, to whom his ſinne was not knowne before: for as a man may flatter in abſence, namely when either the vertue is abſent, or the occaſion, and ſo the praiſe is not kindly, but forced either in truth, or in time: ſo likewiſe a man may ſlander his neighbour in ſpeaking the truth vnſeaſonably, without diſcretion out of time and place. A tale toſſed from mouth to mouth increaſeth as a ſnow-ball, which being little at the firſt, groweth to a great quantitie.

Now the backbiter is bound in reaſon and religion to reſtore the good name of his neighbour, which he by detractation hath taken away; and that is exceeding hard, for a mans honeſt fame is like the *Merchants wealth, got in many yeeres, and loſt in an houre.* Wherefore ſpeake well of all men alwaies, if it may be done with truth: and when it cannot, then be ſilent: or elſe interrupt euill detractation with other meet and merry communication, as [d] *Sampſon* at his mariage feaſt propounded a riddle to his friends, [e] hereby to ſtop the mouthes of backbiters, and to occupie their wits another way. *Bernard* excellently, *The tale-bearer hath the deuill in his tongue, the receiuer in his eare.*

The theefe doth ſend one only to the deuill, the adulterer two: but the ſlanderer hurteth three; himſelfe, the partie to whom, and the partie of whom he telleth the tale. *Ter homicida* (ſaith [f] *Luther*) *vno ictu tres occidit: & vnus eſt qui loquitur, & vnum tantum verbum profert, & tamen illud vnum verbum vno in momento, multitudinis audientium dum aures inficit, animas interficit.*

The third fault is maledi ction: a grieuous [h] offence, when it is ſpoken with hatred and a deſire that ſuch euill come vpon our neighbour: but when it is vttered vpon ſome ſuddaine diſdaine, without regard to that we ſpeake, it is leſſe euill, yet for all that alwayes euill: becauſe from the mouth of a Chriſtian, who is the childe of God by adoption, nothing ought to paſſe but [i] benediction.

[b] 1 King. 18. 27

[c] *Con Trident. ſeſſ. 7. can. 11. Bellarm. de ſacramentis in genere, cap. 27.*

[d] Iudges 14. 12
[e] *Ambroſ epiſt. lib. 9. epiſt. 70.*

[f] *Loc. Com. tit. Lingua.*
[g] *Bernard ſer. 24. in Cant.*
[h] Coloſſ. 3. 8.

[i] 1 Pet 3. 9.

The tenth Commandement.

THe former precepts intend thoughts and deſires, as well as act and practiſe: for the Law-giuer is a ſpirit, and therefore muſt be worſhipped in ſpirit: yet leſt we ſhould pretend ignorance, God in this Commandement giueth eſpeciall order for them. Or as [k] other; The former precepts did condemne the ſetled thought to do miſchiefe: but this, euen the firſt inclination and motion to ſinne, though a man neuer conſent, but ſnib it in the beginning: Rom. 7. 7. *Thou ſhalt not luſt or deſire.*

[k] *Melanthon, & Caluin. Cat.*

Now

Now we ſinne three wayes in this kinde:
1. By coueting the goods of our neighbour, *Immoueable*: as his land and houſe. *Moueable*: as his oxe and aſſe, &c.
2. *By coueting his wife.*
3. *By plotting treaſon, and murther.*

To couet his goods is againſt his profit, which is deare to him: to couet his wife is againſt his honour, which ought to be more deare: to couet his blood is againſt his life, which of all worldly things is moſt deare.

Whereas it is obiected, that deſire of murther is not forbidden in particular, as the deſire of theft and adulterie: for the Commaddement ſaith, *Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbour wife*: but it is not ſaid, *Thou ſhalt not couet thy neighbours blood.* Anſwer is made, that a man doth not deſire any thing principally, but that which bringeth him ſome [1] good, at leaſt in appearance. And ſo he deſireth adulterie, becauſe it bringeth delight: he deſireth theft, for that it bringeth profit: but murther bringeth no good at all: and therefore it is not deſired for it ſelfe, but onely to attaine to theft, or adultery, or ſome ſuch deſignement.

[1] *Ariſt Ethic. lib. 1. cap. 1.*

So that God hauing forbidden expreſly the diſordinat deſires of delectation & gaine, conſequently forbade deſires of murther, which is not coueted but for vnlawfull profit and pleaſure. Thus perfect righteouſneſſe is fulfilled when wee wrong not our neighbour either in deed, or in word, or deſire: but contrariwiſe doe good vnto all, ſpeake well and thinke charitably of all.

Now the reaſon why the Church appoints the Decalogue to be read at the Communion, is euident: namely, becauſe *the Law is a* [m] *ſchoolemaſter vnto Chriſt*; teaching vs to [n] know ſin, and by knowing of ſinne to know our ſelues, and knowing our ſelues to renounce our ſelues, as of our ſelues vnable to doe any [o] thing, and ſo come to Chriſt, who doth ſtrengthen vs to doe all [p] things. Almightie God (ſaith [q] *Luther*) hath written his Law not ſo much to forbid offences to come, as to make men acknowledge their ſinnes already paſt, and now preſent: that beholding themſelues in the Lawes glaſſe, they may diſcerne their owne imperfections, and ſo flie to Chriſt, who hath fulfilled the Law, and taken away the ſinnes of the whole world. For (as the [r] reformed Churches of *Scotland* and *Geneua* ſpeake) the end of our comming to the Lords Table, is not to make proteſtation that we are iuſt, and vpright in our liues: but contrariwiſe we come to ſeeke our life and perfection in Ieſus Chriſt: being aſſuredly perſwaded that the Lord requireth on our part no other worthineſſe, but vnfainedly to confeſſe our vnworthineſſe. So that (our enemies being Iudges) it is well ordered that the Commandements are rehearſed in the miniſtration of this holy Sacrament. Let the *Nouelliſts* here bluſh, who [f] calumniouſly cenſure our Church for omitting in the [t] proeme of the Decalogue one halfe line: when as themſelues in their owne Communion Bookes haue left out all the whole Law. This indeed occaſioned me to remember an obſeruation of [u] *Comminaus* vpon the battell of *Montlechery*, that ſome loſt their offices for running away, which were beſtowed vpon other that fled ten leagues further. *Hypocrite, firſt caſt out the beame out of thine owne eye; and then ſhalt thou ſee clearely to caſt out the mote out of thy brotehrs eye.*

[m] Galat. 3. 24.
[n] Rom. 3. 20.
[o] Iohn 15. 5.
[p] Philip. 4. 13.
[q] *Tom. 1. fol 1.*
[r] Com. Prayer Bookes, *in.* Lords Supper.
[f] For it is inſerted elſe where both in the mon Catechiſ and in the BB. Bible. Exodus 20. 1. Deut 5. 6.
[t] Miniſters of Deuon and Cornwall reaſons part 1. cap. 26.
[u] *Lib. 1. cap. 4.*

MATTH. 5. 16.
Let your light ſo ſhine before men, &c.

THe Lords Supper is called a ſacrifice by the learned ancient Doctors in foure reſpects:

Firſt, becauſe it is a repreſentation and memoriall of Chriſts ſacrifice on the Croſſe: 1 Cor. 11. 26. *As often as yee ſhall eat this bread, and drinke this cup, yee ſhew*

ſhew the Lords death vntill he come. So [x] *S. Ambroſe*, Chriſt is daily ſacrificed in the mindes of beleeuers, as vpon an altar: *Semel in cruce, quotidie in ſacramento*, ſaith [y] *Lombard*.

Secondly, becauſe in this action we offer praiſe and thankeſgiuing vnto God, for the redemption of the world; and this is the ſacrifice of our lips, Heb.13.15.

Thirdly, becauſe euery Communicant doth offer and preſent himſelfe bodie and ſoule, a liuing, holy, acceptable ſacrifice to the Lord, Rom.12.1. The which excels the ſacrifices of the Prieſts in old time; for they did offer dead ſacrifices, but we preſent our ſelues a [z] liuely ſacrifice to God.

Fourthly, becauſe it was a [a] cuſtome in the Primitiue Church at the receiuing of this bleſſed Sacrament to giue large contribution vnto the poore, a ſacrifice well accepted of God, Hebr.13.16. Now the Church allowing and following this good old cuſtome, ſtirres vp the people to giue cheerefully by repeating ſome one or two choice ſentences of Scripture beſt fitting this occaſion, as Matth.6.19. Matth.7.12.&c.

Theſe kinds of oblation are our Churches *offertorie*, and vnbloudie ſacrifices [b] offered by the whole Congregation vnto the Lord: ſo farre differing from popiſh ſacrificing, as *S. Pauls* in *London*, is from *S. Peters* in *Rome*.

[x] *Lib.2. de virgin.*
[y] *Lib.4. ſent. diſt.12.*
[z] 1. Collect after the receiuing of the bread & wine.
[a] *Iuſtin. Martyr. Apolog.2.*
[b] Collect for the whole eſtate of Chriſts Church.

1 Cor. 11. 28.

THe ſumme of the Miniſters exhortation before the Communion, is contained in theſe words of *Paul*: *Let a man therefore examine himſelfe, and ſo let him eat of this bread, and drinke of this cup.*

Wherein obſerue two points: { A preparation, *Let a man examine*, &c. / A participation, *and ſo let him eat*, &c.

In the firſt note the { *Parties*, { Examining, *a man*, that is, euery man. / Examined, *himſelfe*. } / *Parts*. }

Beza tranſlates, and [c] *Eraſmus* expounds ἄνθρωπος, *quiſque*: ſo the word is vſed, Iohn 3.27. *A man can receiue nothing except it be giuen him from heauen*: and Ioh. 7.46. *Neuer man ſpake like this.* *A man* then in this place ſignifieth euery man, ſubiect, Soueraigne, Prieſt, people. The which obſeruation ouerthroweth vtterly [d] *Romiſh implicite faith*. Euery lay-man ought to turne Confeſſor, and examiner, endued with ſufficient knowledge for this heauenly buſineſſe: he muſt looke not onely thorow the ſpectacles of the Prieſt, but alſo ſee with his owne eyes, able to try himſelfe.

Himſelfe] For that is the dutie; not another, for that is a fault. We muſt not be [e] buſie Biſhops in other mens Dioceſſes, but meddle with our [f] owne buſineſſe: we muſt not breake our neighbours head with the *Phariſie*, but ſmite our owne breaſt with the *Publican*.

[g] *S. Auguſtine* complained of men in his time, that they were *Curioſi ad cognoſcendum vitam alienam, deſidioſi ad corrigendam ſuam*: and reuerend [h] *Hooker*, of men in our time, that their vertue is nothing but to heare gladly the reproofe of others vice: like Taylors, who meaſure; like Barbars, who cut all other except themſelues. But [i] our Sauiour Chriſt would not haue vs to gaze on the mote in our brothers eye; but rather to pull out the beame in our owne ſight. And his Apoſtle here not to prie into other, but to try our ſelues; not but that others according to their ſeuerall charge, muſt examine other, as Parents muſt examine their children, Exod.12.26,27. and Maſters muſt examine their houſhold, Gen. 18.19. and Paſtors muſt examine their Pariſhioners, as here *Paul* corrected and directed the Corinthians: and for this cauſe the names of all Communicants are to bee ſent vnto the Miniſter, that there may bee made tryall of all

[c] *Paraphraſ. in loc.*
[d] *Beza annot. in loc.*
[e] 1 Pet 4.15.
[f] 1 Theſſ 4.11.
[g] *Confeſſ. lib.10. cap.3.*
[h] *Lib.5.p.263.*
[i] Matth.7.3.5.

Parents,

Parents, and Maſters, and Miniſters omit this examination, euery one muſt bee both able and willing to proue himſelfe.

The parts of examination are concerning the { Manner. / Matter.

For the manner a tryall is to be made { Vprightly. / Neceſſarily.

The former is implied in the word *Examine*: which notes a diligent and exact enquirie, ſuch as Lapidaries and Goldſmiths vſe to finde out true mettall from counterfeit, good from bad. As the [k] *Shunamite* ſought for *Eliſha*, [l] *Marie* for Chriſt, the woman for her [m] loſt groat: ſo we muſt ſearch as if wee would finde, ſearch vntill we finde. Many men examine their bad manners, as they doe their bad money, ſeeke as if they would not ſee, ſearch as if they would not vnderſtand. They decline ſinne through all the caſes (as [n] one notes) *In Nominatiuo per ſuperbiam, in Genetiuo per luxuriam, in Datiuo per ſimoniam, in Accuſatiuo per detractationem, in Vocatiuo per adulationem, in Ablatiuo per rapinam*: and yet they will not acknowledge their ſinnes in any caſe. When other mens examination hath found them out, excuſes are ready: [o] *Non feci: ſi feci, non malè feci: ſi malè feci, non multum malè: ſi multum malè, non mala intentione; aut ſi mala intentione, tamen aliena perſuaſione.* Wherefore as the [p] Prophet ſaid, *If ye will aske a queſtion, aske it indeed*: ſo if yee will examine your ſelues, examine earneſtly, throughly, vprightly. For examination muſt bee made neceſſarily. This we may gather out of the word *therefore*: whoſoeuer ſhall eat this bread, and drinke the cup of the Lord vnworthily, ſhall be guiltie of the bodie and blood of the Lord: *Let a man therfore*, &c.

Tryall of our ſelues then is neceſſarie, both in reſpect of our { *Dutie.* / *Danger*, if we neglect this dutie.

In reſpect of our dutie: for Chriſt in his firſt inſtitution vſed a commanding terme, *Doe this.* [q] Doe this in remembrance of me: ſo that it is not in our choice to doe it, or not to doe it. If any be not fit, hee muſt endeuour to make himſelfe fit: and the way to make fit, is examination: *Let a man examine himſelfe therfore*, &c.

Secondly, triall is neceſſary in regard of the danger, if we receiue the Lords Supper vnworthily.

Danger in reſpect of { *The ſinne*: verſe 27. / *The puniſhment for this ſinne in* { *Generall*: verſe 29. / *Particular*: verſe 30.

Now the matters in which euery Communicant muſt be examined, are ſummarily two: { *Faith.* / *Repentance.*

Theſe two (like *Hippocrates* twins) muſt goe together hand in hand. For there is no true repentance without faith, nor liuely faith without repentance. [r] *B. Latimer* ſaid well, Lady Faith is a great ſtate, hauing a Gentleman Vſher going before her, called *agnitio peccatorum*, and [s] great traine following after her, which are the good workes of our calling. He that ſaith he doth repent, when as he doth not beleeue, receiues the Sacrament ignorantly: and he that ſaith hee doth beleeue, when as he doth not repent, receiues the Sacrament irreuerently: both vnworthily.

The parts of Faith are { *Knowledge.* / *Application.*

Euery Communicant ought to know the three generall points of holy Religion: namely, mans
- *Generation*, how he was created according to [f] Gods image in [t] holineſſe and righteouſneſſe.
- *Degeneration*, how he fell from that eſtate, and all his [u] poſteritie with him.
- *Regeneration*, how hee was againe [x] reſtored and recreated by Chriſts paſſion, of which this Sacrament is a ſigne and ſeale.

[k] 2 King 4. [l] Luke 2. [m] Luke 15.

[n] *Biga ſalutis, Dom. 8. poſt Pentecoſt.*

[o] *Bernard. tract. de gradibus humilitat. rad. 8.*

[p] Eſay 21. 12. *Si quæritis quærite.*

[q] Luke 22. 19.

[r] Serm. 4. before King *Edward.*

[f] Gen. 1. 26. [t] Epheſ. 4. 24.

[u] Rom. 5. 12. [x] Epheſ. 2, 5.

In more particular, euery Communicant muſt vnderſtand the number and nature of the Sacraments. Our Sauiour Chriſt ordained in his Church onely two Sacraments, as [y] generally neceſſarie to ſaluation, that is to ſay, Baptiſme, and the Supper of the Lord. Baptiſme is a Sacrament of initiation and inſition, aſſuring the firſt receiuing into the couenant of grace: whereby men are matriculated and [z] admitted into the congregation, and made members of Chriſt. For this cauſe the ſacred Font is placed at the very doore and entrance into the Church: but the Communion is a Sacrament of confirmation, to ſtrengthen our faith, and cheriſh grace receiued: and therefore the Lords Table by good order is placed in the beſt and higheſt roome of the Church. [a] Baptiſme muſt be receiued of one but once, becauſe we cannot be borne twice, one beginning in Chriſtianitie is enough: but the Lords Supper often, becauſe we need daily to be nouriſhed in the faith of Chriſt: once borne, fed alway.

[y] *Com. Catechiſ.*

[z] Com. booke, tit. Publique Bap. §. We receiue this child

[a] *Ram. de relig. lib. 4. cap. 8.*

The nature of this Sacrament is made knowne by the names in holy writ giuen vnto it:

Whereof I note principally two: the { *Lords* [b] *Supper.* / [c] *Communion.*

A *Supper* in regard of the { [d] *Time*, being inſtituted in the night that Chriſt was betraied, as his farewell token. / *Things*, becauſe it is a holy feaſt (as *Auguſtine* ſaid) *Non dentis, ſed mentis*: not ſo toothſome, as wholeſome: not corporall meat, but ſpirituall Manna.

The *Lords* Supper in three reſpects: { 1. Becauſe it was ordained *by the Lord*: 1. Cor. 11. 23. / 2 Becauſe it was inſtituted in remembrance *of the Lord*: Luke 22. 19. / 3. Becauſe it was in the Primitiue Church vſually receiued *on the Lords day*: Acts 20. 7.

[b] 1. Cor. 11. 20.
[c] 1. Cor. 10. 16.
[d] Matt. 26. 20.

It is called a *Communion* in reſpect of the common vnion among our ſelues, hauing at that time more ſpecially perfect peace with all men: or a *Communion* in reſpect of the [e] publike participation, as being a *common meſſe*, not *a priuate Maſſe* proper to one, as the Popiſh Prieſts vſe it; or a *Communion*, as being a ſigne and ſeale of our communion with Chriſt: for his graces are conueyed vnto vs by the preaching of the Word, and adminiſtration of the Sacraments.

Hence the Sacraments (as [f] *Paſchaſius* obſerues) haue their name. *Sacramenta dicuntur à ſecreto, eò quòd in re viſibili diuinitas intus aliquid vltra ſecretius efficit.* In the words of our [g] Church: *Sacraments are viſible ſignes of inuiſible grace, ordained of God as badges and ſure witneſſes of his good will towards vs.* It is meet euery Chriſtian ſhould vnderſtand theſe and the like plaine principles of holy faith: but [h] exact knowledge to diſcuſſe controuerted points about the Sacraments is not required: according to that of *Chryſoſtome, The table of the Lord is not prepared for chattering Iayes: but for high-towring Eagles, who flie thither where the dead body lyeth.* It is not for ſubtle Sophiſters, but for ſimple beleeuers aſcending vp to Chriſt vpon the wings of faith, and therefore the Communicant muſt not onely know, but apply that in particular, which he beleeueth in generall: as that Chriſts body was crucified for him, and his bloud ſhed for him. He that vnderſtands, and beleeues, and applies theſe things, examineth his faith as he ſhould.

[e] 1. Cor. 11. 20. 21. λειτουργία, quaſi λειτὸν ἔργον.
[f] *Lib. de corpore & ſanguine Dom. cap. 3. apud Bibliothec. Pat. Tom. 4. fol. 162.*
[g] *Art. 25.*
[h] Church Hom. concerning the Sacrament, part. 1

In our repentance we muſt examine two points eſpecially: to wit, our { Contrition for ſinne paſt. / Reſolution to preuent, ſo farre as wee can, all ſinne to come.

For the firſt, *Pœnitentia eſt quaſi* [i] *punientia. Pœnitere* (ſaith [k] *Auguſtine*) is *pœnam tenere.*

We muſt therefore weepe with *Peter*, and water our couch with *Dauid*, and put on ſackcloth with *Niniueh*: nay, we muſt [l] rent our heart. *For a broken* [m] *ſpirit is an acceptable ſacrifice to the Lord. O* [n] *magnum donum, quod in pœnam dedit,*

[i] *Renſnerus claſſ. 3 ſymbol. pag. 155.*
[k] *De vera & ſal pœnitent. cap. 19.*
[l] Ioel 2. 13.
[m] Pſal. 51. 17.
[n] *Chryſoſt. hom. 5. De pœnitent.*

in ſalutem vertit : peccatum triſtitiam peperit, triſtitia peccatum contriuit. As the worme bred in the tree deuoures the tree: ſo ſorrow brought into the world by ſinne, doth ouerthrow ſinne: ſo good is God to turne curſes into bleſſings, and griefe into grace. If thy heart be not throughly touched for ſinne, become ſorrie becauſe thou art no more ſorrie: reſolue to be more reſolued. For (as one wittily) *factum infectum, ſi non ſit cor affectum.* If *Ioſeph* of *Arimathea* wrapped the body of Chriſt in [o] cleane linnen, how dareſt thou receiue it with an vncleane ſoule? [p] If thou wilt not kiſſe a Princes hand with a foule mouth, eat not the Lords body with a foule minde. *Let a man therefore examine himſelfe*, &c. *And ſo let him eat of this bread, and drinke of this cup.* Hauing thus examined examination, I come now to the participation.

[o] Matt. 27. 59

[p] Church Hom concerning the Sacraments. part. 2.

And ſo let him eat, &c.] Of which words I purpoſe to ſpeake firſt ioyntly, then ſeuerally. Conſidered ioyntly, they confute three popiſh concluſions, as firſt, the reſeruation, eleuation, circumgeſtation, adoration of the bread. Our Apoſtle ſaith here plainely, that the bread muſt be taken and eaten: [q] *Ergo*, not to be reſerued, nor carried about, nor lifted vp, nor kept in a boxe to bee worſhipped.

[q] *Confeſſ. Anglican. art. 28.*

Secondly, to take, to eat, to taſte, to drinke, to doe this in remembrance of Chriſt, are actions of the liuing, onely pertaining to the liuing: and therefore the Papiſts are deceiued, holding the Maſſe to bee a propitiatory ſacrifice both for the quicke and the dead. How can the dead eat or drinke, taſte or take? [r] *Ergo*, neither the dutie nor the benefit belongs vnto them, but onely to thoſe aliue; who firſt examine themſelues, and after eat of this bread, and drinke of this cup.

[r] *Melanct. in confeſſ Eccle. Saxon. Tom. 1. fol 135.*

Thirdly, the coniunction of theſe two: *Let him eat of this bread and drinke of this cup*, abundantly proues, that both parts of the Lords Supper ought to be miniſtred vnto all: *Ergo*, the Papiſts in denying the cup vnto the Laitie, wrong both God and his people, by defrauding them of this comfort. As euery one muſt examine, ſo euery one both eat, and drinke: not onely drinke, and not eat; or eat, and not drinke: but both eat, and drinke. Chriſt foreſeeing this Papiſticall error, ſaid in his firſt inſtitution, *Drinke ye* [s] *all of it*: he tooke the bread and ſaid onely, take, eat, *indefinitely*: [t] but when he tooke the cup, hee did adde an vniuerſall note, *Bibite omnes*, Drinke ye, drinke all ye.

[s] Matt 26.27.
[t] *Caluin. & Marlorat. in loc. Mat.*

We conclude therefore with [u] *Cyprian, Adulterum eſt, impium eſt, ſacrilegum eſt, quodcunq; humano furore inſtituitur, vt diſpoſitio diuina violetur.* Chriſt is the truth, and the way to the truth: *Ergo*, [x] *non aliud fiat à nobis, quàm quod pro nobis prior fecit.* Thus much of the words ioyntly. Now of euery one ſeuerally.

[u] *Epiſt. lib. 1. epiſt. 8.*
[x] *Cyp. Epiſt. lib. 2 epiſt. 3.*

And ſo] Let there be firſt preparation, and then participation: when a man is thus examined, let him thus eat. *Let him eat*: The which are not words of permiſſion, onely leauing it to his choice, whether he will eat or not eat: but they are words of *Pauls* commiſſion, inſinuating that he muſt eat neceſſarily, not vpon cuſtome, but vpon conſcience. For it is not ſaid here, *let him*, if he haue no let at home, or occaſion of abſence abroad: if he be neither diſpleaſed with his Paſtor, nor angry with the people: but let him (without all let) *examine*, and then let him (without all let) *eat of this bread. Eat*: [y] Chriſt in his firſt inſtitution hath, *take and eat.* Firſt take, then eate: take not onely into your mouthes, but into your hands: [z] hereby repreſenting the ſoule and faith: for the taking of the bread and wine into our hand, ſealeth our apprehenſion of Chriſt by the finger of faith: Iohn 1.12. *As many as receiued him, to them he gaue power to be the ſonnes of God: euen to them that beleeued in his name.* Eating of the bread, and drinking of the wine, ſealeth our application of Chriſt incorporated into vs myſtically, 1. *Cor.* 10.16. For by the ſtrength of Faith we chew the cud, as it were, and make Chriſt our owne. Yet herein obſerue a great difference betweene corporall food and this heauenly bread: for the one digeſted is made like vs, but the other receiued into our ſoule maketh vs [a] like it. This action then of *taking* is very ſignificant, and therefore I ſee no reaſon why the Prieſt altering Chriſts ordinance,

[y] Matt. 26. 26.
[z] *Bucan. loc. com. Tit cœna. Dom. queſt. 34. 35.*
[a] Rom. 8. 29. Philip. 3. 10.

ordinance, ſhould giue the bread into the peoples mouth onely, not into their hand. Firſt, the word λαβεῖν ſignifieth properly to take with the hand. Secondly, it is againſt the rules of common ciuilitie, that men of diſcretion, ſuch as Communicants ought to be, ſhould be fed like children, hauing their meat put into their mouth. Thirdly, if this taking be not conſtrued of the hand, but of the mouth, there is an idle repetition and plaine *Tautologie* in the words of Chriſt: for eating notes *orall* receiuing, and therefore taking muſt imply *manuall* receiuing. Fourthly, it was the cuſtome of the Primitiue Church, as we read in [b] *Euſebius* and [c] *Cyril*. How wilt thou (ſaith [d] *Ambroſe* to *Theodoſius*) receiue the Lords body with a bloudy hand?

The [e] Papiſts anſwer, that the Church altered this cuſtome, becauſe ſome reſerued the bread for Magicall ſpels, and ſuperſtitious vſes. A ſilly ſhift, for no abuſe can take away the vſe of that which is ſimply good. The Bible muſt bee read, albeit ſome [f] peruert it to their deſtruction: the Word of God muſt bee preached, howſoeuer it be vnto ſome the ſauor of [g] death vnto death: and ſo the bread according to Chriſts inſtitution muſt be taken, albeit haply ſome keepe it to wicked and idolatrous purpoſes.

This Bread] The nice diſtinguiſhing of the Schoole is like the pilling of an onyon; they pull off ſo many skinnes, vntill at laſt there is no skinne. They turne and toſſe the words of Chriſts inſtitution, *Hoc eſt corpus meum*, ſo long, till they bring all that Chriſt ſaid & did at his laſt Supper vnto nothing. For ſo we read in their [h] Gloſſe, that *hoc* doth ſignifie nothing. Omnipotent creatures! who make of ſomething nothing: and againe of this nothing ſomething; yea Chriſt, who made all things: for by pronouncing of theſe words, *hoc eſt corpus meum*, they make their Maker, a dozen gods at once whith one ſentence. *This*, is a Pronoune demonſtratiue, *non indiuiduum vagum*, any thing, or a nothing. [i] *Stephen Gardiner* herein forgat his Grammar and Logicke too. For *hoc*, doth determine, and muſt, as *Paul* teacheth, and the circumſtances of the Goſpell import, be reſtrained vnto the bread. *Ieſus* tooke the bread, and when he had giuen thankes, he brake (no doubt the bread) that he tooke, and gaue to the Diſciples the ſelfe-ſame that he brake, ſaying, Take ye, eat ye this that I giue you, *this is my Body*. What *This* could our Sauiour meane, but *This* that he gaue, *This* that he brake, *This* that he tooke? which by the witneſſe of truth it ſelfe was bread. If the Papiſts imagine that he tooke bread, but brake it not: or brake it, but gaue it not: they make the Lords Supper a [k] merry ieſt, where the latter end ſtarteth from the beginning, and the middle from them both. Either they muſt diſſent manifeſtly from the propoſition of Chriſt, and expoſition of *Paul*, from all the Fathers, and ſome of their owne [l] followers: or elſe admit our interpretation, This bread is my body: and if we reſolue the words of Chriſt ſo, they cannot be proper, but figuratiue; This bread is the ſigne and ſeale of my body.

Bread.] It pleaſed our Sauiour to make bread the outward element in this holy Sacrament, for the manifold analogies betweene it and his body. Firſt, as bread is the [m] ſtrength and ſtate of our naturall life: ſo Chriſt is for our ſpirituall, being [n] all in all.

Secondly, as bread is loathed of the full ſtomacke, but moſt acceptable to the hungry ſoule; ſo Chriſt is moſt welcome vnto ſuch as [o] *hunger and thirſt after righteouſneſſe*.

Thirdly, as bread is vſuall and daily; ſo Chriſt ſhould be to the Chriſtian, feeding on that bread which came downe from [p] heauen, the ſoules ordinary refection.

Fourthly, as bread is made one loafe of many graines; ſo [q] we that are many are one bread, and one body, becauſe we are all partakers of one bread.

[r] *Vnus vbique calix Domini: cibus vnus, & vna*
Menſa, domúſque Dei.

Laſtly, as corne is cut downe with the ſithe, threſhed in the barne with many ſtripes, torne in the mill with much violence, then boulted and ſifted, laſt of all

[b] *Sixtus Senenſis, vbi infra.*
[c] *Hieroſol. or at. 5. myſtagog.*
[d] *Theodor. hiſt. lib 5. cap. 18.*
[e] *Sixtus Senenſis Bibliothec. lib. 6 annot. 152*
[f] 2 Pet. 3. 16.
[g] 2 Cor. 2. 16.
[h] *De conſec. diſt. 2 § timorem. Gloſſa ibidem.*
[i] In his *Marc. Anton. Conſtant.*
[k] *D. Bilſons* anſwer to the Ieſuit. apolog. pag. 331.
[l] *Gerſon contra Floret. lib 4. & Gardiner. cont. diabolic. ſophiſt. vti Bilſon vbi ſupra pag 732.*
[m] Pſal. 104. 15.
[n] 1 Cor. 12. 6.
[o] Matt. 5. 6.
[p] Ioh. 6. 33. 35.
[q] 1 Cor. 10. 17.
[r] *Paulinus vti Magdeburg. cent. 5. col. 339.*

baked with extreme heat in the ouen, and all this, that it may be fit meat for our body; so Christ in his ripe age was cut downe by cruell death, his body was whipped, his flesh rent asunder, his soule was as it were [f] melted in the fiery furnace of Gods anger: and all this, that he might become food for our soule; that we might eat of this bread, and drinke of this cup. The like resemblances are betweene the wine and his bloud: For as wine doth make glad the heart of man, Psalm. 104. 15. so the pretious bloud of Christ, as [t] flagons of wine, comforts the sicke soule. [u] *Paulinus* sweetly:

In cruce fixa caro est qua pascor, de cruce sanguis
Ille fluit, vitam quo bibo, corda lauo.

In this exhortation hauing *S. Paul* for our leader, and the Church of *Scotland* for our follower: I hope we need not any further examine, why the Church doth vse this Scripture for this purpose. [x] *Augustines* obseruation is good, *Insolentissimæ insaniæ est, disputare, an id faciendum sit, quod tota facit Ecclesia.*

Lament. Ier. cap. 1. 2.

[t] Cant 2.5.

[u] *Magdeburg. cent. 5. col 393*

[x] *Hist. 118. cap. 5.*

Sursum Corda.

[y] *Sursum Corda* seemes to be taken out of the *Lamentations of Ieremy*: *Cap. 3. ver 14. Leuemus corda nostra cum manibus ad Dominum in cœlos*: vsed in the Church at least 300. yeares before Popery was knowne in the world. For *Augustine* who liued within [z] 400. yeares after Christ, and the blessed Martyr *Cyprian*, who died [a] *an. 259* make mention of it in their writings often: *Cyprian in* [b] *ser. de orat dominic. Augustine de* [c] *vera religione, cap. 3.* and *epist. 156.* and (as [d] *Cassander* obserues) *epist. ad Dardan, & lib. de bono perseuerantiæ. Sursum corda* then is no rag of *Rome*, no peece of Popery, but vsed in [e] all Liturgies of the ancient Church; and that which may content the *Nouelist* most, it was borrowed (as Master [f] *Fox* thinkes) not from the *Latine*, but from the *Greeke* Churches. Howsoeuer, it is exceeding fit: for Almighty God in his holy seruice requires our heart principally, [g] *Son giue me thy heart*: so that when we come to his Temple, specially to his table, euery one must say with [h] *Dauid, I lift vp my soule to thee.* For as the Church of [i] *Scotland* truly) the only way to receiue worthily the Lords Supper, is to lift vp our minds by faith aboue all things worldly and sensible, and thereby to enter into heauen, that we may finde and receiue Christ, where he dwelleth, a point well vrged also by our Church: *Hom. concerning the worthy receiuing of the Sacrament: part the first.*

The Papists entertaine this clause still in the *Roman Missale*, but it makes against their reall presence. For if Christs body, [k] so large in quantitie, as it was on the Crosse, be present in the Sacrament; what need any man lift vp his heart, when as he holds it in his hand *Totum hoc* (saith [l] *Augustine*) *fide tenemus, oculis cordis intuemur*; *Dominus ascendit in cœlum, ascendat cum illo cor nostrum.* His body [m] must be contained in heauen vntill the time that all things are restored: it cannot descend downe to vs, we must ascend vp to it. So *Nicolaus Cabasilla* writes in his exposition of the [n] Liturgie; the Priest after some speech to the people doth erect their minds, and lift vp their thoughts, and saith, *Sursum corda*: let vs thinke on things aboue, not on things below. They consent and say, that they lift vp their hearts thither, where their treasure is, euen to heauen, where Christ sits at the right hand of his Father.

[y] *Cassander liturgic cap. 21.*

[z] *Baron annal. tom. 5 fol 13. & flores hist. pag. 145.*

[a] *Magdeburg. cent. 3 col 249*

[b] *Fol. 165*

[c] *Tom. 1. fol 491.*

[d] *Vbi supra*

[e] *Perkins Reformed Catholike: or a declaration of the true meanes how all pretended Catholikes may returne to the Church. Acts & mon. fol 1295.*

[f] *Prou. 27. 6.*

[g] *Psal. 25. 1.*

[h] *Ministers exhort before the Com.*

[i] *Io. Combis in Method Theolog lib. 6. cap. 14*

[k] *Serm. de temp. 174*

[l] *Acts 3. 21.*

[m] *Cap. 36 apud Bibliothec. Pat. tom. 4. fol. 496.*

[n]

Luke 2.14. *Glory be to God on high.*

THe Lords Supper is called an *Eucharist*, because it is a thanksgiuing to God, for giuing his Sonne to die for vs: and therefore this Hymne is so fitly sung by men on earth at the commemoration of his death, as it was by the Quier of Heauen at the celebration of his birth: for our reconciliation and peace with God,

God, is aſcribed in holy Scripture to Chriſts paſſion eſpecially: Rom. 5.10. Heb. 9.12.15.

Some make [o] three parts of this ſong, which (if you pleaſe) call the { *Trebble, Glory to God on high.* / *Baſſe, Peace on earth.* / [p] *Meane, Good will toward men.*

Other haue diuided it into two: { The firſt, concerning Gods glory. / The ſecond, touching our good.

[q] For peace on earth, and good will toward men are both one: becauſe our peace with God is not from our good will toward him: but altogether from his good will toward vs. *It is God* (ſaith [r] *Paul*) *that maketh in you both the will and the worke*: and therefore the *Rhemiſh* tranſlation *In earth peace, to men of good will*: and the *Romiſh Gloſſe*, that *Chriſt brings no peace, but to ſuch as be of good will*, are inſufficient, and condemned euen by their owne mouth: as we may reade in the Commentaries of *Arboreus*, *Caietan*, *Ianſenius*, *Maldonatus* vpon the place. Concerning other ſcholiall, or ſcholaſticall obſeruations vpon the Text, I referre the Reader vnto *Beauxamis*, *Eraſmus*, *Caluin*, and other learned expoſitors; eſpecially to *Iacobus Perez de Valentia*, who compiled a whole treatiſe on this Hymne.

It was firſt vſed in the Communion (as it is thought) by [s] *Theleſphorus* a good man, and a [t] glorious Martyr, *anno* [u] 254. *Ianuar.* 5. That which followeth in our Comunion Booke, *We praiſe thee, we bleſſe thee*, was added by that famous Biſhop [x] *Hilary*: ſinging it firſt in his owne Church, *anno*, [y] 340. and after brought into the Churches by Pope *Symmachus*, *anno* 510. the Churches of *Scotland* vſe the like forme of thankes at their Communion. And therefore the *Noueliſt* can miſlike nothing in this Hymne, but that which all other like moſt, *Antiquitie*.

[o] *Caietan. in locum.*
[p] *Eraſ. annot. in loc.*
[q] *Caluin Ian. ſen Arboreus in loc.*
[r] Philip. 2.13.
[s] *Walafridus lib. de rebus Eccleſiaſt cap. 22. & Marian Scot. Chro. lib. 1 pag. 260.*
[t] *Irenæus. lib. 3 cap. 3.*
[u] *Baron annal. tom 2. fol. 120.*
[x] *Caſſander liturgic. cap. 21.*
[y] *Fox, Acts and Mon. fol. 1274. & Durand. rationall. lib. 4. cap 13. § 4. 5.*
[z] *Luther. comment. in Galat. cap. 1. verſ. 3.*

2. Cor. 13.13.

The grace of our Lord Ieſus Chriſt, &c.

THe [z] two fiends that torment vs, are ſinne, and a bad conſcience: grace releaſeth ſinne: peace doth quiet the conſcience. *Paul* therefore begins his Epiſtles with grace and peace: and the Church ends her deuotions either with *the grace of our Lord Ieſus Chriſt*, &c. or with *the peace of God which paſſeth all vnderſtanding*, &c. But becauſe there can be no peace with God, except we haue the grace of Chriſt: firſt and chiefly *Paul* deſireth grace, then peace: Rom. 1.7. *Grace be with you and peace.* Becauſe (I ſay) grace comprehends in it euery good and perfect gift, [a] *by which onely, we are whatſoeuer we are*; *Paul* doth not only begin, but end his writings alſo with this one clauſe ſpecially, *Grace be with you*, &c. But aboue the reſt, the concluſion of this excellent Epiſtle is moſt full: and therefore worthily receiued of our and other Churches, as the fitteſt cloſe, to ſhut vp onr publike prayers. In it obſerue *Pauls* affection towards the Corinthians, amplified,

With { *Extention*: in regard of the { Thing: *The grace of Chriſt, the loue of God the communion of the holy Ghoſt.* / Perſons: *With you all.* } / *Intention*: *Amen.* }

The worke of our ſaluation is aſcribed in our { Election, *to the loue of the Father.* / Redemption, *to the Grace of the Sonne.* / Sanctification, *to the communion of the holy Ghoſt.* }

So [b] *S. Ambroſe* doth expound this text pithily: *Dilectio Dei miſit nobis Saluatorem Ieſum, cuius gratia ſaluati ſumus: vt poſſideamus hanc gratiam communicatio facit ſpiritus ſancti*: God the Father ſo [c] loued the world, that he ſent his onely begotten Sonne [d] to dye for our ſinnes, and to riſe againe for our iuſtification: and [e] God the Sonne, from God the Father, ſent God the Holy Ghoſt which

[a] 1 Cor. 15.10
[b] *Comment. in loc.*
[c] Ioh. 3.16.
[d] Rom. 4.25.
[e] Iohn 15.26.

which cryeth in our hearts *Abba Father*: applying to our comfort both the loue of God, and the grace of our Lord Ieſus Chriſt.

The word, *God*, is vſed here *perſonally*, not *eſſentially*: for the [f] Fathers on this text note the bleſſed Trinitie, that God is [g] *Trinus in numero, vnus in nomine.* *S. Hierome* thinks that *Paul* foreſeeing the blaſphemous *Arrian* hereſie, placed the ſecond Perſon in the firſt roome, God the Sonne before God the Father. [h] Other affirme, that the grace of Chriſt is named firſt, becauſe it concernes vs moſt. For albeit the loue of God in it owne nature goe before the grace of our Lord Ieſus Chriſt, *chuſing vs before the foundation of the world*, Ephes. 1 4. yet in our view the grace of our Lord Ieſus Chriſt goeth before the loue of God: Rom. 5.10. *We are reconciled to God, by the death of his Sonne*: we feele the mercies of the one in the merits of the other.

It is a fruitfull obſeruation of [i] *Martin Luther*, that Chriſtian religion beginneth not at the higheſt, as other religions doe, but at the loweſt: it will haue vs to climbe vp to heauen by *Iacobs* ladder, whoſe feet touch the very earth. And therefore when thou art occupied in the matter of thy ſaluation, ſetting aſide all curious ſpeculations of Gods vnſearchable counſels, all cogitations of workes, of traditions, of Philoſophie, yea and of Gods law too, runne ſtraight to the manger, embrace the little babe Chriſt in thine armes, and behold him as hee was borne, ſucking, growing vp, conuerſant among men, teaching, dying, riſing againe, aſcending aboue the heauens, and hauing power aboue all things. This ſight will make thee ſhake off all terrors and errors, as the Sunne driueth away the clouds. In a diſputation with a *Iew, Turke, Papiſt, Hereticke*, concerning Gods infinite wiſdome, maieſtie, power; imploy all thy wit and induſtrie to be ſo profound and ſubtile as thou canſt: but in the matter of Iuſtification, wherein thou doeſt wreſtle with the law, ſinne, death, and other ſpirituall enemies; it is the beſt courſe to looke vpon no God, but Chriſt incarnate, and clothed with thine owne nature: to fixe thine eyes vpon the man Ieſus onely; who ſetteth himſelfe forth vnto thee, to be a Mediator, and ſaith, [k] *Come vnto mee all yee that labour, and are heauy laden, and I will refreſh you.* To behold *the Lambe of God, who taketh away the ſinnes of the world*: and ſo by the grace of Chriſt thou ſhalt vnderſtand the loue of God, thou ſhalt perceiue his wiſdome, power, maieſtie, ſweetned and tempered to thy capacitie: thou ſhalt finde the ſaying of [l] *Paul* to be moſt true, *that in Chriſt are hid all the treaſures of wiſdome and knowledge*: that Chriſt in our iuſtification *is all in all*; and therefore good reaſon he ſhould haue the firſt, and moſt place in this argument, that his grace ſhould be named firſt and laſt.

The loue of God, is the fountaine of all goodneſſe (as Diuines ſpeake) *gratiarum gratia*: from which originally proceeds euery perfect gift and grace. For Almighty God hath not elected vs in regard of our workes, or other worth: but contrariwiſe, becauſe God loued vs, we doe that which is acceptable in his ſight. *I obtained mercy of the Lord* (ſaith [m] *Paul*) *to be faithfull*; *Vt fidelis eſſem, non quia fidelis eram*, as [n] *Lombard* aptly.

The nature of this ſhort Treatiſe will not endure, that I ſhould wade farre into this *Abyſſus*. I remember [o] *Pauls* exclamation, *O the deepneſſe of the riches both of the wiſdome and knowledge of God, how vnſearchable are his iudgments, and his waies paſt finding out!* And the *Gloſſe* of [p] *Auguſtine, Volentes diſputare de Dei profundo, merſi ſunt*: Or, (as [q] other) *Verſi ſunt in profundum.* I come therefore to the *Communion of the Holy Ghoſt*: a point more comfortable, than ordinarily felt, and yet more felt than can be diſputed. It is ſaid, Galat. 4 6. *God hath ſent the Spirit of his Sonne crying in our hearts Abba Father*: he ſaid not calling, but crying: and Rom. 8.26. he calleth this crying *vnſpeakable groaning*. When a man is tempted and afflicted, he feeleth the ſtrength of his enemies, and the weakneſſe of his fleſh: he feeleth the fierie darts of Satan, the terrors of death, the wrath of God, all theſe cry out againſt him horribly: ſo that the perplexed ſoule ſees nothing but ſinne threatning, heauen thundering, the deuill roaring, the earth trembling, hell mouth open and ready to ſwallow him vp. But yet in the midſt of all theſe, Gods

[f] *Ambroſ. Hieron. Theophylact.*
[g] *Non triplex. Auguſtin. de Trin. lib 6 cap. 7 & Lombard 1. ſent. diſt. 19.*
[h] *Caluin. & Marlorat. in loc.*
[i] *Vbi ſupra.*
[k] Matt. 11.28.
[l] Coloſſ. 2.3.
[m] 1 Cor. 7.27.
[n] *Sent. lib. 1. diſt. 41.*
[o] Rom. 11.33.
[p] *De verbis Apoſt ſerm. 7. tom. 10 fol. 194.*
[q] *Lomb. vbi ſupra.*

Gods holy Spirit cryeth in our hearts, [r] *and this cry doth outcry the clamors of the Law, the bellowes of hell, and howlings of infernall fiends*: it pierceth the clouds, and aſcends vp to the eares of God, inſomuch that the bleſſed Angels ſeeme to heare nothing elſe but this cry: *The Spirit helpeth our infirmities*, and the [t] *ſtrength of Chriſt is made perfect through our weakeneſſe.* For Chriſt is moſt powerfull, when as we are moſt fearfull; euen when we can ſcarcely groane: marke the words of *Paul*; *The Spirit maketh interceſſion for vs* in our temptation; not with many words, or long prayers, he cryeth not aloud with teares, haue mercy on me O God: but onely giues a little ſound, and a feeble groaning, as, *ah father*: this is but one word, yet notwithſtanding comprehends all things. Indeed the mouth ſpeaketh not, but the good affection of the ſoule cryeth aloud after this manner: O Lord God of compaſſion and Father of mercies, although I am grieuouſly vexed on euery ſide with affliction and anguiſh; yet am I thy childe, and thou art my father in Chriſt. This little word, or rather no word, but a poore thought, conceiued aright, paſſeth all the flowing eloquence of *Demoſthenes* and *Tullie*, yea *Tertullian* and all the Orators that euer were in the world: for this matter is not expreſſed with words, but with groanings, and theſe groanings are from the bleſſed Spirit. Thus you ſee the large extent of *Pauls* affection, in regard of the thing wiſhed vnto the Corinthians: *The grace of Chriſt, the loue of God, the communion of the Holy Ghoſt.*

The ſecond extention is in regard of the perſon, *be with you all*: for the Paſtor muſt wiſh well, not onely to the beſt, or to the worſt, but this prayer ought to be made for euery one as well as for any one. There is none ſo bad, but hath receiued ſome grace: none ſo good, but hath need to receiue more grace. Wherefore pray we ſtill, *that the grace of Chriſt may be with vs all.*

The Church of *England* adds a third extenſion in regard of the time, *for euermore*: the which is implied in the Text alſo, for the *Corinthians* (as wee read in the [t] former Epiſtle) *were Saints by calling*, and ſo doubtleſſe had receiued already *the grace of Chriſt*, and had taſted *of the loue of God*, through *the fellowſhip of the Holy Ghoſt*. He doth therefore now deſire [u] that the good worke begun in them, may be perfect: [x] that the grace receiued may continue with them, and increaſe daily vnto the end, and in the end: that the loue of God which cannot be greater *ſecundùm eſſentiam*, may be greater *ſecundùm efficientiam*, appearing, growing, abounding in them more and more for euermore.

[r] *Luther com. in Galath. 4 6.*

[t] 1. Cor. 12. 9.

[t] *Cap. 1. verſ. 2.*

[u] Philip. 1 6.
[x] *Nicolaus Cabaſila expoſit. Liturg. cap. 26.*

AMEN.

Amen is vſed in holy Scripture three waies (as [y] *Gabriel* and *Gerſon* ſpeake { *Nominaliter.* *Aduerbialiter.* *Verbaliter.*

[y] *Lexicon Theol. verb. Amen.*

As a Noune, for truth: Apoc. 3. 14. *Theſe things ſaith Amen, the faithfull and true witneſſe*: and ſo it is added in the concluſion of euery Goſpell, and of the whole Bible, as a ſeale to confirme that which is written.

In the beginning, is the firſt, *Amen* the laſt word of holy writ: a ſtately beginning, a ſtrange ending. For what is more ſtately than antiquitie? what more ſtrange than truth? Hereby teaching vs that the Scriptures haue *vetera* and *vera*, which are not together in any other writing. For in humane learning many things are vncertainly true, and more certainly vntrue: onely the Word of God is ſealed with *Amen.*

Secondly, *as an Aduerb*, for verily: ſo Chriſt often in the Goſpell, *Amen, Amen, dico vobis.*

Thirdly, *as a Verb*, ſignifying, *ſo be it*: Deut. 27. 15. *Dicet omnis populus, Amen*: and ſo it is vſed in *Pauls* prayer expounded before, and in all our Collects: inſinuating our earneſt deſire, *that thoſe things which we haue faithfully asked,*

asked, may be effectually obtained. And this custome of answering the Minister in the Church *Amen*, is ancient, as it appeareth in the 1.Cor.14.16. *Iustin Martyr Apolog.2. Hieron.prolog.lib.2.in epist.ad Galat. Augustin.epist.107. Vsum respondendi Amen antiquissimum esse patet*, saith *Bellarm. lib.2. de Missa,cap.16.* Here is open Confession, I would the Church of Rome would make open restitution also. For if the people must answer the Priest *Amen*, then the Priest must pray to the peoples vnderstanding: and how shall they vnderstand, except Common Prayer be said in a common tongue? A conclusion agreeable not onely to the Scriptures, as *Bellarmine* acknowledgeth, and to the practise of the Primitiue Church, (as [z] *Iustin Martyr* and [a] *Lyra* report) and to the paternes of other *Liturgies* in [b] *South India*, [c] *Moscouia*, [d] *Armenia*, but euen to their owne constitutions, and Masse-booke: for their owne [e] *Clement*, and their owne *Missale* giue order that the people should answer the Priest in many things: and how this can be done well, if the vulgar Liturgie be not in a language vulgar, I cannot tell, *Paul* cannot tell.

All may see (sauing such as the prince of darkenesse hath blinded) that their owne pens haue condemned their owne prayers: euen the phrases extant yet in their Seruice-booke: *Let vs pray, let vs giue thankes, we beseech, we offer, we praise, we blesse, we adore*, specially the peoples answering *Amen*, euidently demonstrate that the publike deuotions at the first institution were common to Pastor and people: not mumbled in a corner alone by the Priest, or chaunted onely by Clerke and Priest.

Thus I haue briefly surueied all our *English Commnion booke*, the which (as [f] *Hierome* said of *Iohns Apocalyps*) *Tot habet sacramenta, quot verba*: euery [g] tittle is grounded vpon Scripture, euery Scripture well applied, euery good application agreeable to the most ancient and best reformed *Liturgies* in all ages.

I beseech thee therefore (good Reader) [h] *marke them diligently, which cause diuision and offences contrary to the doctrine which you haue learned, and auoid them. For they that are such, serue not the Lord Iesus Christ, but their owne bellies; and with faire speech and flattering deceiue the hearts of the simple. So the God of peace shall shortly tread downe Satan vnder our feet*, and in fine translate vs from this iarring on earth, vnto the well agreeing Quier of Heauen, where all sing in vnitie and vniformitie; *Blessing, and glory, and wisedome, and thanks, and honour, and power, and might, be vnto our God for euermore.*

AMEN.

Lege & age: viue & vale.

[z] *Apolog 2.*
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Oremus.
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[f] *Epist.Paulin. tom 3 fol.9.*
[g] Master Deering answer of Hardings epist. to Iewel fol.5.
[h] Rom.16.17.

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THE FIRST SVNDAY IN ADVENT.

The Epistle. Rom. 13. 8. to 4r ende

Owe nothing to any man but this, that yee loue one another, &c.

IT is a good obseruation of [a] *Tertullian*, that heretikes are wont first to perswade, then to teach: on the contrary, that Orthodoxes vse first to teach, and then to perswade: the which is *Saint Pauls* ordinarie method, first *monere*, then *mouere*. This Epistle then allotted for this day being sutable to the rest of his writing, offereth vnto your consideration two principall points.

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[d] *Debitum morale, legale. Thomas* 12a. *quæst.* 99. *art.* 5 & *Pet. Aragon in* 22e *quæst.* 58. *art.* 5.
[e] *Postil. maior. Dom.* 4. *ab Epiphan.*
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hinderance. The word of an honest man ought to bee so currant as his coyne. [l] *Pomponius* an heathen man is reported to haue beene so constant, as he neuer made lye himselfe, nor could suffer a lye in other: euery Christian, and a [m] gentleman, albeit not a Christian, ought to bee iust in all his words, as well as righteous in all his wayes. It is found counsell in affaires of the world; Fast binde, fast finde: *Plus enim creditur annulis quàm animis*: as *Seneca* wittily: For the seales of men are more regarded then their soules; and yet *ipse dixit* of a Christian *Pythagoras*, is so sufficient, as *Quod scripsi scripsi*, of a Iewish *Pilate*.

Debts *ex commisso* bee manifold: some by borrowing, some by buying, some by secret fraud, some by violent oppression. It is not a fault simply to borrow, for then there could be no letting, no lending, no trading in the world: then onely debt is deadly sinne, when a man hath neither means nor meaning to repay. Psal. 37.12. *The wicked borroweth and payeth not againe.*

Some men hold restitution a point of Poperie: [n] borrowing by *Caluin*, and paying by the Bible: but Bishop [o] *Latimer* auoweth vpon his credit, that in this all writers agree both old and new, *that restitution is necessary to saluation*: [p] *either restitution open or secret, or else hell*: It is easie to shew that in a particular account, which he deliuered in a grosse summe: first it was a receiued opinion among the Fathers in the dayes of *Augustine*. [q] *Non remittitur peccatum nisi restituatur ablatum*: after entertained of the best [r] Ciuilians: and all the Canonists and Schoolemen without exception: and still embraced of our learned Protestant Diuines; *Illyricus*, *Brentius*, *Aretius*; in the exposition of the words of [s] *Zacheus*, *If I haue taken from any man by forged cauillation, I restore him foure fold*: [t] *Melancton*, [u] *Zanchius*, [x] *Perkins*: and all that vnderstand any thing at all. For no man except a new man is saued, hee must repent and bee borne againe: Now where there is vnfained repentance, there is contrition for sinne; where contrition for sinne, there detestation of sinne; where detestation of sinne, there followeth [y] amendment of life.

Zache, renued in mind was altered in manners: [z] he that stole must steale no more: such then as detaine the goods of other vniustly without satisfaction or restitution, are not sorry, but [a] reioyce rather in doing of euill. As [b] *Augustine* sweetly, *Pœnitentia non agitur, sed fingitur.* I conclude therefore this argument in the words of [c] *Lactantius*: *Apud bonos iudices, satis habent firmitatis, vel testimonia sine argumentis, vel argumenta sine testimonys; nos tamen non alterutro contenti, cum suppetat nobis vtrumque, ne cui peruersè ingenioso, aut non intelligendi, aut contra disserendi locum relinquamus.*

2. We must pay fully: *owe nothing.* Many men are willing to pay some part of their debts, but they cannot endure to restore all: they will not compound, except the creditor will take ten shillings in the pound: a common, but not a commendable course, for a mite is debt so well as a million; *tàm*, albeit not *tantum*; so good a debt, how scouer not so great a debt: if we must owe nothing, then there must be full payment of euery thing. If we cannot pay, God assuredly will accept of votall restitution as well as of actuall: of that which is in [d] affect, as if it had beene in effect. As [e] *Paul* sheweth in the like case: *For if there bee first a willing minde, it is accepted according to that a man hath, and not according to that he hath not*: [f] *Illud pro facto reputat Deus, quod homo quidem verè voluit, sed non valuit adimplere.*

3. We must pay generally: *owe nothing to any*: whether he be friend or foe, rich or poore, stranger or neighbour: restore all to all. If any man corrupting or corrupted in secular offices, hath iniured many whom hee doth not know; [g] then his best course is to restore to God, that is, to the Church and to the poore. Touching these and the like questions of debt, the learned may further examine [h] *Thomas*, [i] *Caietan*, [k] *Aragon*, [l] *Emanuel Sa*, with many moe: but the best Schooleman in this argument is thine owne conscience:

[l] *Luther in 2 Galat. 16.*
[m] *Iulius Scaliger, vti Iosephus Scaliger in eius vita.*
[n] Citing his authoritie for the lawfulnes of vsurie when they would borrow, but alleaging the text, *nihil inde sperantes*, when they should pay.
[o] *Serm. Gosp. Dom. 2. Aduen.*
[p] Last Sermon before King *Edw* the sixth.
[q] *Augustin. Epist. 54*
[r] *Iustin institut. lib. 4. tit. 1. & c lib. 6 tit. 2.*
[s] Luk. 19.8.
[t] *In locum.*
[u] *Loc. de furto in explicat. epist. ad Ephes. cap 4.*
[x] Tract nat of repent cap. 11.
[y] See Church hom. of repentance, part. 2.
[z] Ephes. 4.28.
[a] Prou. 2.14.
[b] *Vbi supra.*
[c] *Instit. lib. 4. cap. 22.*
[d] *Latimers* sermon on the Gosp. *Dom.* 2. Aduent
[e] 2. Cor. 8.12.
[f] *Bernard ep. 77.*
[g] *Perkins vbi supra.*
[h] 2.2 *q.* 62.
[i] *In loc: Thom.*
[k] *Comment. in loc Thom.*
[l] *Aphorism. in verb. debitum & restitut.*

ence:

ence: For [m] *whatsoeuer is not of faith is sinne.* [n] That is, all thou condemnest in thine heart for sinne, to thee is sinne: satisfie then all other so farre, that thou mayest satisfie thy selfe, *owe nothing to any.*

Yet this precept hath his except; *But this, that yee loue one another*: here then obserue first a difference [o] betweene ciuill debts and religious. A ciuill debt once paied is no more due: but charity being payed is still due, [p] *debetur etiam reddita*; when a man dischargeth other debts, [q] *accedit ad eum cui datur, sed ab eo recedit à quo datur.* But in paying the debt of loue, the more we giue, the more we haue; *Reddendo multiplicatur: habendo enim redditur, non carendo; & cum reddi non possit nisi habeatur, nec haberi potest nisi reddatur. Imò etiam cùm redditur ab homine, crescit in homine. Et tanto maior acquiritur qui tanto pluribus redditur*: As *Augustine* doth excellently glosse this Text: peruse the cited Epistle, for it is short and sweet: of wordly wealth it may bee said truely, *bonum quô communius eô minus*: but in spirituall riches it is quite contrary, *bonum quô communius eô maius*: or as the [r] Philosopher, *eô melius*, in the word of [s] *Salomon, He that scattereth, increaseth*: in this except then, I note with [t] *Gorran*,

The { Matter, / Manner, / Priuiledge, } in the word { *diligatis.* / *inuicem.* / *nisi.* }

The matter is to loue: the manner mutually to loue: the priuiledge continually to loue, *Owe nothing but loue: for he that loueth another fulfilleth the law.* This is the first reason inforcing the former exhortation; and it is taken from the worthinesse of the thing. *Loue is the fulfilling of all the law*; which hee proues by this induction: *Thou shalt not commit adultery, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not lust*: and if there bee any other Commandement, it is all comprehended in this saying: namely, *Loue thy neighbour as thy selfe.* Loue doth no euill vnto his neighbour: in deed, forbidden in the sixth, seuenth and eighth Commandements: in word, forbidden in the ninth: in thought, forbidden in the tenth. Loue then is the complement of the whole law concerning our dutie to God and man. [u] For our loue to man ariseth originally from our loue to God: [x] *Amicum in Domino, inimicum pro Domino*: Wee loue our friend in the Lord: our foe for the Lord. This (saith [y] *Luther*) is the shortest and longest Diuinity: the shortest as touching the words and sentence: but as touching the vse and practise it is more large, more long, more profound, and more high then the whole world. I shall often handle this common place, especially Epistle on *Quinquagesima Sunday.*

I come now to the second argument, from the fitnesse of the time: verse 11. *This also we know the season, how that it is time, that we should awake out of sleepe: for now is our saluation neerer*, &c. The summe of it is, [z] that wee must be more studious in performing our dutie now than heretofore when wee did first beleeue: for wee must goe forward and grow vpward: from grace to grace, from vertue to vertue, [a] till we be of full growth in Christ Iesus: or as it is here, till we haue *put on the Lord Iesus.* A [b] violent motion is quicke in the beginning, but slow in the end: a stone cast vpward, is then most weake when it is most high; but a naturall motion is slow in the beginning, but quicker in the end: for if a man from a Tower cast a stone downeward, the neerer to the Center, the quicker is the motion: and therefore [c] when a man at his first conuersion is exceeding quicke, but afterward waxeth euery day slower and slower in the wayes of the Lord, his motion is not naturall and kinde, but forged and forced: otherwise the longer hee liueth, and the neerer he comes to the marke, the more swiftly would hee run, the more vehemently contend for that [d] euerlasting Crowne, which hee shall obtaine at his [e] races end.

The night is passed, and the day is come.] [f] Some by night vnderstand the life

[m] Rom. 14. 23.
[n] *Lombard. sent. lib. 4. dist. 39.*
[o] *Melanct. hon in locum.*
[p] *August. ep. 62.*
[q] *Anselmus, in loc. ex Augustino, vbi supra.*
[r] *Aristot.*
[s] Pro. 11. 24.
[t] *In loc.*
[u] *Caluin & Martyr. in loc.*
[x] *August. confess. lib. 4. cap. 9.*
[y] *In Gal. 5. 14.*
[z] *Martyr. in loc.*
[a] Ephes. 4. 13.
[b] *Aristot.*
[c] *Chrysost. in epist ad Rom. hom. 24.*
[d] 1. Cor. 9. 25.
[e] 2. Tim. 4. 7.
[f] *Theophylact. in locum.*

life present; and by day the world to come: in this life many things are hidden as in the darke, but at the last and dreadfull day, the bookes and regilters of all our actions shall be laid open, and all things appeare naked as they are, to God, men, Angels, diuels. If we make but twelue houres in our night, and six ages in the world, as vsually Diuines account; then fiue thousand yeeres, that is, ten houres of the night were past, when *Paul* wrote this: and since that almost sixteene hundred yeeres, that is, an houre and a halfe and a quarter; so that now there can remaine but some few minutes, and then the terrible day of the Lord will come, *When* g *the heauens shall passe away with a noise, and the elements shall melt with heat, and the earth with the workes therein shall be burnt vp.* Wherefore seeing the end of this night, and beginning of that day is at hand, let vs cast away the workes of darkenesse, &c.

g 2.Pet.3.10.

h *Ambrof. Hieron. Aquin. in locum.*

h Other more fitly by night vnderstand the time of ignorance; by day, the time of knowledge: by night, the law wherein our Sauiour Christ was onely shadowed; by day, the Gospell wherein he is openly shewed: and so saluation is neerer i because cleerer. Our Apostles argument then is k like that of *Iohn* the Baptist: *Repent, for the kingdome of God is at hand*, Mat.3.2.

i *Melanchthon. in locum.*
k *Sarcerius in locum.*

The l Gospell is the day, Christ is the light: faith is the eye which apprehends this light: and therefore seeing the day is come, let vs cast away the workes of darkenesse, and put on the armour of light.

l *Luther. Postil. maior. in epist. Dom. 1. Aduent.*

Sinnes are called the workes of darkenesse: *The* m *foole maketh a mocke of sin*: as n *Abner* called fighting a sport: *Let the young men arise and play before vs*: so many men make sinne their ordinary pastime: o but our Apostle termes it a worke, and the wise man a weary worke too: Wisd.5.7. *We haue wearied our selues in the waies of wickednesse*: a worke it is, but blacke worke: a deede of darkenesse; in that it doth begin from Satan, who is the prince of darkenesse, and end in hell, which is vtter darkenesse. See before the song of *Simeon*: and *Aquin. lect.* 3. vpon this Chapter.

m Pro.14.9.
n 2.Sam.2.14.
o *Theophylact. in locum.*

Holy vertues are called armour of light: armour, because with them a Christian must fight against his enemies: Ephes.6. See *Epist. Dom.21. post Trin.* Light in three p respects.

p *Aquin. in loc.*

1. As proceeding from God, who is the *Father of lights*: Iames 1.17.

2. Shining before men, as *lights in the world*, Mat.5.16.

3. Enduring the light: Iohn 3.20.21. *He that doth euill, hateth the light: but he that doth truth, commeth to the light.*

Let vs walke honestly, &c.] That is, comely: night-walkers are negligent in their habits, an old gowne will serue their turne, without ruff or cuff, or other handsome trimme. But in the day men are ashamed, except they bee in some good fashion according to their quality. Seeing then the night is past, and the day is come, let vs put off our night clothes, and put on our apparell for the day, so walking as we care not who seeth vs in all comelinesse and honesty. The drunkard is in his night gowne: the fornicator in his night gowne; the factious schismaticke full of strife in his night gowne too: for he loues no comelinesse in the Church.

Not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying.] Here the q *Nouelists* except against our translation. For wee should reade *surfetting and drunkennesse.* I answere, first in particular, that as the Scripture must be construed by Scripture, so the Church by the Church: it being an axiome in our law, that euery man must interpret himselfe. And another rule: *Sententia benignior in verbis generalibus seu dubijs est præferenda.* Now the Church elsewhere r translates and s expounds it, as they would haue it. *Ergo*: their cauill is causeless.

q Defence for not subscrib. chap.8.

r BB Bible.
s Hom against gluttonie and drunkennesse.

In generall, concerning mis-translation, I referre them vnto those whom it more properly concernes; I know, they know we can easily finde faults in the *Geneua* translation of the *Psalmes* in English meeter vsed most, and preferred best of all Scriptures in their priuate and publike deuotions. If a Salamandry

spirit

ſpirit ſhould traduce that godly labour, as the ſilenced Miniſters haue wronged our *Communion Booke*, he would obiect peraduenture that ſometime there wants in it reaſon, as well as rythme. [t] *Lactantius* reports of *Arceſilas*, that hauing throughly conſidered the contradictions and oppoſitions of Philoſophers one againſt another, in fine contemned them all: *Et conſtituit nouam non philoſophandi philoſophiam*; euen ſo wordlings and Atheiſts expending the differences of Chriſtians in matters of religion, haue reſolued to be of no religion. And vnderſtanding the violent contentions about formes of prayer, and tranſlations of Scriptures, vſe no prayer, no Bible, but make *Lucian* their old Teſtament, and *Machiauell* their new.

[t] *Inſtit. lib. 3. cap. 4.*

The Church, as *Paul*, meanes too much eating and drinking, for it is lawfull to eat all manner of meat, whether it bee fleſh or fiſh. [u] But there bee certaine hedges ouer which wee may not leape: The firſt hedge is Leuit. 19. 26. *Thou ſhalt not eat the fleſh with the bloud*: that is to ſay, raw fleſh: for if we ſhould ordinarily deuoure raw fleſh, it would ingender in vs a certaine cruelty, ſo that at length wee ſhould eat one another, as [x] Diuines expound that place. We may not be *Canibals* or man-eaters, againſt this ſinne God hath ſet an high hedge, *Thou ſhalt not kill*: extreame famine made [y] mothers murtherers, and turned the ſanctuary of life into the ſhambles of death: extreame neceſſity breakes all hedges of nurture and nature: but in ordinary courſe, man is no meat for man: but as [z] *Ignatius* ſaid, *onely manchet for God*, a ſeruice and ſacrifice for his maker. Happily ſome will ſay, well then, if I deuoure not mans fleſh, I may eat whatſoeuer I liſt, howſoeuer I get it. No, God hath ſet a ſecond hedge; *Thou ſhalt not ſteale*: thou mayeſt not take thy neighbours oxe out of his ſtall, nor his ſheepe out of his fold, nor his fiſh out of his poole, but thou muſt feed on thine owne meat bought into thine owne houſe, or brought vp in thine houſe, on that onely which is giuen or gotten honeſtly.

[u] B. Latimers Sermon vpon this Epiſtle.

[x] *Calain. in* Leuit. 19. *Carthuſian. in* Leu. 17. *B. Babington in* Gen. 9. 4, 5.

[y] Lament. 4. 10 *Et Ioſephus de bello Iudaico l. 7. c. 8.*

[z] *Hieron. catal. in vita Ignat.*

Neither mayeſt thou commit gluttony with thine owne, for there is a third hedge, Luke 21. 34. *Take heede to your ſelues, leſt at any time your hearts be oppreſſed with ſurfetting and drunkenneſſe.* The gut is a gulfe, *vita Charybdis*, as [a] *Diogenes* aptly: for ſome man [b] draweth all his patrimony thorow his throat. As the *Babylonians* vſed daily to ſacrifice to their *Bel*; ſo the glutton to his belly; making it his God, Philip. 3. 19. Eat therefore moderately meat that is meet, not too much, but ſo much as doth neither [c] *præcidere* nor *excidere neceſſitatem.*

[a] *Laertius in vita Diogenis.*

[b] Church hom. againſt gluttonie, &c.

[c] *Bernard. de conſiderat. lib* 1.

It is lawfull ſometime to feaſt, and to prouide delicates as well as cates; vſing dainty bread in ſtead of daily bread: but we may not with the rich [d] Epicure fare deliciouſly euery day, for this is *diſſipare, non diſpenſare bona Domini*, prodigally to waſte, not frugally to ſpend the gifts of our Lord beſtowed vpon vs: neither mayeſt thou take meaſurably what and when thou liſt, for there is a fourth hedge, Rom. 14. 15. *Deſtroy not him with thy meat for whom Chriſt died.* Haue reſpect to thine owne and others conſcience: firſt, thou muſt inſtruct thy brother in the truth, and then if he continue ſtill in his old *Mumpſimus*, and will not beleeue, but is offended out of obſtinate wickedneſſe rather then any weakneſſe, eate, not regarding his frowardneſſe, eſpecially where the Princes law command thee to eat, for that is another hedge, Rom. 13. 1. *Let euery ſoule ſubmit himſelfe vnto the authority of the higher power.* Obſeruing of Lent and fiſh-dayes is a policie of the State for the maintenance of fiſher-townes, and encreaſe of fiſher-men, and therefore this Statute muſt be obeyed not onely for feare of puniſhment, but alſo for conſcience, ſaith [e] *Paul*: [f] I ſay conſcience, not of the thing, which of it owne nature is indifferent, but of our obedience, which by the law of God we owe to the Magiſtrate. The [g] particular lawes of Princes grounded vpon the generall lawes of God, euen in things indifferent, makes our obedience not indifferent but neceſſary. Thus thou mayſt eat food of thine owne moderately, without offence to thy brother, or diſobedience to thy gouernour.

[d] Luk. 16. 19.

[e] Rom. 13. 5.

[f] 2 Part. hom. of faſting.

[g] *Melanct. loc. com. tit. de ceremõ & Chriſtian. lib Beza epiſt. 24 Perkins* Treatiſe of conſcience, chap. 12.

Concerning drunkennesse and the rest, often elsewhere. Yet by the way note the craftinesse of the Deuill, and vnhappinesse of sinne, which seldome or neuer commeth alone; it is vnlike the Raile, which flieth solitary, and in this respect most like the Partridge, who calles one another till they make a couey. First, *Paul* brings in sinne by the brace, *gluttony and drunkennesse, chambering and wantonnesse, strife and enuying*; then as it were by the whole couey, for all these birds of a feather flie together; immoderate diet begets chambering, chambering wantonnesse, wantonnesse strife, strife enuying; thus sinne doth first couple, then increase. This text ought to be regarded of vs the more because it was the very place to which *Augustine* that renowned Doctor by a voice from heauen was directed at his first conuersion, as himselfe witnesseth, *Lib.*8. *confess. cap.*12.

Put yee on the Lord Iesus Christ.] As we must put off the old man, so put on the new man, and that is done [b] two waies, either by putting on his merits, or by putting on his manners. Our Sauiour Christ in his life, but in his death especially wrought for vs [i] *a garment of saluation*, and [k] *a long white robe of righteousnesse*: now the spirituall hand of faith must apprehend and fit this [l] wedding apparell on vs in such sort, that all our [m] *vnrighteousnesse may be forgiuen, and all our sinne couered.*

[b] *Luther. & Melanthon. in locum.*
[i] Esa.61.10.
[k] Apocal 7.9.
[l] Matt.22.11.
[m] Psal.32.1.

Secondly, wee must put on the manners and excellent vertues of Christ, in whom was no werke of darknesse, but all armour of light; so the phrase is vsed, Iob.29.14. *I put on iustice and it couered me, my iudgement was a robe and a crowne.* This apparell is the true *Perpetuan*, neuer the worse, but the better for wearing.

The Gospell. MATTH. 21.1. vnto v. 14.

And when they drew nigh vnto Hierusalem, &c.

[n] Apocal.1.8.

CHRIST is [n] *Alpha* and *Omega*, the first and the last, the beginning and ending, wherefore the Church allotting a seuerall Scripture for euery seuerall Sunday throughout the whole yeere, [o] beginnes and ends with the comming of Christ: for the conclusion of the last Gospell appointed for the last Sunday, is, *Of a truth, this is the same Prophet that should come into the world*; and the first sentence in the first Gospell for the first Sunday, *Behold, thy King commeth vnto thee.* Wherein the Church imitated the method of Gods owne Spirit: for as the first prophecie mentioned in the old Testament, is, *The seed of the woman shall bruise the Serpents head:* and the first historie deliuered in the new Testament is, *The booke of the generation of Iesus Christ*; so the first Gospell on the first *Dominicall*, according to the Churches account is *Aduentuall*, a Scripture describing Christ and his kingdome, fitting the Text vnto the time: teaching vs hereby two things especially: first, what manner of person the Messias is who doth come, secondly, what manner of persons wee should be now he is come.

[o] *Ferus ser. 1. Dom. 1. Aduent.*

In the former part obserue two points, a { Preface, *All this was done that it might be fulfilled which was spoken of by the Prophet*: vers 4. / Prophecie, taken out of Zach.9.9. *Tell the daughter of Sion*, &c.

All this was done that it might be fulfilled] An vsuall phrase with our Euangelist, as *Cap.*1.22. *Cap.*8.17. *Cap.*27.35. It doth insinuate the sweet harmonie betweene the Prophets and Apostles, as [p] *Numenius* said *Plato* was nothing else but *Moses* translated out of Hebrew into Greeke, and *Ascham*, that *Virgil* is nothing else but *Homer* turned out of Greeke into Latine, and

[p] *Theodoret. de curat. Grec. affect. lib.*2.

as

as the *Nouelists* affirme, that our Communion booke is nothing else but the Romane Missale and Portuis thrust out of Latine into English, and as Diuines haue censured *Cyprian* to be nothing else but *Tertullian* in a more familiar and elegant stile: so the new Testament is nothing else as it were, but an exposition of the old. That difference which [q] *Zeno* put betweene Logicke and Rhetoricke, Diuines vsually make betweene the Law and the Gospell, *the Law like the fist shut, the Gospell like the hand open.* [r] *Euangelium reuelata Lex, Lex occultum Euangelium*: The Gospell a reuealed Law, the Law a hidden Gospell.

[q] *Cic. ad Marc. Brutum orat.*
[r] *August quæst. 73. super Leuit. In vetere nouum latet: in nouo vetus patet.*

This harmoniacall consent may serue to confound our aduersaries, and to comfort our selues. It doth abundantly confute obstinate Iewes, who expect another Messias to come, conceiting as yet all things not to be done in the Gospel, which was said of him in the Law, so that whereas the great question of the world is, *Who is that Christ?* and the great question of the Church, *Who is that Antichrist?* the Iewish Rabbins are ignorant in both.

Secondly, this harmony conuinceth all such [f] Heretikes, as hold, two sundry disagreeing Gods to be the authors of the two Testaments, one of the Law, another of the Gospell.

[f] *Tertul. lib. 4. contra Marcion & Augustin. Hæres. 21.*

It affordeth also comfort, first in generall it may perswade the conscience that the Bible is the booke of God. For if *Ptolomee* was astonished at the 72. Interpreters, because being placed in sundry roomes, and neuer conferring nor seeing one another, did notwithstanding write the same not onely for sense of matter, but in sound of words vpon the selfe-same Text, as [t] *Iustin Martyr*, and [u] *Augustine* report; then how should wee bee moued with the most admirable diuine concordance betweene the Prophets and Apostles, who writing the Word of God in diuers places, at diuers times, vpon diuers occasions, doe notwithstanding agree so generall, [x] that they seeme not diuers pen-men, but rather indeede onely diuers pens of one and the same writer?

[t] *In admonitorio.*
[u] *De ciuit Dei lib 18. cap. 42. Idem Galatin de arcanis. l. 1. c 3.*
[x] *Bellarmin. de verbo Dei lib. 1. cap. 2.*

In more particular, it may strengthen our faith in the gracious promises of Almighty God, hee speakes the word, and it is done: commands, and it is effected: Heauen and earth shall passe, but not one iot of his word shall perish: he promised by *Zacharie* that the Messias of the world should come, and he tels vs here by *Matthew* that he is come: *All this was done that it might be fulfilled which was spoken by the Prophet: Behold thy King commeth vnto thee.* Thus much of the Preface generally, now to sift the words seuerally.

That, is taken here, *non* [y] *causaliter, sed consecutiuè*, not for an efficient cause, but rather for a consequence and euent. Christ did not thus ride into Hierusalem because *Zachary* foretold it, but *Zachary* foretold it because Christ would thus ride: Christ being the complement of the Prophets, and end of the Law, yet the word *That*, insinuates (as [z] *Chrysostome* notes) the finall cause why Christ did thus ride, namely, to certifie the Iewes how that himselfe onely, was that King, of whom their Prophet *Zachary* did thus speake, that none but he was the King of the Iewes, and Messias of the world.

[y] *Postil. Cathol con. 2 Dom. 1. Aduēt. & Maldonat. in locum.*
[z] *Hom. 37. in Matth.*

Fulfilled] A prophecie may be said to be fulfilled [a] foure waies especially: 1. When the selfe-same thing comes to passe which was literally deliuered in the prophecie. So *S. Matth. cap. 1. 22.* saith, [b] *Esayes* prophecie, *Behold a virgin shall conceiue*, &c. was fulfilled by *Mary*, who brought forth a Sonne, &c.

[a] *Maldonat in 2. Matth. 15.*
[b] Esay 7. 14.

2. When the thing allegorically signified is fulfilled, as Exod. 12. 46. it is said of the Paschall Lambes, *Ye shall not breake a bone thereof*: yet *S. Iohn, cap. 19 36.* affirmes this to be fulfilled in Christ: *The souldiers brake not his legs, that the Scripture should be fulfilled, Not a bone of him shall be broken.*

3. When as neither the thing literally nor allegorically meant, but some other like is done: so Christ, *Matth. 15.* tels the people in his time, that the words of *Esay*, *This people draweth neere to me with their mouthes*, &c. were fulfilled

fulfilled in him: *O hypocrites, Esay prophecied well of you*, that is, of such as are like to you.

4. When as it is daily more and more fulfilled, as Iames 2.23. the Scripture was fulfilled which saith, *Abraham beleeued God.* *Abraham* assuredly beleeued God before, but his offering vp of *Isaac* was a greater probate of his faith: then the Scripture was fulfilled, that is, more and more fulfilled, when *Abraham* thus farre trusted in God. Now Christ fulfilled *Zacharies* saying in a literall and plaine sense, for he sent for an Asse and rode thereon into Hierusalem, *that it might be fulfilled which was spoken by the Prophet, Reioyce ô daughter of Sion, for behold thy King commeth*, &c.

S. Iohn and *S. Matthew* relate not the precise text of *Zachary*, but keeping the sense, they somewhat alter the words. On the contrary, blasphemous Heretikes and Atheists vse to keepe the words of Scripture, but altogether to change the sense. Children full fed often play with their meat: so *Lucianists* of our time play with the food of their soule, making the Bible their babble. The Lord who will not suffer his name to be taken in vaine, mend or end them.

As for Heretikes, it is alway their custome to make the Scriptures a shipmans hose, wreathing and wresting them euery way to serue their turne. [c] *Non ad materiam scripturas, sed materiam ad scripturas excogitant*: First they make their Sermon, and then they looke for a text.

Herein the Papists of latter time most offend, who doe not onely faine [d] new Fathers, and falsifie the old [e] Doctors, putting out, putting in, chopping and changing as shall best fit their purpose; so that the Fathers (as *Reuerend* [f] *Iewel* said) are no Fathers, but their children, no Doctors, but their schollers, vttering not their owne minde, but what the Papists inforce them to speake: they doe not, I say, wrong humane authors onely, but also presume to censure and construe Gods owne bookes as they list, as [g] *Augustine* said of *Faustus* the *Manichee*; *Legant qui volunt, & inuenient aut falli imprudenter, aut fallere imprudenter.* Hence [h] *kill* and *eat* to *Peter*, is a [i] warrant for the Pope to depose Princes. It is written, [k] *Thou shalt goe vpon the Lion and the Adder, the yong Lion and the Dragon shalt thou tread vnder thy feete* [l] therefore the Pope may tread vpon the Emperors necke.

[m] God made two great lights in the firmament, that is, two great dignities in the Church, the Priest, and the Prince: but that which ruleth the day, to wit, spirituall things, is the greater; that which ruleth carnall things is the lesser: as *Innocentius* the third disputes in the [n] Decretals: and their [o] Glosse further addes out of *Ptolomie*, that the Sunne containes the bignesse of the Moone seuen thousand seuen hundred fortie foure times, and so many degrees iumpe is euery Prelate aboue euery Prince. Sometime they cite the beginning without the end, sometime the end without the beginning, sometime they take the words against the meaning, sometime they make a meaning against the words, and so *they doe not receiue, but giue the Gospell*, as [p] *Maldonate* fitly: not admit the old Scripture, but vpon the point coine a new: for in controuerted places, either they suppresse the words, or else not expresse the sense: as if a man should picke away the corne, and giue vs the chaffe, or conuey away the iewels, and throw vs the bag. The blessed Euangelists had warrant from God, and we warrant from them to quote Scripture, sometime more fully for explication, and sometime more shortly for breuitie, yet without alteration of the sense, though there be some little alteration of the sentence. [q] *Marlorats* annotation is good, that our Euangelist and other doe not alway repeat the very words in the Prophets and the Law, that wee might hereby take occasion to peruse the Text and to conferre place with place. Let vs then examine the words in *Zachary*, which are these; *Reioyce greatly ô daughter Sion, shout for ioy o daughter Hierusalem: Behold thy King commeth vnto thee.*

They

[c] *Tertul. lib. de præscrip. hæretic.*

[d] *Abdias. Amphilochius. Hyppolitus. &c.*

[e] *In Iudic. expurgat.*

[f] Answere to Mr *Hardings* conclusion.

[g] *Contra Faust. lib 22. cap. 32.*

[h] Act. 10. 13.

[i] *Baronius erat. ad Paul 5. de Venit excom.*

[k] Psal. 91. 13.

[l] *Nauclerus* Gen 40 *an.* 1177.

[m] Genes. 1. 16.

[n] *Lib. tit. 33. de maior. & obedient. cap 6.*

[o] *Ibidem in verb: inter solem & lunam.*

[p] *Præfat. comment. in 4. Euang cap 2.*

[q] *In loc.*

They containe two remarkable points: an
- Exultation: *Reioyce greatly*, &c.
- Exaltation, or commendation of Christ, as a reason of this exceeding ioy: *Behold, thy King commeth vnto thee, iust, meeke*, &c.

In the former obserue the
- Persons
  - Exhorting
    - Principall, God: *for the word of the Lord came to Zacharie, Cap. 1. vers. 1.* this then is not the word of man, but the voice of God.
    - Instrumentall: *Zacharie.*
  - Exhorted, *Hierusalem.*
- Act, *Reioyce.*

In that *Zacharie* was Gods organ, marke the worthinesse of holy Prophets, as being the very tongues and pens of the blessed Spirit: and this dignitie belongeth also to their successors, Apostles, and other Preachers of the Word; for *S. Matthew* speakes in the plurall number, *dicite*, tell yee; [r] concluding the Prophets and Preachers, whose office is to tell *Hierusalem* that her King and Sauiour is come into the world to seeke and saue that which is lost.

Almighty God hath had in all ages, either Patriarkes, or Prophets, or Apostles, or Preachers, a *Moses*, or an *Elias*, a *Zacharie*, or a *Paul*, or an *Athanasius*, or an *Augustine*, or a *Luther*, or a *Iewel*, by whom hee spake to his beloued Spouse comfortably, Reioyce greatly daughter Sion: especially the Lord vseth to chuse *Zacharies*, that is, such as are mindfull of God, such as delight in the Law of the Lord, and exercise themselues therein day and night.

The persons exhorted are, daughter *Sion*, and daughter *Hierusalem*, that is, according to the vulgar Hebraisme, *Sion* and *Hierusalem*, as the Sonne of man, for man, and *Sonne of floore, for floore*, Esay 21. 10. and Psal. 72. 4. the *children of the poore*, for the poore, as *Augustine* vpon that place; so [s] daughter *Sion*, daughter *Babylon*, daughter *Hierusalem*, for *Sion*, *Babylon*, and *Hierusalem*; a phrase not strange to the [t] Poet, who called the Grecians —Δῖοι Ἀχαιοῖ.

Now *Hierusalem* was the Metropolis of the Iewes, and *Sion* an eminent Mount adioyning to *Hierusalem*, and at this time the Iewes were the [u] people of God, and *Hierusalem* the [x] Citie of God. [y] *At Salem was his Tabernacle, and his dwelling in Sion.* Whereas therefore *Saint Matthew, Tell yee the daughter of Sion*, he meaneth, [z] vsing a synecdoche, *Hierusalem.* And whereas *Zacharie* names *Hierusalem*, hee [a] meaneth, the Church of God ouer the face of the whole earth, of which *Hierusalem* is a figure, and so the Text is to bee construed typically, not topically; for this ioy concernes the Gentile so well as the Iew, the one as the roote, the other as the branch, as *Paul* sheweth in his Epistle to the *Rom.* chap. 11. Indeed Christ is the glory of his people Israel, but hee is the light of the Gentiles, illuminating all such as sit in darknesse, and in the shadow of death.

Here then obserue, that Christ is the Churches ioy, and only the Churches ioy: dumbe Idols are the Gentiles ioy: *Mahumet* is the Turkes ioy: Circumcision is the Iewes ioy: *Antichrist* is the Babylonians ioy: the Deuill *Calicutes* ioy: but onely Christ is our ioy: *We* [b] *will reioyce and be glad in thee:* [c] *I am my beloued, and my beloued is mine:* Christ is so much the Churches, as that he is none others ioy: for as [d] *Cyprian* and other Catholike Doctors; He that hath not the Church for his Mother, hath not God for his Father: and hee that hath not God for his Father, hath not Christ for his Sauiour. [e] *Per portam Ecclesiæ intramus in portam Paradisi*: No Church, no Christ; no Christ, no ioy.

This exultation appertaines onely to the Church: He that is not a sonne of *Sion*, a citizen of *Hierusalem*, is in the [f] gall of bitternesse, and hath no part nor portion in this happinesse.

Now

[r] *Caluin. & Marlorat in loc.*

[s] *Ribera in Hoseam cap 10. Num. 28.*

[t] *Homer. Iliad. 7*

[u] Leuit 26. 12.

[x] Psal. 87. 2.

[y] Psal. 76. 2.

[z] *Maldonat. in loc.*

[a] *Iansen in loc.*

[b] Cantic. 1 3.

[c] Cant. 6 2.

[d] *Tract. de simplicitate prælatorum.*

[e] *Augustin. ser. 136. de temp.*

[f] Acts 8 23.

Now concerning the act, the matter is, to reioyce.

The manner, greatly to reioyce, with iubilation and ſhouting.

It is a receiued opinion in the world, that religion doth dull our wits, and daunt our ſpirits, as if mirth and miſchiefe went alway togither: but it is taught and felt in Chriſts ſchoole, that none can be ſo ioyfull as the faithfull, that there is not ſo merry a land as the holy land, and therefore *Zacharie* doth double his exhortation, *Reioyce greatly, ſhout for ioy*: and [g] *Zophony* doth triple it, *Reioyce O daughter Sion, be yee ioyfull O Iſrael, be glad with all thine heart, O daughter Hieruſalem: Exulta, lætare, iubila.*

[g] *Cap.3.14.*

Now iubilation, as the [h] Fathers obſerue, is ſo great a ioy, that it can neither bee ſmothered nor vttered: [i] *Hilaris cum pondere virtus.* In the words of Chriſt, [k] *My yoke is eaſie, my burden is light.* A new yoke is heauy, but when it is worne and dryed it waxeth eaſie: Chriſt therefore did firſt weare and beare this yoke, that it might bee ſeaſoned and made light for vs: hee commanded vs to faſt, and himſelfe did faſt: hee commanded vs to pray, and himſelfe did often pray: he commanded vs to forgiue one another, and himſelfe pardoned. Againe, when he ſaith, My yoke is ſweet, and my burthen is light, he doth inſinuate, that the yokes of other are bitter, and their burdens heauy: that it is a ſorie ſeruice to be Satans vaſſall, or the worlds hireling, ſo that the good man takes more delight in performing his dutie, than the wicked can in all his villanies and vanities. *I was glad*, ſaith [l] *Dauid, when they ſaid vnto me, wee will goe into the houſe of the Lord.* And Pſal 84.2. *My ſoule hath a longing deſire to enter into the Courts of the Lord.* And Pſal. 81. *Sing we merrily to God*, &c.

[h] *Auguſtin in Pſal.65 & 94. Gregor. moral. lib.28.cap.14.*
[i] *Statius.*
[k] *Mat.11.30.*
[l] *Pſal.122.1.*

An vpright Chriſtian is a Muſician, a Phyſitian, a Lawyer, a Diuine to himſelfe: for what is ſweeter Muſicke than the witneſſe of a [m] good conſcience? What is better Phyſicke than [n] *abſtinere & ſuſtinere*: good diet and good quiet? what deeper counſell in Law, [o] than in hauing nothing to poſſeſſe all things? and what ſounder Diuinitie, [p] than to know God, and whom he hath ſent, Ieſus Chriſt? On the contrary, the wicked is [q] wearied in his waues, and diſcontented in his courſes. A malicious man is a murtherer of himſelfe, the prodigall man a theefe to himſelfe, the voluptuous man a witch to himſelfe, the couetous man a deuill to himſelfe, the drunkard all theſe to himſelfe, a murtherer to his bodie, a theefe to his purſe, a witch to his wit, a deuill to his ſoule. The blinde [r] Poet ſaw ſo much:

[m] *Prou.15.15.*
[n] *Epictetus.*
[o] *2 Cor.6.10.*
[p] *Ioh.17.3.*
[q] *Wiſd.5.7.*
[r] *Iuuenal.*

——*Semita certè*
Tranquillæ per virtutem patet vnica vitæ.

[f] *Saluianus* hath pithily comprehended all in a few words; *Nemo aliorum ſenſu miſer eſt ſed ſuo: & ideo non poſſunt cuiuſquam falſo iudicio eſſe miſeri, qui ſunt verè ſua conſcientiâ beati: hoc cunctis beatiores ſunt religioſi, quia & habent quæ volunt, & meliora quàm quæ habent omninò habere non poſſunt. Fidei præſentis oblectamenta capiunt, & beatitudinis futuræ præmia conſequentur.*

[f] *De gubernatione Dei, lib.1.*

Hitherto concerning the Prophets exultation: his exaltation followeth, *Ecce Rex tuus*, &c. The word *Behold* in the Bible is like *Iohn the Baptiſt*, alway the fore-runner of ſome excellent thing: and indeed all our comfort conſiſts in this one ſweet ſentence, *Behold thy King commeth vnto thee.*

Behold] Looke no more for him, but now looke on him: [t] *Happy are the eyes which ſee the things yee ſee.*

[t] *Luk.10.23.*

King] A reall and a royall Prince.

Reall, in regard of his { right, and that by { *iure creationis.* / *merito redemptionis.* / *dono patris.* / a [u] threefold title: } might, as being the Lord, verſe 3. who commands, and it is done, verſe 6. for he can doe whatſoeuer he will, and more than he will.

[u] *Bern. lib.3. de conſiderat.*

A royall Prince, both in his affections and actions.

A

A tyrant doth rob and spoyle the people, but the Messias is Iesus, a Sauiour of his people, *Matth.* 1. 21.

A tyrant is a wolfe to scatter and destroy the sheepe; but Christ is the good shepheard, who gaue his life for the sheepe, *Ioh.* 10. 11.

Thy] [x] Promised vnto thee, borne of thee, bred vp with thee, flesh of thy flesh, and bone of thy bone: not euery ones King, for Satan is Prince of the world; but *thy King*, for he is God of [y] Israel: his comming was sufficient for the whole world, but efficient onely for Sion: or *thy King*, because it is not enough to confesse in generall, that Christ is a King; for the Deuill himselfe beleeues the [z] *Maior* of the Gospell: but the daughter of Sion must assume and beleeue the *Minor*, that Christ is her King, *Esay* 9. 6. *To vs a Childe is borne, to vs a Sonne is giuen.* There is great diuinitie, saith [a] *Luther*, in pronounes: a great emphasis in *nobis* and *noster*, as [b] *Bullinger* and *Caluin* note.

Commeth] [c] Christ is the way, we [d] wanderers out of the way: [e] so that if the way had not found vs, we neuer should or could haue found the way, [f] *nec opibus, nec operibus, nec opera.*

Vnto thee] [g] *Tibi si credis, contra te si non credis*: if incredulous, against thee: but if beleeuing, for thee: for thy, not his good, he [h] gaue himselfe for thee: [i] *Nascens se dedit in socium, conuescens in cibum, moriens in pretium, regnans in præmium.* See *Epist. Dom.* 3. *Quadragesi.*

What could haue beene said lesse, and yet what canst thou wish for more? For if Christ be a King, then he is able: if thine, then willing: if he come, hee respects not his paine: if hee come vnto thee, he regards not his profit: and therefore reioyce daughter Sion, shout for ioy daughter Hierusalem. These Glosses are common in the Fathers and Friers, and I shall often touch vpon them, especially Epistle and Gospell on Christmas day.

The second part of this Gospell insinuates how we must entertaine Christ in our { Thoughts. Words. Deeds.

For the first: we must beleeue Christ to be that Iesus, verse 11. that great Prophet, who is the Messias and Sauiour of the world.

For the second: we must professe and confesse this faith, hauing *Hosanna* in our mouths, and crying, *Blessed is he that commeth in the name of the Lord, Hosanna in the highest*, vers. 9.

For the third: we must spread our garments in the way, cut downe branches from the trees, and straw them in the passage, verse 8. [k] that is, forsake all and follow Christ, profering and offering our selues wholly to his seruice: or, as the Epistle doth expound the Gospell, seeing our saluation is neere, the night past, and the day come, let vs cast away the workes of darknesse, and put on the armour of light, &c.

I am occasioned here iustly to direct their ignorance who doe not vnderstand, and correct their obstinacie who will not vnderstand the wisdome of the Church, so fitly disposing of the Gospels and Epistles, as that often the one may serue for a Commentarie to the other. As here *Saint Matthew, Behold thy King commeth:* And *S. Paul, Our saluation is nigh, and the day is come. S. Paul* doth aduise, *not to make prouision for the flesh*: and *S. Matthew* reports, how the people accompanying Christ, spread their garments in the way.

S. Paul commands loue in all men, *S. Matthew* commends loue in these men, who gaue such entertainment vnto Christ.

The whole Gospell is a [l] liuely picture of the Church, in which are foure sorts of persons especially:

1. Christ, who is King and head, verse 5. and 12.

2. Prophets, who loose men from their sinnes, and bring them vnto Christ, verse 2. and 7.

3. Auditors, who beleeue that Christ is the Messias, openly professing this faith, *Hosanna to the sonne of Dauid*, verse 9. and manifesting this faith also by their

[x] Rom. 9. 4.
[y] Luk. 1. 68.
[z] *Bucer.*
[a] *Com. in* 1. *Gal. vers.* 4.
[b] *In Esa. c.* 9. 6.
[c] Iohn 14. 6.
[d] Esay 53. 6.
[e] *Aug. tract. de Epicur. & Stoicis, cap vlt.*
[f] *Pelican. in loc.*
[g] *Glossa ex Chrysost.*
[h] Ephes. 5. 2.
[i] *Postil. Cathol. con.* 2. *Dom.* 1. *Aduent.*
[k] *Melanct. & Culman. in loc.*
[l] *Melanct Postil. in loc.*

[t]heir workes in obeying the Ministers of Christ, verse 3. and performing the best seruice they can, verse 8.

4. Aduersaries, who much enuie Christs kingdome, saying, Who is this? verse 10.

Concerning Christs seuerity toward those who plaid the Merchants in the Temple, see Gospell *Dom.* 10. *post Trinit.*

The Epistle. Rom. 15. 4.

Whatsoeuer things are written aforetime, they are written for our learning; &c.

THis Scripture containes in it three things concerning the Scripture:

What { *it is written.* } Shewing the { *authoritie.*
When { *aforetime.* } Scriptures { *antiquitie.*
Why { *for our learning.* } { *vtilitie.*

For the first: things onely told, passing thorow many mouthes, are easily mistold: it is long ere we get them, and we soone forget them. Almighty God therefore commanded that his Law should be written in bookes, and ingrauen in stone, that the syllables thereof might alway be in our eyes, so well as the sound in our eares, and that for two causes especially:

1. That the godly man might [m] exercise himselfe therein day and night.
2. That the wicked might neither [n] adde to it, nor detract from it.

In like manner, albeit the [o] sound of the thundring Apostles went out thorow all the earth, and their words vnto the ends of the world: yet the Spirit of wisedome thought it meet that there should be a treatise written of [p] *all that Christ did and said*: and that [q] *from point to point*: entituled, [r] *The booke of the generation of Iesus Christ.* The Scripture then is a Bible, because written: and the Bible κατ' ἐξοχὴν, in many respects excelling all other bookes, especially for the maker and matter, in so much that *Saint Paul* saith, [s] *If an Angell from heauen preach otherwise, let him be accursed.* And [t] *Iustin Martyr* goes yet further: If Christ himselfe should preach another God, or another Gospell, I would not beleeue him: *Ipse non crederem Domino Iesu.*

This doctrine makes against vnwritten verities of *Papists*, and fond reuelations of [u] *Anabaptists*, and factious interpretations of Schismatikes, and impudent conceits of [x] *Libertines*; all which equall their own fantasies with the Scriptures authority.

The Papists and Schismatickes are all for a speaking Sripture: the Libertines and Anabaptists are are all for an infused Scripture: the true Catholikes onely for the written Scripture; [y] *to the Law and to the Testimonie.* [z] *Thy word is a lanterne vnto my feet, and a light vnto my pathes.*

The second point to bee considered is, that γραφαὶ are παλαιαὶ, Scriptures *written aforetime*, being the first booke so well as the best booke: for as [a] *Tertullian* was wont to call *Praxeas*, *hesternum Praxean*: so wee may terme the most ancient Poets and Philosophers, in comparison of *Moses*, vpstart writers. [b] *Omnia Græcorum sunt noua & heri.* As *Galaton* painted *Homer* vomiting, *Reliquos verò poetas ea quæ ipse euomuissent hauricntes*: to signifie, saith [c] *Ælian*, that he was the first Poet, and all other, as well Greeke as Latine, but his apes. In like manner *Moses* is called by [d] *Theodoret*, *Oceanus Theologiæ*, the sea of Diuinitie, from whom all other writers as riuers are deriued. The which point as it is excellently confirmed by *Theodoret*, [e] *Clemens*, [f] *Iosephus*, and others, so it is ingenuously confessed euen by the heathen Historiographers: [g] *Eupolemus lib. de Iudæ regibus*, auoweth *Moses* to bee the first wise man: [h] *Plato*, that a barbarous Egyptian was the first inuenter of Arts; [i] *Appion*, *Ptolomey*, *Palæmon*, haue granted the same: and vpon the point, *Strabo*, *Plinie*, *Cornelius*

[m] Psal. 1. 2. Iosh. 1. 8.
[n] Deut. 4. 2.
[o] Rom. 10. 18.
[p] Acts 1. 1.
[q] Luke 1. 2.
[r] Matth. 1. 1.
[s] Galath. 1. 8.
[t] *Irenæus cont. hæres. lib. 4. cap. 14. & Euseb hist. lib. 4. cap. 18.*
[u] *Melanct. in locum.*
[x] *Martyr in loc.*
[y] Esay 8. 20.
[z] Psal. 119. 105.
[a] *Lib. contra Praxeam.*
[b] *Iosephus lib. 1. contra Appion.*
[c] *De varia hist. lib. 23.*
[d] *De curat. Græc. affect. lib. 2.*
[e] *In Protrept.*
[f] *Libro contra Appion.*
[g] *Clem. 1. Strom.*
[h] *In Epinomide.*
[i] *Iustin. Mart. in admonitorio.*

Cornelius Tacitus, and others, as *Ficinus* reports, *lib. de religione Christiana, cap. 26.* To demonstrate this more particularly; The Troian warre is the most ancient subiect of humane historie: but Troy was taken in the dayes of [k] *Dauid*, about the yeere of the world, [l] 2788. and *Homer* flourished [m] *anno* 3000. whereas *Moses* was borne [n] *anno* 2373.

Secondly, this θεοπνευστον [o] confutes the *Marcionites* and *Manichees*, and all such as reiect the old Testament. For the place, to which the text hath reference, is taken out of the 69. Psalme, verse 9. That the Scriptures of *Moses* and the Prophets are written for our instruction, it is plaine by Christs iunction, [p] *Search the Scriptures*: as also by that of our Apostle, 1. Cor. 10. *These things hapned vnto them for ensamples: and were written to admonish vs, vpon whom the ends of the world are come.* If all little histories, then much more the great mysteries are our schoolemasters vnto Christ: Let vs examine therefore the third obseruable point, concerning the Scriptures vtilitie; *Whatsoeuer things are written aforetime, they are written for our learning.* The Scripture (saith *Paul*) is the peoples instruction: the Scripture, say the [q] Papists, in the vulgar tongue, is the peoples destruction. The Scripture, saith [r] *Paul*, doth make the man of God absolute: the Scripture, say the Papists, in a knowne language, makes men hereticall and dissolute; but the Bible makes men heretickes, as the Sunne makes men blind: and therefore [s] *Wickliffe* truly; To condemne the Word of God, translated in any language for heresie, is to make God an hereticke.

Not to presse this place nor vrge any other Scripture, wee may beate the *Rhemish* and *Romish* in this controuersie with their owne weapons, *Antiquity* and *Custome*. For it is [t] acknowledged that the Christians in old time read the Bible to their great edification and increase of faith, in their mother tongue. The [u] *Armenians* had the Psalter, and some other pieces of Scripture translated by *Saint Chrysostome*: The *Sclauonians* by *Saint Hierome*: the *Goths* by *Vulpilas*, and that before hee was an Arrian: The *Italians* three hundred yeeres since by *Iames* Archbishop of *Genua*: and the Bible was in French also two hundred yeeres agoe. Besides these, the [x] *Syrians, Arabians, Æthiopians*, had of ancient time the Scriptures in their seuerall languages; as it is manifest by those portions of them, which are at this day brought from their countries into this part of the world.

To speake of our owne Countrey: venerable *Beda* did translate the whole Bible into the [y] Saxon tongue, and the Gospell of *Saint Iohn* into English. King [z] *Alfred* also considering the great ignorance that was in his Kingdome, translated both the Testaments into his natiue language. Queene *Anne*, wife to *Richard* the second, had Scriptures translated in the vulgar, as *Thomas Arundel*, then Archbishop of Yorke, and Chancellor of England, mentioned at her funerall Sermon, *Anno* [a] 1394.

Moreouer, in a Parliament of this King *Richard*, there was a bill put in to disannull the Bible translated into English, vnto which *Iohn* Duke of Lancaster answered, and said; Wee will not be the refuse of all men: other nations haue Gods lawes in their owne language. *Thomas Arundell*, as we read in the constitutions of [b] *Linwood*, being translated vnto the See of Canterburie, made strait prouision in a Councell holden at Oxford, that no version set out by *Wickliffe* or his adherents should bee suffered, being not approued by the Diocesan.

It is apparant then out of our owne Chronicles, that the Bible was turned into the mother tongue before and after the Conquest, before and after the time of *Wickliffe*, before and after the daies of *Luther*: and all this paine was vndertaken by good and holy men, that the people of God reading and vnderstanding the Scripture, *through patience and comfort of the same, might haue certaine hope of another life.*

As then I condemne the malice of Papists in forbidding, so likewise the

[k] *Clem. 1. Strö.*
[l] *Baroicer in Chron. ad ann.* 2788.
[m] *Idem ad ann.* 3000
[n] *Idem ad annum* 2373.
[o] *Martyr in loc.*
[p] Iohn 5. 39.
[q] *Bellarmin. de verbo Dei lib. 2 cap. 15.*
[r] 2. Tim 3. 17.
[s] In his Wicket.
[t] *Sixtus Senen bib. lib. 6. annot.* 152.
[u] *Rhem. preface, sect. 4.*
[x] D *Fulke* answere to Rhemish preface, *vbi supra.*
[y] *Fox* Preface before the 4. Euang in the Saxon
Histor. Eli. lib 1. cap 37.
[z] *Polyd. Virg hist. Anglican. lib. 20. fol. 410.*
[b] *Tit. de magistris.*

negligence of carnall Goſpellers, in forbearing to read thoſe *things aforetime written for our learning.* Our Forefathers heretofore ſpared neither coſt nor paine: they ventured their crownes and their heads too for the new Teſtament in Engliſh, tranſlated by Maſter *Tyndall*: and when they could not heare the Goſpell in the Church publikely, they receiued much comfort by reading in their houſes priuately: the very children became fathers vnto their parents, and begat them in Chriſt, euen by reading a few plaine Chapters vnto them in a corner: but in our time, when euery ſhop hath Bibles of diuers tranſlations, editions, volumes, annotations, the number of thoſe who can read is but ſmall, the number of thoſe who doe read is leſſe, the number of thoſe who read as they ſhould, leaſt of all. If a learned Clerke ſhould pen a treatiſe for thy particular inſtruction, thou wouldeſt inſtantly with all diligence peruſe it. If a Nobleman ſhould ſend thee gracious letters concerning thy preferment, thou wouldeſt inſtantly with all diligence peruſe it. If a Nobleman ſhould ſend thee gracious letters concerning thy preferment, thou wouldeſt with all dutifull reſpect entertaine them. If thy father, or ſome other friend, taking a iourney into a farre Countrey, ſhould pen his Will, and leaue it in thine hands and cuſtodie, thou wouldeſt hold it as a great token of his loue. Behold, the Bible is written by Wiſdome it ſelfe for our learning, that we may bee perfect vnto all good workes. It is Gods [c] Epiſtle, and Letters Patent, wherein are granted vnto vs many gracious immunities and priuiledges: it is his Teſtament wherein all his will is reuealed, whatſoeuer he would haue done or vndone: and therefore let vs pray with the Church, that we *may in ſuch wiſe read holy Scriptures, heare, marke, learne, and inwardly digeſt them, that by patience and comfort of Gods holy Word, we may embrace and euer hold faſt the hope of euerlaſting life, through Ieſus Chriſt our Lord. Amen.*

[c] *Chryſoſt. in 2 Theſſ. 2. & hom. 2. in Gen.*

The Goſpell. Luk. 21. 25. vnto v. 34th.

There ſhall be ſignes in the Sunne, &c.

THe [d] Sunne of righteouſneſſe appeareth in three ſignes: { *Leo.* *Virgo.* *Libra.*

[d] Mal. 4. 2.

Firſt roaring as a Lion in the Law: [e] ſo that the people could not endure his voice: Then in *Virgo*, borne of a [f] Virgin, in the Goſpell: in *Libra*, weying our workes in his [g] ballance at the laſt and dreadfull audit. Or there is a three-fold comming of Chriſt, according to the three-fold difference of time { Paſt. Preſent. Future.

[e] Exod. 20. 19.
[f] Matth. 1. 25.
[g] Dan. 5. 27.

Which [h] *Bernard* hath vttered elegantly: *Venit* { *ad homines.* *in homines.* *contra homines.*

[h] *Serm. 3. de aduentu Dom.*

He came among men in time paſt, when as the Word was made [i] fleſh and dwelt among vs: hee comes into men in the preſent by his grace and holy Spirit, Apoc. 3. 20. *Behold I ſtand at the doore and knocke.* He ſhall in the future come againſt men, to iudge both the quicke and the dead: but the Sonne of Man hath but two commings in the forme of man: his firſt comming in great meekneſſe, his ſecond in exceeding maieſtie. At his firſt comming he rode vpon an Aſſe: in his ſecond (as it is here ſaid) he ſhall ride vpon the clouds. In his firſt comming hee came to be iudged: in his ſecond he comes to iudge. In his firſt comming the people did triumph and reioyce, crying *Hoſanna*: but in his ſecond comming the people ſhall bee at their wits end for feare, and for looking after thoſe things which ſhall come on the world.

[i] Iohn 1. 14.

In

In that therefore the Church hath adioyned this Goſpell of his ſecond comming vnto that other of his firſt comming, it doth teach all Teachers this leſſon, that their ſong bee like *Dauids*, of [k] *iudgement and mercy*; that in all their Sermons they mingle faith and feare; [l] that they preach Chriſt to bee a Iudge ſo well as an Aduocate. This method Chriſt himſelfe did vſe, who did as well expound the Law, as propound the Goſpell; who denounced woe to the proud Phariſees, and pronounced bleſſedneſſe to the poore in ſpirit; [m] who powred wine and oyle into the wounds of him that was halfe dead: oyle which is ſupple, wine which is ſharpe: and when hee departed he gaue to the hoſt two pence, [n] that is, to the Preachers who take charge of him, the two Teſtaments, and willed them to temper and apply theſe two till hee come againe, that thinking on the Goſpell wee might neuer deſpaire, and thinking on the Law we might neuer preſume: that looking vpon Chriſts firſt comming, we might reioyce; and expecting his ſecond comming, we might feare, becauſe there ſhall be ſignes in the Sunne and in the Moone, &c.

[k] Pſal. 101 1.
[l] *Ferus ſerm. 1. in Euangelium Dom. 2. Aduent. & Acoſta con. 1 Dom. 1 Aduent.*
[m] Luk. 10 34.
[n] *Theophylact. in 10. Luk.*

In handling whereof I will not trouble you with idle curioſities: onely note two plaine points eſpecially,

To wit, the { Certaintie / Vncertaintie } of Chriſts ſecond comming.

The certaintie, that he ſhall come: the vncertaintie, when he ſhall come.

The certaintie is declared here by
- *Words:*
  - Affirmed barely, verſe 27. *They ſhall ſee the Sonne of man come in a cloud*, &c.
  - Enforced with an aſſeueration, verſ. 22. *Verily I ſay vnto you*, &c. adding further a peremptorie concluſion, verſe 33. *Heauen and earth ſhall paſſe away, but my words ſhall not paſſe away.*
- *Wonders*, verſe 27. *There ſhall be ſignes*, &c.

The words are ſpoken by Chriſt, as it is apparent, verſe 8. Now Chriſt is truth: *Ergo*, this prophecie cannot bee falſe. That which hee foretold touching *Hieruſalem* in this Capter, is in euery particular come to paſſe: why then ſhould this prophecie bee thought vntrue concerning the worlds deſtruction, when as that other was true concerning *Hieruſalems* deſolation?

Zacharie foretold that the Meſſias in his firſt comming ſhould in meekneſſe ride vpon an Aſſe, and, as [o] *Saint Matthew* reports, all that was done: behold here a greater than *Zacharie*, tels vs that the Meſſias in his ſecond comming ſhall ride vpon the clouds: and ſhall we doubt of his word, who is that eternall Word? Shall wee beleeue *Zacharie*, who was but one of the ſmall Prophets, and ſhall we diſtruſt him who is that great Prophet? *Ioh* 6.14.

[o] *Cap.* 21.4.

But becauſe men will not beleeue him vpon his bare word, who made all the world with his word, *Pſal.* 33.9. *He ſpake, and it was done*: hee doth vſe an oath and earneſt aſſeueration in the 32. verſe, *Verily I ſay vnto you*, &c. Becauſe there is none greater than himſelfe, hee doth ſweare by himſelfe, Truth doth proteſt by Truth, *This generation ſhall not paſſe, till all be fulfilled.*

The word *generation* hath perplexed as well old as new writers exceedingly. Sometime generation in Scripture ſignifieth an age: As [p] *one generation paſſeth, and another commeth*: and [q] *the truth of the Lord endureth from generation to generation*, that is, euer, from age to age. Now [r] generation in this acception is an hundred yeeres. So *Neſtor* is ſaid to liue τριῶν γενεῶν, three ages, that is, three hundred yeeres: and therefore ſome Diuines haue referred this vnto the deſtruction of Hieruſalem onely, which hapned within an hundred yeeres after this prophecie: ſo learned [s] *Eraſmus* and *Beza* conſtrue the place, both of them, interpreting the word, *ætas*: and the Tranſlators of Geneua following them in our leſſer Engliſh Bible, *This age ſhall not paſſe*: but

[p] Eccleſ 1.4.
[q] Pſal. 100.5.
[r] *Ianſenius concord. cap.* 124.
[s] *Anno. in Matth.* 24.34.

but as well the translation as obseruation is defectiue, because Christ saith here, *This generation shall not passe, till all these things be done*, מזה הדור, not onely those which concerne the desolation of Hierusalem, but all those likewise which concerne the worlds end.

[t] Other by this generation vnderstand the nation of the Iewes, as Luke 17.25. *The Sonne of man must be reproued of this generation*: and Matth. 23.36. *All these things shall come vpon this generation*: that is, this nation.

S. [u] *Hierom* by generation vnderstands all mankind, as if Christ should say, the generation of men shall continue till all be fulfilled, and then in fine they shall acknowledge that I spake the truth.

[x] *Chrysostome*, [y] *Theophylact*, *Euthymius*, expound this of that generation onely [z] which seeke God; of Gods elect and faithfull people, as if Christ should speake thus; Albeit there be signes in heauen, and troubles on earth, yet [a] hell gates shall not preuaile against the Church: [b] *I am with you alway*, saith Christ, *vntill the end of the world*. The generation of such as beleeue in mee shall not passe, till all this be fulfilled: and therefore let none of my followers bee discouraged, but rather lift vp their heads, in that their redemption is so neere. This exposition I take to bee both pertinent and profitable, because Christ in this Chapter had foretold, that his Disciples should be persecuted and brought before Kings and Princes for professing his Gospell: verse 12. Yet this generation shall not passe, but there shall bee a Church alway to confesse the faith in despight of the deuill, [c] The Church one day shall passe too, but not till these things be done, then in the end it shall inherit a better possession in Gods own kingdome without end.

[d] Other by generation vnderstand all that time betweene Christs first comming and his last; for the whole world being diuided into three generations, a time before the Law, a time vnder the Law, a time after the Law: the time of the Gospell is *Hora nouissima*, the last houre: 1. Epist. Iohn 2. 18. and, *We are they vpon whom the ends of the world are come*: 1. Cor. 10.11. so that ye shall not looke for another Gospell or another change; for the preaching of this Gospell and the world shall end together.

[e] Other by generation vnderstand not onely the Iewes or the Christians, or all men onely, but the whole vniuersall world, termed elsewhere the Creature. This generation, that is, this world, in which all things are generated, shall not end till these signes, forerunners of it ruine, shall come to passe. So Christ interprets himselfe in the verse following, *Heauen and earth shall passe, but my words shall not passe away*. That is, howsoeuer the earth bee moueable, and the powers of heauen shake: though both waxe old as doth a garment, and all things in them are subiect to muration and change, yet [f] *Christ is yesterday, and to day, the same also for euer*: so that if you will credit Christ, either vpon your owne reason and experience, or vpon his word and oath, beleeue this also, that he shall come riding on the clouds with great power and glory to iudge both the quicke and dead.

Secondly, Christs comming to iudgement is shewed heere by wonders in heauen, in earth, and in the sea, which shall bee like harbingers of that dreadfull and terrible day: *There shall be signes in the Sunne, and in the Moone, and in the earth: the people shall be at their wits end through despaire: the sea and the waters shall roare*, &c.

Euery man is desirous to buy the Kalender, that at the beginning of the yeere hee may know what will happen in the end: Merchants and Husbandmen especially, that they may see this yeere what dearth, or death, or other accidents are likely to ensue the next yeere. [g] Behold here Christs Prognostication, foretelling by signes in the Sunne, and in the Moone, and in the Stars, what shall come to passe in the end of our yeeres, as also what shall betide vs in the new yeare, the world to come. The [h] Mathematicians of the world neuer mentioned or dreamed of an vniuersall eclipse of the Sunne and Moone together,

[t] *Abulensis in loc. vti postil. catbol. con 4. Dom. 2. Aduent. & Lansenius vbi supra.*
[u] *Com. in Mat. 24.34.*
[x] *Aquin. caten. in Matth. 24.*
[y] *In loc. Mat. vbi supra.*
[z] Psal. 24.6.
[a] Matt. 16 18.
[b] Matt. 28.20.
[c] *Origen & Aquin. caten. in Matth. 24.*
[d] *Postil. catbol. vbi supra.*
[e] *Maldonat. in Matth. 24 34.*
[f] Heb. 13.8.
[g] *Bartholdus Pontanus bibliothec. concionum Dom. 2. Aduent.*
[h] *Thomas supplement. quæst. 73 artic. 2.*

ther, onely Christs Almanacke reports this. I purpose not in particular to discusse any curious question, but onely to note in generall, that these wonders in heauen, and extraordinary troubles on earth, are manifest forerunners of the worlds ruine, that as we know Summer is neere when the trees bud, so when we see these things come to passe, we may be sure that the kingdome of God is nigh: for as a man that is dying hath many fantasies, euen so, saith *Chrysostome*, the world declining shall haue manifold errors, in so much if it were possible Gods elect should be deceiued, Matth. 24. 24.

Aristotle could not conceiue the world should haue an end, because he thought and taught it had no beginning: but diuine *Plato* who liued in Egypt, and read (as it is [i] supposed) the bookes of *Moses*, acknowledged the worlds creation, and so subscribed to the worlds destruction, holding this axiome, *Quod oritur, moritur*, That which hath a beginning, hath an end, whatsoeuer hath an end, hath a beginning; the which is to be construed of compounded elementary substances, subiect to generation and corruption, as all things in this world are. For as we read in Scripture, Some things haue a beginning, but no end, as Angels, and the soules of men.

[i] *Iustin. Martyr in admonitorio.*

Some things haue no beginning, but yet haue an end, as Gods eternall decrees.

One thing, to wit, *Ens Entium*, Almighty God, hath neither beginning nor end: [k] who onely hath immortality of all other things: the [l] first and the last: and yet in himselfe there is neither first nor last.

[k] 1. Tim. 6 16
[l] Apocal 1. 8.

Some things haue both a beginning and end, as the world, which had a creation, and is subiect to corruption. [m] The world passeth away, and the glory thereof, and then when as the powers of heauen shall be shaken, and the [n] element shall melt with heat, and the earth with the workes that are therein shall be burnt vp, *then the Sonne of man shall come in a cloud with power and great glory.*

[m] 1. Ioh. 2. 17.
[n] 2. Pet 3. 10.

Now this certainty of Christs comming to iudgement affordeth abundant matter of { Comfort to the godly. / Terror to the wicked. / Instruction to both.

Comfort to Gods elect: for when these things come to passe, then, saith Christ in 28. verse, *Lift vp your heads, for your redemption draweth neere.* Now you are prosecuted and persecuted, deliuered vp to the Synagogues, and cast into prison, but at that great assise there shall be a generall goale deliuery, and you that haue done good, shall goe into euerlasting ioy, and your enemies who haue done euill, into euerlasting fire. Here yee mourne, but hereafter all teares shall be wiped from your eyes: here yee sow in hope, but then ye shall reape with ioy: when as yee shall see the Sonne of man comming in the clouds, &c. As God is the God of comfort, so his booke is the booke of comfort: *Whatsoeuer things are written aforetime, they are written for our learning, that we through patience and comfort of the Scriptures might haue hope.*

The very soule of all the Bible is the Gospell: and the summe of all the Gospell is the Creed: and the maine point of all the Creed is that article concerning our resurrection and hope of eternall glory, when Christ shall appeare. The Church then hath well annexed that Epistle to this Gospell, as a consolation against desolation. By the booke of comfort, we know that our Redeemer liueth, and that he will come againe to iudge and reuenge our cause.

We beleeue that an eternall kingdome was secretly granted vnto vs in our election, openly promised in our vocation, sealed in our iustification, and that possession shall be giuen in our glorification: when as the iudge of the world shall say, *Come ye blessed of my Father, inherit ye the kingdome prepared for you from the foundations of the world.* ° *When the Lord himselfe shall descend from heauen with a shout, and with the voice of the Archangell, and with the Trumpet of God; we shall be caught vp in the clouds to meet him, and so shall euer bee with him.*

° 1. Thess. 4 16

And therefore pray we daily, *Thy kingdome come*: *Come Lord Iesus, come quickly. Amen.*

Now as this is comfortable to good men, so most terrible to the wicked: as Christ, verse 26. *Their hearts shall faile them for feare.* They [p] *shall seeke death in those daies and shall not find it.* And, as it is Apocal. 6. 16. *They shall say to the mountaines and rockes, fall on vs, and hide vs from the presence of him that sitteth on the throne,* and *from the wrath of the Lambe.* This hath beene their day, wherein so farre as they could they haue done their will; the next is the Lords day, wherein they must suffer his will; [q] *a day of anger, a day of trouble and heauinesse; a day of destruction and desolation; a day of obscuritie and darknesse; a day of clouds and blackenesse.* The reprobate shall see the sonne of man in the clouds aboue, to condemne them: beneath, hell mouth open ready to deuoure them: before, the deuils hailing them: behind, the Saints and all their deerest friends forsaking them: on the left hand, their sinnes accusing them: on the right, iustice threatning them: on all sides, the whole world made a bone-fire terrifying them; to goe forward, insupportable; to goe backe, impossible; to turne aside, vnauaileable: no maruell then if at the worlds end, men be at their wits end.

[p] Apoc. 9. 6.

[q] Zeph 1. 15.

Thirdly, this administreth instruction vnto all: for as it is in the Epistle, *Whatsoeuer things are written aforetime, are written for our instruction.* And this is so good a lesson, that if wee could obserue it well, wee should neede no more teaching: so saith the Wiseman, [r] *Remember the last things, and thou shalt neuer doe amisse.*

[r] Eccles. 7. 36.

The last things are foure: { Death. / Iudgement. / Heauen. / Hell.

But the chiefe is iudgement: for all the rest attend it. Death is vsher to iudgement going before; Heauen and Hell executioners following after. Death would not be so fearefull, if iudgement did not follow: Hell would not be so painfull, if iudgement went not before: without it Heauen would not bee desired, nor Hell feared. He then that remembers the last day, remembers in it all the last things: and hee that remembers the last things, cannot doe amisse. Wherefore let vs euer embrace that godly meditation of *S. Hierome*: *Whether I eat or drinke, or whatsoeuer I doe else, I thinke I heare the last trumpe: Arise yee dead and come vnto iudgment.* The consideration of the worlds destruction is a sufficient instruction to keepe good men in honest courses, and to terrifie bad men from euill waies. *Italians,* in a great thunder, vse to ring their bels, and discharge their cannon shot, that the roring of the one, may lessen the terror of the other. [t] In like sort Satan hangs tinckling cymbals on our eares; and delights vs with the vanities and musicke of the world, that we may forget the sound of the last trumpe, and so that [t] day bee seene, before foreseene of most.

[t] *Diez con. 1. Dom. 1. aduent.*

As it is certaine that Christ shall come; so most vncertaine when hee shall come: for he speakes of the time not definitely, but indefinitely: vers. 25. *Then there shall bee signes:* vers. 27. *Then shall they see the sonne of man comming in a cloud:* vers. 28. *When these things come to passe, then looke vp, for your redemption draweth neere.* But how neere now? [u] no man or Angell can tell. [x] *Esay* saw God in his throne, and the Seraphims stood vpon it, couering his face with two wings, and his feet with two wings: his face, [y] keeping vs from the secrets of Gods eternall predestination in the beginning: his feet, not disclosing when he will come to iudge the world in the end.

[u] Matt. 24. 36.

[x] Cap. 6. 2.

[y] *Hieron. com. in loc. Isaiæ sup. Præterita ante mundum, & futura post mundum scire non possumus: sed media tantum contemplamur.*

The certainty then of this vncertainty, may teach vs not to be [z] curious or carelesse; not curious, for why should wee presume to know more then other men? more then all men? more then Angels? more then Christ himselfe? It is a kinde of sacriledge, saith [a] *Saluianus,* to breake into Gods

[z] *Musculus & Marlorat in Matt. 24. 36.*

[a] *De gubernat. Dei, lib. 3.*

holy place, and prie into his secret Sanctuary, and to know more then hee would haue vs to know.

Christs Apostles were his Secretaries, his especiall fauourites and followers, from whom hee kept nothing which was for their good, and yet hee said vnto them, [b] *It is not for you to know the times of the seasons, which the Father hath put in his owne power.* The glorious Angels abound with much knowledge, *naturall, experimentall, reuealed,* hauing farre better meanes of knowledge then wee: for as much as we know the Creator by the creatures; whereas they know the creatures by the Creator. [c] *Opus habet humana anima, quasi quodam vehiculo Creaturæ, vt ad cognitionem Creatoris assurgat. Cùm è contrà longè perfectius angelica natura in Creatore notitiam habet creaturæ:* Angels alway [d] behold the face of God in heauen, which as in a glasse they see much more then is possible for vs on earth to discerne. Let not then an heauy lumpe of clay presume to know more then heauens heralds: and yet Christ, to satisfie further our curiosity, saith in the thirteenth of *Marke,* that himselfe knowes not that day and houre. Now [e] *the disciple is not aboue his master, nor the seruant aboue his Lord: It is enough for the disciple to be as his master is, and the seruant as his Lord.* He is a foole that will be wiser then Wisedome it selfe: but Christ as man was either ignorant of it, or else had no commission to reueale it: or as [f] *Aquine, Dicitur nescire, quia non facit scire:* Hee is said himselfe not to know, because he [g] would not haue vs to know. Such as will enquire more touching that text, may see *Sixt. Senen. Bib. sent. lib.6. annot.* 105. *Suarez. Conimbricen. tract.3. in Matth. Bellarm. lib de anima Christi, cap.* 5. *sect. Iam de quarto. Iansen. concord. cap.* 124. *Maldonat. in Matth.* 24. 36. *Wesselius Groning. lib. de causis incarnationis Christi, cap.* 16. I will end with the saying of [h] *Augustine: Ne nos addamus inquirere, quod ille non addidit dicere.* [i] Let vs not seeke the things that are too hard for vs: but that which God hath commanded let vs thinke vpon with reuerence. [k] *Secret things belong to the Lord; reuealed things vnto vs.*

Secondly, this vncertainty of Christs second comming, may teach vs not to be careless: *Nam ideo latet vltimus dies, vt obseruetur omnis dies:* God would haue vs ignorant of the last day, that we might bee vigilant euery day. This vse Christ makes in the words immediatly following my text: and Matth. 24 42. and Mark. 13.33. It behoueth vs, vpon whom the ends of the world are come, to be more watchfull, because Satan is growne more wrathfull, Apocal. 12.12.

[l] *as Lyzards cut in peeces.*

Threat with more malice, though with lesser might:
And euen in dying shew their liuing spight.

The Father of mercies and God of compassion increase our faith, and fill our lamps with oyle, that when the Bridegroome shall come, we may meet him, and enter with him into the wedding; [m] where there is ioy beyond all ioy, pleasure without paine, life without death, euery thing that is good, without any thing that is euill. *Amen.*

[b] Act. 1 7.

[c] *Bernard. ser. in illud Psalmi: Audiam quid loquatur in me Deus. fol.* 345.

[d] Matt. 18.10.

[e] Matt. 10.24. 25.

[f] *Part.3 q.10. art.2. ex Augustino, lib.83. quæstionum, quæst.60.*

[g] *Responsum nesciendi non naturæ, sed voluntatis, vt Hilar de Trin. lib.6.*

[h] *Epist* 146.

[i] Eccles 3.22.

[k] Deut 29,29.

[l] *Du Bartas:* 1. day, 1. week.

[m] *Aug soliloq. cap.*35.

The Epistle. 1. Cor. 4.1.

Let a man this wise esteeme vs, euen as the Ministers of Christ, &c.

THe people of [n] *Corinth* in *Pauls* age, like the people of [o] *England* in our time, were very factious and humorous, extolling some Preachers, and despising other indiscreetly, without either iudgement or loue. *Saint Paul* therefore rebukes sharply this insolent rashnes, and sheweth in this Scripture, 1. What euery man should iudge, verse 1. *Let a man,* &c.

[n] 1. Cor. 3 3.

[o] Survey of the pretended holy disc. 29.

2. What

2. What he ſhould not iudge of the Preachers: in which point hee doth { 1. Report, verſe 2. 2. Reproue their fault, and that two waies:

1. Ελεγχικῶς by way of correction, *I paſſe very little to be iudged of you*, &c. verſe 3. 4.

2 Διδασκαλικῶς, by way of direction, *He that iudgeth is the Lord, and therefore iudge nothing before the time*, verſe 5.

Let a man] Whereas the Corinthians aſcribed either too much or too little to their Teachers, our Apoſtle ſhewes a [p] meane, *Let a man this wiſe*, &c. neither magnifying them as Chriſt, for they are not Maſters but Miniſters, and yet not vilifying them as ordinary ſeruants in Gods houſe, for they are ſtewards, and that of Gods owne ſecrets.

[p] *Martyr. & Calvin. in loc.*

Albeit *Paul* [q] plant, and *Apollos* water, onely God giueth increaſe. *Paul* [r] planted in preaching, *Apollos* watered in baptiſing: ſome plant by their words, other water by their workes; ſome plant by doctrine, other water by their exhortation: ſome plant by ſpeaking, other water by writing, but in all God is all.

[q] 1. Cor 3. 6.

[r] *Auguſtin contra literas Petil. lian. li. 3. cap. 55.*

He that planteth is nothing, he that watereth is nothing, [s] that is, no great thing, no principall agent, but a ſubordinate inſtrument: wherefore let not a man boaſt in men, *whether it be Paul, or Apollos, or Cephas, or the world, or life, or death; whether they bee things preſent, or things to come, euen all are yours, and yee Chriſts, and Chriſt Gods.* If then the Preachers are yours, and you are Chriſts, and Chriſt Gods, [t] as of him, and through him, and for him are all things, ſo vnto him, and not vnto men, giue all the praiſe and glory.

[s] *Aquin. in loc.*

[t] Rom. 11. 36.

Let a man eſteeme vs not as Chriſt, but as the Miniſters of Chriſt, not as Lords, but as ſtewards in Gods houſe: now ſtewards adminiſter not their owne goods but their maſters, and one day muſt account for them, and therefore ye muſt haue, and we behaue our ſelues as accountants. [u] Antichriſt then is not the Vicar of God, but a factor of Satan, in preaching his owne Decrees, and equalling them with the diuine Law.

[u] *Luther poſtil. maior in loc.*

But albeit Preachers are ſeruants, yet are they not meane, but high ſtewards: and this is an exceeding great dignity to bee Chriſts mouth, Chriſts voyce, Chriſts meſſengers, Chriſts Angels, in ſo much as [x] *he that receiueth them, receiueth him, and he that deſpiſeth them, deſpiſeth him*, as ambaſſadors *ſpeaking from him, and for him*, as our Apoſtle [y] elſew here. They be not only common ambaſſadors, but *legati à latere*, ſtewards of his hidden ſecrets: not onely *diſpenſatores miniſteriorum*, as in the vulgar Latine; but [z] according to the originall, *myſteriorum*, adminiſters of his Sacraments, which are myſteries, and Preachers of his faith, which is a deepe ſecret, 1. Tim. 3. 16. of all other the greateſt: and yet it is the [a] Miniſters proper office, with *Iohn* Baptiſt to ſhew the Lambe of God, which taketh away the ſinnes of the word.

[x] Matt. 10 40.

[y] 2. Cor. 5. 20.

[z] *Eraſmus in locum.*

[a] *Luther, loc. com tit. de miniſterio verbi.*

They are the mouth of God in preaching to the people, and againe the peoples mouth in praying to God; euen mediators as it were betweene God and man: as *Moſes* ſaid of himſelfe, Deut. 5. *I ſtood betweene the Lord and you, to declare vnto you the word of the Lord.* This doth intimate how we ſhould teach, and you ſhould heare. Firſt, how we ſhould preach: *If any man ſpeake let him talke as the words of God*, 1. Pet. 4. 11.

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It is a good obſeruation, that the Lawyer ought to begin with reaſon, and ſo deſcend to common experience and authority. The Phyſician he muſt begin with experience, and ſo come to reaſon and authority: but the Diuine muſt begin with authority, and ſo proceede to reaſon and experience.

2. This may teach you to heare our voice; [b] not as the word of men, but as it is indeed the Word of God. Chriſt ſaid of the wicked Phariſies in the 23. of *Saint Matthew*, *Quæ dicunt, facite*: Doe as they ſay, but not as they doe: [c] *Dicunt enim quæ Dei ſunt, faciunt quæ ſua ſunt*: They doe their owne works, but ſpeake the Lords word. And therefore ſo long as the Preachers deliuer the

[b] 1. Theſſ. 2. 13

[c] *Aug. contra litteras Petil. lib. 2. cap. 6.*

the wholsome words of our Lord Ieſus, [d] or doctrine which is according to his words, you muſt entertaine them as Angels of God, euen as Chriſt Ieſus; honouring their place, and reuerencing their perſons. And this I take to be the pith of the firſt part,

In the ſecond, *Saint Paul* teacheth how we muſt not iudge: firſt hee reports, then reproues their fault. His report is in theſe words: [e] *Hîc iam quæritur*, &c. [f] *Ἐνθάδε νῦν ἐστι*: [g] Here among you Corinthians it is diſcuſſed and diſputed who is a faithfull Miniſter, and who is vnfaithfull.

And herein they wrong both God, his Word, and his Miniſters: God, to whom onely iudgement belongs in this caſe. Some peraduenture may iudge of the Miniſters eloquence; many of his induſtrie, but none of his faithfulneſſe: which is the [h] chiefe thing required in a ſteward. A man may bee fruitfull and yet not faithfull; an inſtrument to ſaue other, and yet bee condemned himſelfe: for hee may preach Chriſt, not for Chriſt, but happily for other reſpects: as the fornicator makes delectation his end, not generation; ſo the Preacher, [i] *adulterans verbum*, as it is in the vulgar, intends not to get children in Chriſt vnto God, but gaine or glory to himſelfe. Yee know the men, ye know not their mind: ye ſee their fact, not their faith; onely God knowes the ſecrets of all hearts.

Secondly, it is an iniury to Gods Word, in hauing the faith of our glorious Lord Ieſus Chriſt in reſpect of perſons, Iames 2. 1. It is not any who, who may either priuiledge any error, or preiudice a truth: if another Goſpell, hold him accurſed, although the Miniſter bee an Angell: if a truth, doe as they ſay, though the teacher bee a deuill: poiſon in a golden cup is as hurtfull as in an earthen pot: wine in a ſiluer bowle no better then in a wooden diſh. When one ſaith, *I am Pauls, and another, I am Apollos, are yee not* [k] *carnall?* Is not this groſſe carnality, to ſet vp Idols in the Church, and to worſhip them in ſtead of God?

Thirdly, this is an indignitie to the Preachers, in that artleſſe men will take vpon them to iudge of Art. By the [l] lawes of the land, a perſon occupying the craft of a Butcher, may not vſe the occupation of a Tanner; and a Brewer may not deale in the occupation of a Cooper: *Quod medicorum eſt promittunt medici, tractant fabrilia fabri.* None preſcribe phyſicke but ſuch as are Doctors, at leaſt practitioners in the facultie: none plead at the common barre, but ſuch as are learned in the law: yet euery one, as *Hierome* complaines in an Epiſtle to *Paulinus*, takes vpon him exact knowledge in Theologie, and will teach both Clerke and Prieſt what they ſhould ſay, what they ſhould doe. So that often it fareth with Preachers, as it doth alway with fiſh, none ſo welcome as new come: If a ſtranger happily come among vs, albeit hee bee neuer ſo weake for his learning, neuer ſo wicked for his liuing; yet all the country muſt gad after him, and neglect their owne Paſtors: [m] as Chriſt in the Goſpell, *A Prophet is not honoured in his owne citie, and in his owne houſe.* This was a foule fault in Corinth: *Apollos* and *Cephas* and *Paul* were deſpiſed, while falſe teachers were deified. Indeed *Paul* writes in the third Chapter of this Epiſtle, as if ſome followed him, and other *Apollos*: himſelfe for his plaine doctrine, and *Apollos* for his excellent eloquence. But in the ſixth verſe of this Chapter he ſaith, hee applied thoſe things vnto himſelfe, and *Apollos* figuratiuely; [n] meaning that *Peter* and *Apollos* and himſelfe were neglected, and other vpſtart ſeducers onely regarded: he did vſe the names of Gods Apoſtles in his cenſure for the benefit of the Corinthians: For your ſake, that ye might learne by vs that no man preſume aboue that which is written, and that one ſwell not againſt another for any mans cauſe.

So men in our dayes are too partiall in hearing and cenſuring their Teachers: as one ſaid, Auditories are like Faires; the Pedler and the Ballad-monger hath more company then the graue rich Merchant: Children and fooles hang vpon them who ſell toyes, and neglect thoſe who haue their ſhops ſtuft with good

[d] 1. Tim. 6. 3.

[e] Hier. in loc.
[f] Eraſmus in locum.
[g] *Aquin & Gorran. in loc.*

[h] Matt. 24. 45.

[i] 2. Cor. 4. 2.

[k] 1. Cor. 3. 4.

[l] *Poultons* Abridgment, title, Brewer, and Butcher.

[m] Matt. 13. 57.

[n] *Aquin. in loc.*

good commodities: and this assuredly doth discourage many Pastors learned and profitable. For euery man hath not a magnanimous spirit, *spernere se sperni*, to tell his auditory with *Paul, I passe very little to be iudged of you.* For so this fault is reproued in the third verse.

The false teachers had extolled themselues and disgraced him; affirming [o] that *his bodily presence was weake, and his speech of no value, Saint Paul* therefore hauing the testimonie of a good conscience, resolutely tels the Corinthians, *I little passe to be iudged of them, or you, or any man*: Hee [p] saith not, I esteeme not at all; but I little regard: that is, not so much respect your iudgement, as that I should be discouraged in doing my duty. The witnesse of conscience is more comfortable then the vulgar breath: in comparison of the one, I little prize the other. Or as [q] *Gorran*: It were a great thing to be iudged of such as are spirituall; but it is a very small thing to bee iudged of you, who are thus carnall. As [r] *Seneca*: *Malè de me loquuntur, sed mali; monerer si de me Marcus Cato, si Lælius sapiens, si duo Scipiones ista loquerentur: nunc malis displicere laudari est.*

Either of mans iudgement.] Our Apostle wils vs to rebuke with all long suffering and doctrine. Now himselfe is a patterne of his owne precept: for lest he should seeme too bitter in chiding the Corinthians, and despising their iudgement; he doth in this clause somewhat qualifie his speech, insinuating that hee doth except against all others iudgement, so well as theirs. Happily some will obiect, it is vnciuill and vnchristian, not to regard what men speake of vs: As we must haue care of our conscience, so likewise of our credit:

[s] *Quâ semel amissâ posteà nullus eris.*

It is good in our courses to gaine the fore-game; for it is exceeding hard to play an after-game of reputation. Answer is made, that albeit *Paul* esteemed little their iudgement in regard of [t] himselfe, as expecting the praise of God, and hauing a good certificat from his owne conscience; yet in respect of other who might hereby be scandalized, and so the Gospell hindred, hee was assuredly grieued, and therefore reproues here their fault boldly, that they might repent heartily: To me it is little, but vnto other it is a great scandall, that I should be thus abused and neglected of you.

I iudge not mine owne selfe.] I know more by my selfe then you or any man else: and yet I cannot iudge my selfe, therefore much lesse ought ye to iudge me. This seemes contradictory to that of [u] *Paul*: *If we would iudge our selues we should not be iudged*, I answer with [x] *Aquine*, that there is a three-fold iudgement:

1. *Discussionis.*
2. *Condemnationis.*
3. *Absolutionis.*

Euery man may, ye must iudge himselfe with the two former; hee must examine himselfe, and vpon examination altogether condemne himselfe. Euery man ought daily to commune with his owne heart, and to search out his spirit, Psal. 77. 6. *Scopebam spiritum*, I did as it were sweepe my soule: [y] *Diligenter attende, quantum proficias vel quantum deficias*: Examine thy selfe whether thou hast gone forward or backward in the waies of the Lord. Summon thy selfe, as it were before another, and so sift the whole course of thy life, wherein thou hast offended in thought, word, deed; by sinnes of omission, or commission, against God, thy neighbour, and thy selfe. Iudge thine owne selfe in secret before thy selfe, and thou shalt not bee condemned at the last day before all the world. Doe this, saith [z] *Bernard*, *Si non semper, aut sæpè, saltem interdum*: If not alwaies, or often, at least sometime: especially, saith our Apostle, when yee come to receiue the blessed Sacrament of our Lords Supper: *Let a man examine himselfe, and so let him eat of this bread, and drinke of this cup.*

The second kinde of iudgement is of condemnation. So [a] *Iob*: *I will reprone my waies in his sight.* [b] *If I would iustifie my selfe, mine owne mouth shall condemne*

[o] 2. Cor. 10. 10
[p] *Marlorat. ex Martyr. in loc.*
[q] *In locum.*
[r] *De remedijs fortuitorum ad Galionem.*
[s] *Ouid.*
[t] 1. Thess. 2. 6.
[u] 1. Cor. 11. 31
[x] *In locum.*
[y] *Bernard. meditat. cap. 5.*
[z] *Vbi supra.*
[a] *Cap. 13. 15.*
[b] *Cap. 9. 20.*

condemne me. So [c] *Dauid: Enter not into iudgement with thy ſeruant, for in thy ſight ſhall no man liuing be iuſtified.* And *Saint* [d] *Iohn: If we ſay we haue no ſinne, we deceiue our ſelues, and the truth of God is not in vs.*

A Chriſtian in this world is [e] *mundus & mundandus*: cleane in part, and in part to be made cleane: [f] all his perfection conſiſts in acknowledging his imperfection; all his righteouſneſſe in [g] forgiueneſſe of ſinnes, rather then in perfection of vertue. Yea but, ſay the Pelagians, and after them the Papiſts, *Elizabeth and Zacharie were iuſt, obſeruing all the Commandements and ordinances of the Lord*, Luk. 1.6. *Iob an vpright man departing from euill, and preſeruing his innocency*, Iob 2. 3. In *Dauid* no wickedneſſe, Pſalm. 17. 3. and heere *Paul, I know nothing by my ſelfe.*

I anſwer to the firſt: If *Zacharie* was a Prieſt, then a ſinner: for as we read, Heb. 7.27. the Prieſts manner was firſt to offer ſacrifice for his owne ſinnes, and then for the peoples. If then *Zacharie* did ſacrifice, he had ſinne, and ſinne is a tranſgreſſion of the Law: ſo that he did not exactly keepe the whole Law, but himſelfe and his wife ſo farre obſerued the Commandements, as that they were blameleſſe in the worlds eie: [h] no man could iuſtly condemne them for doing vniuſtly.

But as [i] *Auguſtine* ſaid, *Væ etiam laudabili vitæ hominum, ſi remota miſericordia, diſcutias eam*: Woe to the commendable life of man, if God ſet mercy aſide in iudging of it.

Euen their owne [k] *Bernard* confeſſeth ingenuouſly, that if the Lord ſhould take a ſtrait account of vs his ſtewards, it were impoſſible that any ſhould anſwer the thouſandth, yea the leaſt part of his debt, *nec milleſimæ nec minimæ parti.*

For the commendation of *Iob*, it is not ſimple, but comparatiue: There was none like him on the earth; at leaſt none ſo righteous in that part of the earth in the land of Vz. [l] It was a great praiſe to be ſo good among that people, who were ſo bad. According to the meaſure of humane perfection Almighty God hath giuen him ſo great teſtimony of righteouſneſſe, ſaith [m] *Auguſtine: Haſt thou not conſidered my ſeruant Iob? how none is like him in the earth, an vpright and iuſt man, one that feareth God, and eſchueth euill.* But himſelfe is afraid of himſelfe: *Verebar omnia opera mea*: So the Romiſh tranſlation hath it: *I was afraid of all my workes*, Iob 9.28. And in the ſecond verſe of the ſame Chapter: *How ſhall a man be iuſtified before God?* and in the third verſe: *If I contend with him, I ſhall not be able to anſwer him one for a thouſand.*

Now for *Dauid*, his praiſe was not generall, but particular and partiall. There was no wickedneſſe found in him, [n] that is, no plot or practiſe againſt *Saul*; whereof hee was accuſed vniuſtly: but otherwiſe in other things, his ſinnes were ſo many, and thoſe ſo heauy, that hee crieth out in the 38. Pſalme, *Put me not to rebuke, O Lord, in thine anger*, &c. *Dauid* was no traytor, but *Dauid* was an adulterer, and a cruell murtherer: *He turned from nothing the Lord commanded him all the daies of his life, ſaue only in the matter of Vriah the Hittite*, 1. Kings 15. 5.

What, had *Dauid* no fault elſe, but onely that againſt *Vriah?* Yes ſurely, *Dauid* was [o] *conceiued in ſinne, and ſhapen in wickedneſſe.* As hee was the ſonne of many yeares, ſo the father of many ſinnes. In his priuate conuerſation he did ſo much offend, as that hee ſaith in the 130. Pſalme, *If thou O Lord be extreame to marke what is done amiſſe, oh Lord who may abide it?* That text then is to bee conſtrued of his publike gouernment, as the circumſtances import; as hee was a King, the Scripture giueth him this commendation, that, excepting the matter of *Vriah*, hee gaue no publike ſcandall in the whole time of his raigne. *Dauid* was in many things a bad man, but in moſt things a good King.

So likewiſe this ſpeech of *Paul, I know nothing by my ſelfe*, is not [p] generall, extended to the whole courſe of his life, but particular touching his Apoſtleſhip.

[c] Pſal. 143. 2.
[d] 1. Epiſt. 1. 10.
[e] *Aug. tract. 80. in Ioan.* alluding to that of Saint *Iohn*, chap. 15. 2. 3.
[f] *Hieron. epiſt. ad Cteſiphont. tom. 2 fol. 254.*
[g] *Auguſtin. de ciuit Dei li. 19. cap. 27.*
[h] *Bucer. & Beza in locum.*
[i] *Confeſſ. lib. 9. cap 13.*
[k] *Ser. de qua druplici debito.*
[l] *Gregor. Mora. lib. 1. cap 1.*
[m] *De pecatorum meritis & remiſſione, lib. 2. cap. 12. tom. 7. fol. 472.*
[n] *Euthymius in locum.*
[o] Pſal. 51. 5.
[p] *Caluin in loc.*

Apoſtleſhip. No Biſhop [q] *Latimer* ſaid: As for ſedition, for ought that I know, me thinks I ſhould not need Chriſt: if I might ſo ſay. *Paul* knew nothing, that is no vnfaithfulneſſe in exerciſing his miniſtery; which hee did vtter here, not to iuſtifie himſelfe, as it is apparent in the next clauſe, but to glorifie God. As we find in the fifteenth chapter of this Epiſtle, verſe 9. *I am the leaſt of the Apoſtles, not worthy to bee called an Apoſtle, becauſe I perſecuted the Church of God: but by the grace of God I am that I am, and his grace was not in vaine, for I laboured more abundantly then them all; yet not I, but the grace of God which is with me.* *Saint Paul* then, aſſiſted with Gods eſpeciall grace, found nothing in himſelfe to condemne himſelfe, for his vnfaithfulneſſe in preaching: but in other actions hee was ſo buffeted with Satan, and ouerladen as it were with his infirmities, as that he grieuouſly [r] complaineth: *O wretched man that I am, who ſhall deliuer me from the body of this death?* Hee that cals himſelfe in [ſ] one place *the leaſt Saint*, in [t] another acknowlegeth himſelfe *the greateſt ſinner.* But what neede we looke any further? He that here ſaith, I know nothing by my ſelfe, ſaith alſo, yet herein am I not iuſtified: as I doe not condemne, ſo not abſolue my ſelfe. The Papiſt then in citing this text, hath loſt a pound to gaine a penie: For although a man doe all that hee can, hee is ſtill an vnprofitable ſeruant. I know no vnfaithfulneſſe in mee, *yet I am not hereby iuſtified*: for, as [u] *Gorran* and *Aquine* note, *Paul* might haue many ſecret ſinnes vnknowne to himſelfe: according to that of [x] *Dauid*; *Who can tell how often hee offendeth? O cleanſe thou me from my ſecret faults.* *Euery way of a man* (ſaith [y] *Salomon*) *is right in his owne eie: but the Lord pondereth the heart: and who can ſay,* [z] *I haue made mine heart cleane?* Or, as [a] our Diuines expound it, howſoeuer *Paul* was faithfull in his office, yet his and all our good workes are ſtained with ſome blemiſh.

There was iniquity in the holy ſacrifices of the children of Iſrael: but their high Prieſt did beare their iniquity to make the offering acceptable before the Lord: Exod. 28. 38. There is vnholineſſe in our holieſt actions, but Chriſt our high Prieſt hath borne the iniquity: and they are accepted of God in him not by themſelues or their owne perfection, but as perfumed with the ſweet incenſe of Chriſts obedience: who to make both vs and them acceptable, gaue himſelfe an offering and a ſacrifice of a ſweet ſmelling ſauour to God: Ephe. 5. 2. See *Epiſt. Dom. 3. Quadrageſ.*

[q] Sermon 3. before King *Edward* the ſixth.

[r] Rom 7. 24.
[ſ] Epheſ. 3. 8.
[t] 1. Tim. 1 15.

[u] *In locum.*
[x] Pſal. 19. 12.

[y] Prou. 21. 2.
[z] Prou. 20 9.
[a] *D. Fulk in loc. D Abbot contra Bſhop. pag. 574. Caluin inſtit. lib. 3 cap. 14. Sect. 18 & cap. 17. ſect. 14.*

The Goſpell. MATTH. 11. 2. vnto 11th.

When Iohn in priſon heard the workes of Chriſt.

THis Goſpell hath two principall parts: { A queſtion moued by *Saint Iohn Baptiſt, in the* 2. 3. verſes. / An anſwer made by our Sauiour Chriſt in the reſt.

In the queſtion foure things are regarded: { 1. The place where: *in priſon.* / 2. The time when, *he heard the workes of Chriſt.* / 3. The meſſengers: *he ſent two of his Diſciples.* / 4. The meſſage: *Art thou he that ſhall come*, &c.

Chriſts anſwer concerneth either the { Meſſage / or / Perſon } of *Iohn.*

That which concerned the meſſage of *Iohn*, he deliuered vnto the meſſengers: verſe 4, 5, 6. *Goe and ſhew Iohn what ye haue heard and ſeene.*

That which concerned the perſon of *Iohn*, hee deliuered vnto the multitude when the diſciples of *Iohn* were departed: verſe 7, 8, 9, 10.

Wherein

Wherein obſerue theſe three circumſtances:
1. When: *After Iohns diſciples were gone*, auoiding hereby all flatterie.
2. To whom: *To the multitude*, confirming in them a reuerend opinion of *Iohn*.
3. What: his ſpeech altogether tended vnto the praiſe of *Iohn*.

And it is partly Negatiue, ſhewing what he was not for his life, verſe 7 8. Affirmatiue, ſhewing what he was for his office, verſe 9. 10.

This I take to be this Goſpels anatome and epitome.

When Iohn, in priſon.] [b] Many are the troubles of the righteous. If they were many, and not troubles, then as it is in the prouerbe, the more the merrier: or if they were troubles, and not many, then the fewer the better cheere. But it hath pleaſed Almighty God to couple them both together, in nature troubles, in number many, *that thorow many tribulations wee might enter into the kingdome of God*, Act. 14. 22.

[b] Pſal. 34. 18.

Some therefore are touched in their reputation, as *Suſanna*; ſome croſſed in their children. as *Ely*; ſome perſecuted by their enemies, as *Dauid*; ſome wronged by their friends, as *Ioſeph*; ſome tormented in their body, as *Lazarus*; ſome ſuffer loſſe of goods, as *Iob*; ſome reſtrained of their libertie, as here *Iohn in priſon*. As *Naples* is called in [c] hiſtorie, the butt, and *Millaine* the bale of fortune; ſo the good man is the butt of the wicked, whereat he ſhoots his ſharpeſt head arrowes: and therefore we muſt put on Gods armour, following *S. Iohns* example. When we are in priſon, or in any other affliction, we muſt not flie to witches, or relie too much on men, but immediatly ſend to Chriſt; I ſay ſend two meſſengers vnto God, our almes and our praiers: for they will doe our errand for vs, as they did for *Cornelius*, Act. 10. 4.

[c] Ortelius.

Not to follow the common poſtils in this argument, I note out of theſe two circumſtances, of place and time, two commendable vertues in *Iohn*, to wit, his diſcretion and humilitie. The diſciples of *Iohn* held their maſter a greater Prophet then Chriſt: albeit he told them plainly, that he was not worthy to vnlie the latchet of Chriſts ſhooe, Matth. 3. 11. Behold then his exceeding wiſdome, who ſent his diſciples vnto Chriſt, when himſelfe was moſt abaſed in regard of his preſent impriſonment, and imminent death, and when Chriſt on the other ſide was moſt famous for his wondrous workes and ſtrange miracles: *When Iohn being in priſon, heard the workes of Chriſt, he ſent two of his diſciples vnto him.*

The Diſciples of *Iohn* had three faults, as wee finde in the Goſpell:
Enuie: [d] *Behold, he that was with thee beyond Iordan baptizeth, and all men follow him.*
Ignorance: ſuppoſing [e] *Iohn* to be Chriſt.
Incredulitie: ioyning with the Phariſies againſt Chriſt, ſaying, [f] *Why doe we and the Phariſies faſt oft, and thy diſciples faſt not?*

[d] Iohn 3. 26.
[e] Iohn 3. 28.
[f] Matth 9 14.

Now in [g] Chriſts ſchoole there were three perfections oppoſite to theſe three defects: Examples of humilitie againſt enuie: words of wiſdome againſt ignorance: works of wonder againſt incredulitie. *Iohn* therefore ſent his diſciples vnto Chriſt, that ſeeing his humilitie, their enuie might be leſſened; that hearing his wiſdome, their ignorance might be rectified; that wondring at his works, their incredulitie might be confounded: and becauſe [h] faith is the mother of all vertues, and infidelitie the nurſe of all wickedneſſe, the Baptiſt then ſent his diſciples, when he heard of the great works of Chriſt; that going, they might ſee; ſeeing, wonder; wondring, beleeue; beleeuing, be ſaued.

[g] Iacob. de vorag ſer. 1. Dom. 3. Aduent.
[h] Clem. Strom. 2.

A good example for all [i] Preachers to follow; that they take their hint, and beſt opportunitie to benefit their auditors. Euery Paſtor is a ſteward in Gods houſe; and a ſteward muſt not only prouide meat enough, but alſo prepare it in due ſeaſon: otherwiſe, ſaith [k] *Bernard*, it is not *diſpenſatio*, but *diſſipatio*.

[i] Marlorat ex Caluin. in loc.
[k] De Conſid. li. 3.

This ought to be their firſt and laſt [l] care: for *Iohn* in priſon euen at deaths doore was moſt carefull to commend his ſchollers vnto the beſt Tutor: and this patterne fits all Parents, as well as Preachers. In a word, all [m] ſuperiours that they bee watchfull, for the good of ſuch as are vnder them. [n] *If there be any that prouideth not for his owne, and namely for them of his houſhold, he denieth the faith, and is worſe then an Infidell.* If ſuch as neglect their families in temporall things, bee worſe then Infidels; how bad are they who neglect them in ſpirituall things, vſing no paines in their life, nor care at their death; that their ſeruants and children after their departure, may be brought vp in inſtruction and information of the Lord?

But that which is eſpecially noted out of thoſe circumſtances, is *Iohns* humility, who was not vaine-glorious, or factious, or any way deſirous to draw Diſciples after him, but rather to ſend them vnto other, who could better inſtruct them. If all our Preachers were like *Iohn*, there would be much leſſe diuiſion, and much more deuotion in the Church. An itching Shepheard muſt neceſſarily make a ſcabby Sheepe.

He ſent.] When the Paſtor is reſtrained of his liberty, let him not ceaſe to prouide for his Flock: when the Maſter of the family cannot come to Church himſelfe, let him ſend his ſeruants vnto Chriſt.

Two.] For mutuall ſociety, becauſe [o] two are better then one: if one fall, the other may lift him vp; if one forget, the other may remember: and yet not moe then two, leſt *turba* ſhould proue *turbulenta*, leſt many heads ſhould make many Creeds. [p] As *Ioſuah* ſent two to ſpie the promiſed Land; ſo *Iohn* ſent two to ſpie the promiſed Lord.

Art thou hee that ſhall come.] At the firſt ſight hereof ſome may ſuppoſe that *Iohn* did doubt, whether Chriſt was the true Meſſias or no: for otherwiſe he would neuer haue ſent his Diſciples with this queſtion; *Art thou hee that ſhalt come*, &c. But if you call to minde that which is written before; that *Iohn* baptized Chriſt in Iordan, and how he ſaw the holy Ghoſt deſcending vpon him, and how he pointed him out with the finger, *This is the Lambe of God.* Or if you ſhall aduiſedly conſider what followeth after this queſtion of *Iohn* in this preſent Chapter, what honorable teſtimony Chriſt gaue of him, that he was not a reed ſhaken with the winde; that is, an inconſtant man, one that preached Chriſt to be come, and now to make queſtion of his comming: that he was a Prophet, yea more then a Prophet: if, I ſay, we note the Text either precedent or conſequent, it will appeare more manifeſt then light at noon, that *Iohn* himſelfe did no way doubt of Chriſt: and therefore to let paſſe all other expoſitions, I follow with the whole ſtreame of [q] late writers, that old interpretation of S. [r] *Hierome*, [s] *Chryſoſtome*, [t] *Theophylact*, *Euthymius*, *Hilary*, [u] *Rupertus*, all which are of this opinion, that *Iohn* Baptiſt made not this doubt in regard of himſelfe, but in the behalfe of his doubting Diſciples, as yet not throughly perſwaded that Chriſt was the Sauiour of the world: and therefore did he ſend them vnto Chriſt, that by occaſion of Chriſts anſwer, hearing his words, and ſeeing his wonders, they might be fully ſatisfied, and in fine ſaued.

A candle being put in a cloſe roome, will ſhew forth it ſelfe thorow the little cranies of the wals, and chinkes of the window. *Iohn* was a [x] *burning and ſhining lampe*: and therefore though he was ſhut vp in priſon, yet notwithſtanding ſhined in his humility, wiſedome, loue, zeale before men, euen like the Sunne giuing the greateſt glimpſe at his going downe.

Go and tell Iohn.] Why tell *Iohn*? He knew before that Chriſt was the Meſſias: he might haue ſaid rather; I tell you; not, Goe you and ſhew *Iohn*: [y] but Chriſt would take no notice of their vnbeleefe, leſt he ſhould ſhame and diſcourage them too much.

What you haue heard and ſeene.] What you haue heard of others, and ſeene your ſelues: for as S. [z] *Luke* reports at that very time before their eyes, for our Sauiour cured many of their ſickneſſes and plagues, and of euill ſpirits, and vnto many

[l] *Ludolphus de vita Chriſti, part. 1. cap. 56. & Zepperus con. 1. Dom. 3. Aduent.*
[m] *Diez con. 2.*
[n] *1. Tim. 5. 8.*
[o] *Eccleſ. 4. 2.*
[p] *Beauxamis har Euang. tom. 2 fol. 255.*
[q] *Iauſen. concord. cap. 47. Beauxamis ubi ſupra, Culman. conc 1. Dom. 3. Aduent. Muſculus, Maldon &c. in loc.*
[r] *Com. in loc.*
[s] *Hom. 37. in Matt.*
[t] *In locum.*
[u] *Lib. 9. in Mat. fol. 80.*
[x] Iohn 5. 35.
[y] *Maldonat. in locum.*
[z] Chap. 7. 21.

many blinde men he gaue ſight: as if he ſhould reaſon thus; I haue made the premiſes; it remaineth only that ye gather the concluſion: [a] hee that enlighteneth the eyes of the blinde, and openeth the eares of the deafe, and [b] bindeth vp the broken hearted, and preacheth good tidings vnto the poore, &c. hee is aſſuredly the Meſſias of the world: But I doe all theſe; therefore *goe tell Iohn what yee haue heard and ſeene, the blinde receiue their ſight, the lame walke,* &c. Ye know the tree by his fruit. [c] *Non ex foliis, non ex floribus, ſed ex fructibus.* Here then we may learne to teach ignorant people with our workes as well as our words, that all men may ſee, ſo well as heare what we are.

Yea, but why did he not ſhew them in plaine termes, but demonſtrate by miracle, that he was the Meſſias? He told the woman of [e] Samaria before ſhe did aske: why then did he not tell them when they did aske? *Chryſoſtome* giues this reaſon; becauſe Chriſt knew the woman of Samaria would eaſily beleeue, therefore he vſed a bare word onely: but the Diſciples of *Iohn* were hard of beleefe, and therefore hee thought it beſt to teach them by workes, and not by words: [f] *I haue greater witneſſe then the witneſſe of Iohn; for the workes which the Father hath giuen me to finiſh, the ſame workes that I doe, beare witneſſe of mee, that the Father hath ſent mee. Wherefore,* [g] *though yee beleeue not me, yet beleeue the workes*: Goe ſhew what ye haue ſeene; the blinde receiue their ſight, the lame walke, the leapers are cleanſed, and the deafe heare, the dead are raiſed vp, &c. Theſe [h] workes which I haue done, the like whereof were neuer done, teſtifie that I am hee who ſhould come: and ſo will your maſter *Iohn*, that hee looke for no other. This anſwer was thought ſufficient by Chriſt, which is wiſedome it ſelfe: Goe and ſhew *Iohn* the things that yee haue heard and ſeene. But if Chriſt now will finde any faith among our Atheiſts, hee had need to come with new miracles, I might haue ſaid with more then miracles, leſt our ſearching wits finde the reaſon of them: or otherwiſe conclude them to be but our ignorance of the cauſe. Men and gods, as it is in the fable of the golden chaine, were not able to draw *Iupiter* downe to the earth, and yet *Iupiter* was able to draw them vp to heauen: ſo wee muſt ſubmit our reaſon vnto faith, and not faith vnto reaſon.

And as they departed, Ieſus began to ſay vnto the people.] This part of our Sauiours anſwer concernes the commendation of *Iohn*: if [i] *Alexander* the great accounted *Achilles* happy for that hee had ſo good a trumpeter of his honor as *Homer*, what an exceeding glory was it for the Baptiſt to bee thus extolled by Chriſt, who being truth it ſelfe would not flatter, and could not lie?

[k] Diuines out of theſe circumſtances of perſons and time, note Chriſts wiſdome and ſinceritie; wiſdome, who did not magnifie *Iohn* before thoſe who did already praiſe him too much: his ſinceritie, that would not flatter him before his owne Diſciples, albeit hee did extoll him before the people, when they wre gone. It is an old ſaying of [l] *Gregorie*: *Plus nocet lingua adulatoris, quam gladius perſecutoris*; The word of the flatterer hurts more then the ſword of the perſecuter.

A malicious enemy doth often good by telling vs of our vices, but a fawning friend wrongs vs in telling vs of our vertues: either commending that which we haue not, or too much extolling that which we haue: the which is termed in the Canon law, *ſimonia linguæ*, verball ſimonie. [m] Salt was vſed in the legall ſacrifices, but not honie, that our lips may offer vp acceptable ſacrifice to God. Wee muſt haue ſalt in our [n] ſpeech, and not honie complements, as being more deſirous to correct our acquaintance wiſely, then to flatter them baſely.

[o] *Si dona non ſunt dona, quæ dant hoſtium:*
Nec verba quæ dant verba, ſed ſunt verbera.

The Paraſite, ſaith the [p] Poet, hath bread in one hand, and a ſtone in the other; vſing as the Iewes did Chriſt; carrie vs vp to the top of an hill, and then caſt vs downe headloug. [q] Chriſt therefore rebuked the Phariſies before their face,

[a] Eſay 35.5.
[b] Eſay 61.1.
[c] *Bern. epiſt.* 107.
[d] *Ludolph vbi ſupra, & Acoſta Con.3.Dom.2. Aduent.*
[e] Ioh.4.26.
[f] Ioh.5.36.
[g] Ioh.10.38.
[h] Ioh.15.24.
[i] *Cicero orat.pro Archia poet. O fortunate, qui tuæ virtutis Homerum præconem inueneris.*
[k] *Ludolphus: Beauxamis: Ianſen: Marlorat: Bucer: &c. in loc.*
[l] *In Ezekiel.*
[m] Leuit.2.13.
[n] Coloſ.4.6.
[o] *Reuſner. cloſſ. 1. Symbol. p. 145*
[p] *Plautus.*
[q] Luk.4.29.

face, but commended *Iohn* behind his backe, not to his owne, but to the people, leſt they ſhould entertaine an ill conceit of him who was a Preacher and a Prophet: and here by the way note, that the difference betweene the Diſciples of Chriſt and *Iohn* in matter of ceremonies, as faſting and waſhing of hands, made no ſchiſme in the Church; but *Iohn* gaue this teſtimonie of Chriſt, that hee was not worthie to looſe the latchet of his ſhooe: and Chriſt here commends highly both the carriage and calling of *Iohn*; affirming of the one, that hee was not an inconſtant or vaine man; of the other, that he was a Prophet and more then a Prophet. There are three kinds of Prophets, according to the three-fold diſtinction of time: ſome write of things paſt, as *Moſes*: In the beginning God created,&c. penning an *hexameron* many yeares after the world was made: ſome of things to come, ſo Chriſt was foretold by the *mouth of all his holy Prophets euer ſince the world began*: ſome of things preſent, as *Zacharias* in his ſong; *Bleſſed be the Lord God of Iſrael, for hee hath viſited and redeemed his people*: Chriſt being then conceiued had begun his viſitation. And ſuch a Prophet was old *Simeon* at Chriſts Circumciſion: *Mine eyes haue ſeene thy ſaluation.* Now *Iohn* is more then any of theſe, becauſe hee is all theſe; prophecying of things paſt, *I am the voice of him that cryeth in the wilderneſſe*, opening an old text of [r] *Eſay*: prophecying of things preſent, *Behold the Lambe of God, that taketh away the ſinnes of the world*: prophecying of things to come, *Repent, for the kingdome of God is at hand.*

[r] Cap.40.3.

Secondly, *Iohn* is more then a Prophet; for whereas other prophecied onely in their life, *Iohn* was a Prophet in his mothers belly before hee was borne: for [s] when *Elizabeth* heard the ſalutation of *Mary*, the babe ſprang in her wombe; the which was ſo ſenſible a prophecie, that *Elizabeth* inſtantly called *Mary* the mother of our Lord.

[s] Luk.1.41.

Thirdly, *Iohn* was greater then the Prophets vnder the Law, becauſe they prophecied of Chriſt to come, but *Iohn* bare record that hee was come, being, as [t] Diuines haue termed him, a midling, betweene a Prophet and an Apoſtle: a Propheticall Apoſtle, and an Apoſtolicall Prophet: [u] *Limes inter vtrumque conſtitutus, in quo deſinerent vetera, & noua inciperent*: The Baptiſt then is more then a Prophet, in pointing him out with the finger, who is the very center of all the Prophets aime.

[t] *Beauxamis Harmon. tom.2. fol 258.& Albert.in loc.& Caluin Inſtit. lib.2.cap.9. Sect.5.*

[u] *Tertullian. lib.4.contra Marcion.*

Fourthly, greater then a Prophet, [x] in that hee baptiſed the Lord of the Prophets.

[x] *Hieron.in loc.*

But what need wee looke any further, when as our Sauiour in the very next verſe giues a ſufficient reaſon of this aſſertion out of the Prophet [y] *Malachie*: *This is hee of whom it is written, Behold I ſend my meſſenger before thy face*, &c. [z] Other Prophets are ſent to men, but *Iohn* to God, from God the Father to God the Sonne: *Behold*, ſaith God the Father, *I ſend mine Angell before thee*, &c.

[y] Cap.3.1.

[z] *Maldonat.in locum.*

Chriſt in all his Sermons vſually cited text for the proofe of his doctrine: ſo *Iohn* the Baptiſt; *I am the voice of a cryer, as ſaith the Prophet Eſay*: So Saint *Peter, This is that which was ſpoken by the Prophet Ioel*: ſo *Saint Paul* buildeth all his exhortations and concluſions vpon euidence of holy writ; teaching vs hereby, that howſoeuer the deſcant bee fetched out of the ſchoole, yet the grounds of all our preaching muſt be taken out of Gods owne Booke. Beleeue this, for it is written: do this, for it is written. [a] *Audi, dicit Dominus, non dicit Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Auguſtinus, ſed dicit Dominus.* Expound one text by comparing it with another; for the Prophets are [b] commentaries vpon *Moſes*, and the Goſpell is a ſhort expoſition of both: and that you may the better performe this, examine the queſtions, harmonies, concordances, annotations, gloſſes of the learned Doctors in Chriſts Church from time to time: for it was an impudent ſpeech of *Abelardus*, *Omnes ſic, ſed ego non ſic*: and worthily cenſured by [c] *Bernard*: *Os talia loquens fuſtibus inſtius tunderetur, quàm rationibus refelleretur.* For as the Word of God

[a] *Auguſtin. epiſt.48.*

[b] *Deron Baſilicon Lib.1.pag.8.*

[c] *Epiſt.190.*

was

was not penned in old time, ſo likewiſe not to bee conſtrued in our time by any priuate ſpirit, 2. Pet. 1. 20, 21.

Behold I ſend my meſſenger.] Our Euangeliſt reports this as ſpoken by God the Father, but the Prophet as ſpoken by the Sonne: *Behold, I will ſend my meſſenger, and hee ſhall prepare the way before mee.* This altering of the perſons hath troubled Interpreters a little: [d] ſome therefore thus, *I ſend my meſſenger before my face*; that is, before my Son, Heb. 1. 3. This obſeruation is true, but not pertinent: [e] for to ſend a meſſenger before a mans face, is nothing elſe but to ſend a meſſenger before him, as Hab. 3. 5. *Before him went the Peſtilence*: and *Ieremie* Lament. 1. 5. *Her children are gone into captiuitie before the enemie*: *Ante faciem tribulantis*; and ſo Chriſt expounds it here, before thy face, that is, before thee.

Now for the changing of the perſons, it is vſuall in the Bible: Saint [f] *Peter* affirmes that the Word of God was written by the holy Ghoſt; but Saint *Paul* ſaith, Heb. 1. 1. that God the Father in old time ſpake by the Prophets. [g] *Eſay* doth aſcribe this vnto the Sonne; My people ſhall know my name, in that day they ſhall know that I am he who ſent to them: and the reaſon hereof is plaine; becauſe all the workes of the ſacred Trinitie, *quoad extra*, bee common vnto all the three perſons, and ſo God the Father, and God the Sonne, and God the Holy Ghoſt, ſend. The perſons diuerſitie then alters not the ſacred Identitie: but as [h] Interpreters obſerue, that text of *Malachie* compared with this of *Matthew*, proue notably that God the Father and God the Sonne are all one, their power equall, their Maieſtie coeternall.

My meſſenger.] In the vulgar Latine, *Angelum meum*: [i] *Origen* therefore thought *Iohn* was an Angell; but other Expoſitors more fitly, that the Baptiſt was *Angelus officio, non naturâ*; ſo *Malachie* cals other Prophets, Angels, in his 2. chap. 7. *The Prieſts lips ſhall preſerue knowledge, and they ſhall ſeeke the Law at his mouth, for he is the meſſenger of the Lord of hoſts*: *Angelus Domini*: ſo Preachers are called [k] Angels in the New Teſtament, that is, meſſengers and ambaſſadors of God; and here the Goſpell agrees with the Epiſtle. This is a patterne of Saint *Pauls* precept: Preachers are to bee reſpected as the Miniſters of Chriſt, and ſtewards of God, for God ſaith of *Iohn* the Baptiſt, *Behold I ſend my meſſenger, &c.*

Happily ſome will obiect, if ordinarie Prophets are called Angels, how doth this teſtimonie proue *Iohn* to bee more then a Prophet? Anſwer is made by *Zacharie*, [l] that *Iohn* is κατ' ἐξοχὴν, *the Prophet*, and here by *Matthew*, *that Angell*, as it were bedell or gentleman vſher vnto Chriſt. As then in a ſolemne triumph they be moſt honoured, who goe next before the King; ſo *Iohn* being next vnto Chriſt, euen before his face, is greater then they who went farre off: hee was the voice, Chriſt the word: now the word and the voice are ſo neere, that *Iohn* was taken for Chriſt. Againe, *Iohn* may bee called that Angell, in [m] regard of his carriage ſo well as his calling; for albeit hee did no miracle, yet, as [n] one ſaid, his whole life was a perpetuall miracle: firſt his conception was wonderfull; begotten, ſaith [o] *Ambroſe*, with praier: *Non tam complexibus quàm orationibus*: An Angell from Heauen auoucheth as much in the firſt of *Luke*, verſ. 13. *Feare not Zacharie, for thy praier is heard, and thy wife Elizabeth ſhall beare thee a ſonne, and thou ſhalt call his name Iohn.* It was another miracle, that a babe which could not ſpeake, yea, that was vnborne, began to execute his angelicall office, and to ſhew that Chriſt was neere: that dumbe *Zacharie* ſhould propheſie, was a third wonder at his circumciſion; and ſo the whole life of *Iohn* was very ſtrange, liuing in the wildernesſe more like an Angell then a man: and in a word, thoſe things which are commendable in other ſeuerally, were found in him all iointly, being a Prophet, Euangeliſt, Confeſſor, Virgin, Martyr: liuing and dying in the truth and for the truth. I know not (as [p] *Ambroſe* ſpeakes) whether his birth, or death, or life was more wonderfull.

[d] Pet. Galat. de arcanis, li. 3. ca. 12. & Ianſen. concord. cap. 13.
[e] Ribera in Malach. 3. num. 4. 5.
[f] 2. Pet. 1. 21.
[g] Cap. 52. 6.
[h] Hieron Ianſen. Maldonat. in locum.
[i] Vt Beda in cap. 1. Marc.
[k] Apoc. 2, 1. 8. 12.
[l] Luke 1. 76.
[m] Theophylact. in loc.
[n] Maldonat. in locum.
[o] Serm. 63.
[p] Vbi ſupra.

How *Iohn* doth prepare the way before Chriſt, is ſhewed in the Goſpell on next Sunday; yet obſerue thus much in generall, that it is the Miniſters office to ſhew men the right way to ſaluation, and to bring them vnto God: our Sauiour hath promiſed to come vnto men; it is our duty therefore to knocke at the doores of your heart, by preaching faith and repentance, to prepare the way for our maſter, that when himſelfe knocks he may be let in, and ſo ſup with you, and dwell with you, and you with him euermore. *Amen.*

The Epiſtle. PHIL. 4. 4. vnto verſe 8th.

Reioyce in the Lord alwayes: againe, I ſay reioyce.

A Text of reioycing againſt the time of reioycing: whereby the Church intimates how we ſhould ſpend our Chriſtmas enſuing; not in glutonie and drunkenneſſe, in chambering and wantonneſſe, doing the deuill more ſeruice in the twelue dayes, then in all the twelue moneths: but rather [q] in Pſalmes, and hymnes, and ſpirituall ſongs, making melody in our hearts vnto the Lord: I ſay the Church allotting this Scripture for this Sunday, teacheth vs how this holy time ſhould bee well imployed, not in vnholineſſe and mad merriments among lords of miſrule, but in good offices of religion, as it becomes the ſeruants of him who is the God of order: obſeruing this Feſtiuall in honour of *Ieſus*, not *Iacchus*; alway praiſing our heauenly Father, in louing vs ſo well as to ſend his Sonne to ſaue his ſeruants; and leſt wee ſhould erre in our ſpirituall reuels, obſerue in this Epiſtle both

The { Matter / Manner } of our ioy.

The matter and obiect of our ioy: *reioyce in the Lord.*

The manner: how { Long; *alway reioyce.* / Much; *againe and againe reioyce.* }

It is an old rule in [r] Philoſophie, and it is true in Diuinitie, that affections of the minde, as, anger, feare, delight, &c. are in their owne nature neither abſolutely good, nor ſimply euill, but either good or bad, as their obiect is good or bad. As for example, to bee angry or not angry, is indifferent: *Bee angry, and ſinne not*, ſaith [f] *Paul*; there is a good anger. *Whoſoeuer is angry with his brother vnaduiſedly* (ſaith [t] Chriſt) *is in danger of iudgement*; there is a bad anger. So Matt. 10. 28. *Feare not them that kill the body, and are not able to kill the ſoule: but rather feare him which is able to deſtroy both ſoule and body in hell.* So likewiſe to reioyce, or not to reioyce, in it ſelfe is neither abſolutely diſgracefull, nor altogether commendable: we may not reioyce in the toyes of the world, in frowardneſſe, or doing euill: ſaith [u] *Salomon*: *Non in vitijs, non in dinitijs*, ſaith [x] *Bernard*: [y] *Woe be to you that thus laugh, for ye ſhall waile and weepe*: but we may delight in the Lord, ſaith *Dauid*. Reioyce in Chriſt, ſaith *Marie*: then our ioy is good, when as our ioyes obiect is good, yea God; as *Paul* here; *Reioyce in the Lord.*

As ſorrow is a ſtraitning of the heart, for ſome ill: ſo ioy the dilating of the heart for ſome good, either in poſſeſſion or expectation. Now Chriſt is our chiefe good; as being author of all grace in this life, and all glory in the next: and [z] therefore wee muſt chiefly reioyce in him, and in other things onely for him: in him, as the donor of euery good and perfect gift: for him, that is, according to his will: as the phraſe is vſed, 1 Cor. 7. 39. *If her husband be dead, ſhee is at libertie to marrie with whom ſhee will, onely in the Lord.*

So then we may reioyce in other things; for the Lord as in the Lord: wee may reioyce in our ſelues, as being the Lords; and in other, becauſe they reioyce in the Lord, Pſal. 16. 3. *All my delight is vpon the Saints that are in the earth, and vpon ſuch as excell in vertue*: So likewiſe wee may reioyce with the

q Coloſ. 3. 16.

r *Ariſt. Ethic. lib. 2. cap. 5.*

f Epheſ. 4. 26.
t Matth. 5. 22.

u Prou. 2. 14.
x *Ser. de nimiâ fallacia præſentis vitæ, fol. 329.*
y Luke 6. 26.

z *Zanchius in Philip 3. 1. ex Græcorum ſcholijs.*

the [a] wife of our youth, and diſport our ſelues in good company: we may make Chriſt mas pies, and Harueſt dinners: in a word, reioyce in euery thing which may further our ſpirituall reioycing in the Lord. But [b] *whether we eat, or drinke, or whatſoeuer we doe elſe, all muſt be done to the honor and glory of God. Reioyce in the Lord alwaies: and againe I ſay reioyce.*

Yea but Chriſt, Mat.5.4. Bleſſed are they that mourne: Luk.6.21. Bleſſed are they that weepe. [c] This reioycing is not contrary to that mourning: for ſuch as mourne are bleſſed in being comforted: and comforted by reioycing in the Lord. Reioyce, ſaith [d] Chriſt, in that day and be glad, when any ſhall hate you for my ſake; the which his Apoſtles accordingly fulfilled, Acts 5.41. They departed from the Councell reioycing, that they were counted worthy to ſuffer rebuke for his Name: that Chriſt would vſe them as his [e] buckler: and Rom.5.2. We reioyce in tribulations. The Father of mercies and God of all conſolation comforteth vs in all our afflictions: [f] As the ſufferings of Chriſt abound in vs, ſo our conſolation aboundeth through Chriſt. [g] He doth appoint comfort to ſuch as mourne in Sion: hee doth giue beauty for aſhes, oyle of ioy for ſorrow, the garment of gladneſſe for the ſpirit of heauineſſe: ſo that a martyr when hee is moſt mournfull, is mirthfull: hee ſpeakes of his tormentor, as [h] *Socrates* of *Anitus*; and [i] *Petus* of *Nero* the tyrant, *Occidere me poteſt, ladere verò non poteſt*: He may well kill me, but hee ſhall neuer ill me. *Nihil crus ſentit in neruo, cùm manus eſt in cœlo*, ſaith [k] *Tertullian*: Euery cut is a wide mouth to praiſe Chriſt, as the Martyr [l] *Romanus* ſweetly:

Tot ecce laudant ora quot ſunt vulnera.
Grates tibi ô præfecte magnas debeo,
Quò multa pandens ora, iam Chriſtum loquor.

Bleſſed are they that die for the Lord, becauſe they reioyce in the Lord. No loſſe, no croſſe can interrupt our ſpirituall ioy: for as it followeth in the text to be conſidered, it muſt be continuall, *alway reioyce.* The Chriſtian muſt keepe Chriſtmas all his life, though not in his hall, yet in his heart: alwaies in his minde, albeit not alway with his mouth.

It is a true rule deliuered in the ſchoole, that Gods affirmatiue lawes [m] *obligant ſemper, ſed non ad ſemper: ad ſemper velle*, but not *ad ſemper agere*; requiring diſpoſition perpetuall; and practiſe ſo often as occaſion is offered. Holy, iuſt, valiant men are they who can whenſoeuer they will, and will whenſoeuer they ought, execute what their ſeuerall imperfections import. There is a time for all things, and therefore ſeuerall duties ought to bee diſcharged in ſeuerall ſeaſons. He that ſaith here, *reioyce alway*, ſaith in another place, [n] *pray continually*, and *in all things giue thankes*: and therefore wee need not alwaies actually pray, nor actually giue thankes, nor actually reioyce, in word and outward geſture, but as opportunity ſhall require. If then as time, neuer a better time, then this holy time: neuer greater cauſe to [o] ſhout out for ioy, then now, for that our King comes vnto vs: it is our bounden duty alwaies intentionally; but at this time with Pſalmes and ſongs actually. No ſin, no ſorrow muſt hinder our ſpirituall reioycing For in all our aduerſity God is euen at hand; [p] not onely nigh in his Maieſtie, [q] though doubtleſſe hee bee not farre from euery one of vs, but alſo nigh in his mercy, Pſalme 145. 18. The Lord is nigh vnto all them that call vpon him. [r] A very preſent helpe in trouble. Yea the Lords ſecond comming is at [s] hand, when as he ſhall iudge and reuenge our cauſe; rewarding vs with eternall happineſſe, and puniſhing our aduerſaries with euerlaſting fire: and therefore reioyce alwaies in all things: I ſay, reioyce in the Lord, for we cannot alway reioyce in the things of this life. [t] The world paſſeth away, and the luſt thereof, but Chriſt is euermore the ſame: the beginning and end of all other things, himſelfe without either beginning or end; if then our ioyes obiect bee God, it may bee continuall: but if fixed on earthly things, expoſed to manifold changes and chances, it muſt neceſſarily bee mutable. [u] *Gaudium in materia conuertibili mutari neceſſe ſit re mutatâ.* So that as the

[a] Eccleſ.9.9.
[b] 1.Cor.10.31.
[c] *Theophylact. & Marlorat. ex Brent. in loc.*
[d] Luk 6.23.
[e] *Bernard.de conſiderat. lib.2.*
[f] 2 Cor 1.5.
[g] Eſay 61.3.
[h] *Plato in Apolog. Socratis, & Epictet. Enchirid.cap. vlt.*
[i] *Xiphilin. in vita Neronis.*
[k] *In lib. ad Martyr.*
[l] *Prudentius Per ſtephan. hymn.10.*
[m] *Thomas 12æ. quæſt.71.5.5. ad 3.n.*
[n] 1.Theſſ.5.17
[o] Zachar.9.9.
[p] *Aquin. in loc.*
[q] Acts 17.27.
[r] Pſal.46.1.
[s] 1.Pet.4.7.
[t] 1.Ioh 2.17.
[u] *Bernard.ſerm. de nimia fallacia preſentis vitæ.*

the [x] Poet truly *Gaudia principium noſtri ſunt ſæpè doloris.* [y] Euen in laughing the heart is ſorrowfull, and the end of mirth is heauineſſe. The world is a ſea of glaſſe, Apocal.4.6. [z] bri.tle as glaſſe, tumultuous as the ſea: but hee that reioyceth in the Lord, is like [a] mount Sion which ſtandeth faſt for euer. If then any deſire to reioyce alway, let him reioyce in the Lord.

And againe I ſay, reioyce.] The [b] troubles of this life are ſo great, and our patience ſo little, that *Paul* doubleth his exhortation [c] to preſſe the duty, and expreſſe our dulneſſe: and indeed our reioycing cannot bee continued, except it be multiplied againe and againe: reioyce therefore for mercies already receiued, and againe, reioyce for mercies hereafter promiſed. For receiued grace: firſt, for thy creation: Almighty God might haue made thee a dull Aſſe, a venemous Serpent, an vglie Toade; whereas he created thee according to his owne Image and ſimilitude, as it were *diuinitatis epitome.* For the world is Gods booke, and man is *Index* of that booke, or a commentary vpon that text: reioyce therefore in the Lord, and ſay with [d] *Dauid*; *What is man that thou art ſo mindfull of him, or the Son of man, that thou ſhouldeſt viſit him? Thou haſt crowned him with worſhip and glory: thou makeſt him to haue dominion of the workes of thy hands, and thou haſt put all things in ſubiection vnder his feet*, as a ladder whereby men might aſcend to the conſideration of thy greatneſſe and goodneſſe.

For thy preſeruation, he might haue denied thee ſight, as hee did to *Bartimeus*, or made thee deafe or dumbe, or a cripple, as wee read of many in the Goſpell, and daily ſee many crying and dying in our ſtreets. If the Lord of hoſts had not beene thy guard, all other creatures his ſouldiers would haue banded themſelues againſt thee; fire would haue deuoured thee, water would haue drowned thee, mother earth would open and ſwallow thee quicke; [e] the ſtone out of the wall, the beame out of the timber would fight againſt thee: but [f] hee hath giuen his Angels charge ouer thee, to keepe thee in all thy waies: he doth defend thee vnder his wings, and [g] bleſſe thy going forth, and thy comming home; bleſſe the fruit of thy body, the fruit of thy ground, the fruit of thy cattell; euery way ſo bleſſe thee, that thou maiſt alway reioyce in the Lord.

For thy redemption, at this feſtiuall eſpecially; conſider with [h] *Bernard*, *Quis eſt qui venit, vnde, quò, ad quid, quando, quâ*: meditate on Gods vnſpeakeable loue, who ſent his Sonne, his firſt begotten, onely begotten Sonne, whom hee loued as himſelfe. The very [i] character and brightneſſe of his glory to deliuer vs his ſeruants, vndutifull as vnprofitable, from the hands of all our enemies. If thou haſt any feeling of theſe myſteries, any faith, be it ſo ſmall as a graine of muſtard ſeed, euermore reioyce in the Lord.

For thy ſanctification alſo: many men in a reprobate ſenſe doe not call vpon God; cannot call vpon God. Whereas hee hath giuen thee grace to pray with the congregation publikely, with thine owne familie priuately, with thy ſelfe ſecretly; giuing thee grace to feele thy ſinnes, and to be ſorry for the ſame: reioyce for theſe good benefits in poſſeſſion; and againe reioyce for thoſe mercies of God in expectation; for that [k] moſt excellent and eternall weight of glory, which he hath [l] laid vp, and in that day will giue to ſuch as loue his appearing. Let vs euermore reioyce in this [m] hope, ſaying with [n] *Habacuk*, *I will reioyce in the Lord, I will ioy in the God of my ſaluation.*

Faith is the mother of our reioycing in the Lord: for Chriſt dwelleth in our hearts by [o] faith, and faith is by [p] hearing of the word: ſpirituall ioy then is increaſed by reading, hearing, meditating on holy Scriptures. [q] *I haue ſpoken vnto you theſe things, that my ioy might remaine in you:* Luk.24.32. *Did not our hearts burne within vs, while hee talked with vs, and opened vnto vs the Scriptures?*

It is increaſed alſo by good life. For as ſin doth [r] grieue the ſpirit, ſo good workes on the contrary cheere the ſoule, Prouerbs 21.15. *It is ioy to the iuſt*

to

[x] *Ouid de ponto, lib.4.*
[y] Prou.14.15.
[z] *Bullinger com. in 4. m Apocal.*
[a] Pſal.125.1.
[b] *Theophylact. in loc.*
[c] *Marlorat. in locum.*
[d] Pſalm 8.
[e] Habac.2.11.
[f] Pſal.91.11.
[g] Deut.28.6.
[h] *Serm.1.de Aduentu.*
[i] Heb.1.3.
[k] 2.Cor.4.17.
[l] 2.Tim.4.8.
[m] Rom.12.12.
[n] Cap.3.18.
[o] Epheſ 3.17.
[p] Rom.10.17.
[q] Ioh.15.11.
[r] Epheſ.4.30.

to doe iudgement. [f] Here the Goſpell and Epiſtle parallell; for the way of the Lord is prepared eſpecially by faith and repentance. Now *pœnitens de peccato dolet; & de dolore gaudet*: Hee that is a good man ſorroweth in his ſins, and reioyceth in his ſorrow; and that he may do this, he muſt reioyce in the Lord: wherefore bee not carefull for that which is worldly, but make your patient mind knowne vnto men, and let your petitions be manifeſt vnto God. And the peace of God which paſſeth all vnderſtanding, keepe your hearts and minds through Chriſt, giuing you many ioyes in this life, to the end; and in the next, his eternall ioy, without end. *Amen.*

[f] *Poſtil. maiorit cum gloſſis & figuris in epiſt Dom. 3. Aduent.*

The Goſpell. IOHN 1. 19. vnto 28.

This is the record of Iohn, When the Iewes ſent Prieſts and Leuites from Ieruſalem to aske him; What art thou?

THis Goſpell is a dialogue betweene certaine Prieſts and *Iohn* the Baptiſt. The Prieſts inquire after his perſon and place, cariage and calling. Their interrogatories are fiue: the which are anſwered by *Saint Iohn* ſeuerally; ſhewing, and that directly, both what hee was not, as alſo what hee was; not Chriſt, not *Elias*, not the Prophet; but the voyce of a Crier in the wildernesſe.

The firſt queſtion is, *Who art thou?* [t] *Quis ego ſum?* is the queſtion of a good man; *Tu quis es?* of an enuious. Hee that hath a bad houſe gads abroad. The wicked are [u] buſie Biſhops in other mens dioceſſes. A true ſaying in it ſelfe, but vpon this text a falſe gloſſe: for it belonged vnto the [x] Prieſts office to manage the buſineſſe of the Church, and exactly to know what euery Prophet was. And albeit *Euthymius* is of opinion, that the Iewes herein malitiouſly diſabled their knowledge: yet it is more probable that they made this queſtion to ſee whether he was Chriſt. For as wee read, Luk. 3. 15. All men muſed in their hearts of *Iohn*, if he were not the Chriſt: and our [y] Sauiour told the Iewes plainely, that they for a time reioyced more in *Iohn*, who was but a candle, then in himſelfe who was the Sun of righteouſneſſe, and light of the world: and albeit theſe meſſengers vttered not ſo much in word, yet aſſuredly they harboured ſuch a conceit in their hearts, therefore *Iohn* anſwering their [z] intention, rather then their queſtion acknowledged ingenuouſly, that he was not the Chriſt.

[t] *Dicz. cone. 1. Dom. 3. Aduent.*
[u] 1. Pet. 4. 15.
[x] *Melanct. Caluin & Marlorat. in loc.*
[y] Ioh. 5. 35.
[z] *Theophylact. & Caietan in locum.*

In which anſwer, obſerue the matter and the manner. In the matter hee confeſſeth the truth, denying himſelfe, where note his [a] modeſty; and acknowledging Chriſt to be the Meſſias; where note his [b] conſtancie. *Fortè* (ſaith [c] *Gregorie*) *graue non eſt gloriam & honorem non petere, ſed valde graue eſt non eum ſuſcipere cùm offertur.* It was then great humility to refuſe this honor, which not onely the people, but alſo the Prieſts, as it ſhould ſeeme, were ready to caſt vpon him: hereby teaching vs, in all our actions, to ſeeke, not our owne, but Gods glory, ſaying with this holy Baptiſt, [d] *He muſt increaſe, but wee muſt decreaſe.* The conſtant reſolution of *Iohn* is alſo remarkeable, confeſſing Chriſt freely, not onely before the multitude, but alſo before the Leuites and Phariſies, men of great learning, and no leſſe place in the Church, and ſuch as hee might well ſuſpect would call his preaching into queſtion.

[a] *Culman in loc con. 1.*
[b] *Zepperus in locum.*
[c] *Hom. 7. in Euang.*
[d] Ioh. 3. 30.

But the manner of his confeſſion exceeds far the matter: *hee confeſſed and denied not, and ſaid plainly, I am not Chriſt.* The which words are not ſuperfluous and idle, for euery title of the Scriptures hath his worth and weight. Such repetitions are vſuall in the Bible, to ſet out things more fully, as [e] *vanitie of vanities, vanitie of vanities, and all is vanitie.* [f] *Returne, returne, O Shulamite returne, returne.* [g] *O earth, earth, earth, heare the word of the Lord.* By this iteration then of one and the ſame thing, *S. Iohn* ſhewed how vnwilling he was to

[e] Eccleſ. 1. 2.
[f] Cant. 6. 12.
[g] Ier. 22. 29.

to rob Christ of that honour, which onely belonged vnto him. When [h] *Cornelius* fell downe at *Peters* feete, and would haue worshipped him, *Peter* instantly tooke him vp, saying; *Stand vp, for euen I my selfe am a man.* When the men of [i] Lystra would haue sacrificed vnto *Paul* and *Barnabas*, they rent their clothes, and ran in among the people, crying, *Wee are euen men, subiect to the like passions that yee be.* When that other *Iohn* would haue worshipped the glorious Angell, who shewed him his reuelation, hee said vnto *Iohn*, [k] *See thou doe it not, for I am thy fellow-seruant*: so carefull are Gods children in all ages to giue God the things appertaining to God; honour to whom honour, feare to whom feare, diuine worship to whom diuine worship belongeth. Here wee may iustly condemne the Papists, in giuing that kinde of [l] worship to the crosse, which is onely due to Christ. If a man should aske them whether the crucifix were Christ, I hope they would answer with *Iohn*, and denie, and confesse plainly that it is not the Christ. Giue then to the crucifix, the respect due to the crucifix, reseruing to the crucified that honour which onely belongs to the crucified.

h Acts 10.26.

i Acts 14.15.

k Apocal.22.9.

l *Thom.in 3. sent.dist.2.& part 3.quæst.25. art.4.*

If a man should aske the bread in the Sacrament, what art thou? it would answer plainly with *Iohn*, in such language as it can, I am not the Christ; approuing it selfe to our sight and taste, that it is a morsell of bread, a creature, not a Creator, and therefore not to be worshipped and adored as God. If good men on earth, and glorious Angels in heauen, haue refused alway to bee reputed Christ; what shameless Idolaters are they, who say, here is Christ, and there is Christ; this is Christ, and that is Christ?

The second question is, *Art thou Elias?* To which *Iohn* answers, No. Yet [m] Christ saith, he is that *Elias*. An [n] Angell from heauen hath answered this obiection, *Luk.* 1.17. *Iohn* Baptist is *Elias* in power, not in person, indued with the like temperance, like wisdome, like courage. Now the Pharisies imagined that *Elias* [o] himselfe should come, not another in the spirit of *Elias*; and therefore *Iohn* according to their meaning, answered truly, that hee was not *Elias*. How *Iohn* and *Elias* parallel, see *Beauxamis Harmon. Euangel. Tom.* 1. *fol.* 101. *Ludolphus de vita Christi, part.* 1. *cap.* 19. *Postil. Catholic. Con.*2. *Dom.* 4. *Aduent.* Whether *Elias* shall come before the great day of the Lords second comming, see *Luther. postil. maior. in loc.* and his Maiesties Premonition, from the 62. page to the 80.

m Matt.11.14.

n *Aug.tract. 4. in Ioan.& Greg.hom.7. in Euang.*

o Malac.4.5.

The third question is, *Art thou a Prophet?* To which *Iohn* answered also negatiuely. Christ said, he was more then a Prophet: himselfe that hee was lesse then a Prophet.

There are three degrees of humilitie:
1. To submit our selues vnto our betters.
2. To giue place to equalls.
3. To yeeld vnto inferiours.

All these were found in *Iohn*: he submitted himselfe to superiors, affirming that he was not Christ: he gaue place to equalls, answering that hee was not *Elias*: he did yeeld to his inferiors, in saying he was not a Prophet. [p] Yea but *Iohn* out of his humilitie must not tell an vntruth: his father *Zacharias* in the *Benedictus*, calls him the Prophet of the most high; and Christ, more then a Prophet. [q] *Chrysostome*, [r] *Theophylact*, *Euthymius*, and other Greeke Fathers are of opinion, that the Pharisies imagined *Iohn* to bee that Prophet spoken of by *Moses*, Deut.18.15. *The Lord thy God will raise vp vnto thee a Prophet like vnto me from among you, euen of thy brethren, vnto him ye shall hearken.* [s] The which text must be construed either of the whole Colledge of Prophets, or else of Christ, the chiefe of the Prophets: and therefore *Iohn* answered directly, that hee was not that Prophet, κατ' ἐξοχὴν, the Prophet. [t] *Rupertus* and other Latine Doctors affirme, that the Pharisies in this interrogatorie desired to know whether his office were like that of *Esay*, *Ieremias*, *Amos*, and the olde Prophets: vnto which *Iohn* might answer well, that he was not such a Prophet; for their office was to foreshew Christ by some

p *Maldonat. in locum.*

q *Hom.*15.*in Ioan.*

r *In locum.*

s *Beza in Ioan.* 1.21.

t *Lib.*1. *comment.in Ioan.*

workes, or foretell him by ſome words; *vel dictis præſignare, vel factis præfigurare*, ſaith *Rupertus*. But *Iohns* ambaſſage was not to foretell that Chriſt ſhould come, but plainely to tell that Chriſt was come. *Thou ſhalt be called the Prophet of the moſt high*: not as to prefigure, *but to goe before the face of the Lord* A Prophet is a Preacher of the Goſpell, not as a Prieſt of the Law.

Hitherto *Iohn* Baptiſt anſwers negatiuely, ſhewing what hee was not, neither Chriſt, nor *Elias*, nor a Prophet. Wherein hee did not ſatisfie the meſſengers of the Iewes fully. That therefore they might returne a more perfect anſwer, they further importune and preſſe him, to know what he was; *What ſaieſt thou of thy ſelfe?* The which is the fourth interrogatorie. To this *Iohn* affirmatiuely, declaring what he was: *I am the voice of a Crier, &c.*

There were two chiefe prophecies of him: one, that he ſhould be that Angell of the Lord; and this, that hee ſhould be the voice of a Crier in the wilderneſſe. Here then [a] Interpreters obſerue *Iohns* humilitie, giuing himſelfe the meaneſt title; not Chriſt, not an Angell, not a Prophet, but onely *vox clamantis*, &c. [x] Wherein he liuely deſcribeth a good Preacher of the Goſpel: he muſt be the voice of a Crier in the wilderneſſe, to make ſtrait the way for the Lord.

[a] *Diez. con. 1. Dom. 3 Aduent & Maldonat in loc.*

[x] *Culman. con 2. Dom. 4. Aduent.*

The Word of God is a Proclamation in writing, common to all, and the Miniſter is the voice of the Crier to giue notice to the people, that the matter of the proclamation concerneth them and euery one of them: Acts 13. 26. *Men and brethren, and whoſoeuer among you feareth God, to you is the word of this ſaluation ſent: To* [y] *you God raiſed vp his Sonne Ieſus, and hath ſent him to bleſſe you by turning euery one of you from your iniquities.*

[y] *Acts 3.26.*

Out of the abundance of the heart the mouth ſpeaketh: A Preacher therefore muſt crie from the bottome of his heart; the which is prefigured, *Ezekiel* 3.1. *Sonne of man, eat this roll, and goe and ſpeake vnto the houſe of Iſrael.* Vtter nothing to the people, but that which thou haſt firſt digeſted thy ſelfe.

The voice.] A word is firſt conceiued in the heart, then vttered by the voice; yet we heare the voice before we know the word: ſo Chriſt the eternall Word was before *Iohn* and all other Preachers. *In the beginning was the Word*, and that beginning was before all beginning: yet the world knew not the Word, till it was preached by the voice of men and Angels: albeit the word in it ſelfe bee before the voice, yet vnto vs the voice goeth before the Word: [z] *He that commeth after me was before mee.* Chriſt then is the Word; and euery Preacher of Chriſt is a voice; the which one word confounds all ſuch as being called thereunto, doe neglect their dutie of preaching. In euery voyce, eſpecially a Church voyce, three commendable qualities are required; that it be cleere, ſweet, and high.

[z] *Ioh. 1.15.*

Cleere: for as *Hierome* ſaid, *Omnia in ſacerdote debent eſſe vocalia*: All things in a Diuine ſhould preach: his apparell preach, his diet preach, his whole life preach: [a] *An example in word, in conuerſation, in ſpirit, in faith, in pureneſſe.* Such a voice was the Baptiſt; his preaching was of repentance, and hee liued as a penitent: as he did boldly ſpeake the truth, ſo conſtantly ſuffer for the truth: on the contrary, bad manners and falſe doctrine make harſh and hoarſe the loud voyce.

[a] *1. Tim. 4.12.*

Couetous *Iudas* had a hoarſe voyce: filthy *Nicholas* an hoarſe voyce: *Simon Magus* an hoarſe voyce: *Peter* in denying his Maſter, through extreame coldneſſe of feare, had an hoarſe voyce too for a time. *Manicheus, Arius, Pelagius*, all Hereticall, Schiſmaticall, Atheiſticall teachers are hoarſe voyces in Gods quier.

Ille ſolus prædicat viua voce, qui prædicat vita & voce.

Secondly, the Church voyce muſt be ſweet: euery ſeed is not to bee ſowne at euery ſeaſon, in euery ground: and ſo it is in Gods husbandrie: The voyce therefore muſt [b] aright diuide the word which it ſings and ſayes; obſeruing time,

[b] *2. Tim. 2.15.*

time, and keeping it ſelfe in tune, ſpeaking to the proud boldly, to the meeke mildly, to all wiſely. The bels hung on [c] *Aarons* garment were of pure gold, hereby ſignifying that *Aarons* voyce ſhould be no ſounding braſſe, nor iarring cymball, but a ſweet ring, proouing ſweetly, reprooving ſweetly, confuting errour ſweetly, confirming the truth ſweetly; running ouer all the changes of Gods ring, mentioned, 2. *Tim.* 4. without any iarre or falſe ſtroke ſweetly. Such a voyce was *Iohn* the Baptiſt, rebuking [d] *Herod*, hardened in his wickedneſſe, rufly: taking vp the diſſembling [e] Phariſies bitterly; ſpeaking to his owne diſciples gently, ſinging to euery one the true note fitly: and this, as [f] *Dauid* ſpeakes, is to charme wiſely.

[c] Exod. 28. 33.

[d] Luke 3. 19.

[e] Matth. 7. 3.

[f] Pſal. 58. 5.

Thirdly, the Church voyce muſt be high, and that in regard of the { Matter, of which / Men, to which } he ſpeakes.

And ſuch a voice was the Baptiſt alſo. Firſt for the matter, he reached many ſtreines neuer ſung before: Repent, ſaith he, for the kingdome of heauen is at hand. This note was neuer heard of the people, nor ſung by the Prieſts in old time. *Iohn* being more then a Prophet, exalted his voice aboue the Prophets. and in a plaine ſong, without any crotchets, preached him who is higher then the higheſt.

Secondly, in regard of the men, to whom he ſpake: For, as it followeth in the next word, he was the voyce of a Cryer. Now men vſe to crie aloud,

[g] Either { When they ſpeake to men which are a farre off. / When they ſpeake to men which are deafe. / When they are angry. }

[g] *Thom. Caten. in 3. Matth. ex Riban. & Beauxamis Har. Tom. 1. fol. 100*

Sinners are farre off from God, and exceeding deafe: and therefore we muſt be angry crying aloud, and lifting vp our voyce like a [h] Trumpet, ſhewing the people their tranſgreſſions, and to the houſe of *Iacob* their ſinnes.

[h] Eſay 58. 1.

Firſt, ſinners are farre off, as it is ſaid of the [i] prodigall childe gone into a farre countrie, like [k] loſt ſheepe, ſtraied out of Gods paſtures into Satans incloſures: and therefore it is our office not onely to whiſtle, but alſo to crie: *Returne, returne, ô Shulamite, returne, returne.*

[i] Luke 15. 13.

[k] Eſay 53. 6.

Non tellus cymbam, tellurem cymba relinquit.

God doth not go from man, but man from God. He that ſaileth nigh a rock, thinketh the rocke runs from the ſhip, when as indeed the ſhip rides, and the rocke ſtands ſtill: euen ſo wee leaue the wayes of the Lord, and runne our owne courſes, and then we complaine that God is farre from vs, and that our crie comes not nigh him. It is true that God is [l] farre off from the wicked, not becauſe he is moueable, for he is euer the ſame, but becauſe they be wandring: yet they cannot flie from his [m] preſence. The further from Eaſt, the neerer vnto the Weſt: the more they go from Gods grace, the neerer his iuſtice: [n] ſaluation is farre from the wicked, but iudgement hangs ouer their heads. It is our dutie therefore to recall men, *à Deo irato ad Deum placatum*, from God as an angrie Iudge, to God as a mercifull Father. If we draw neere to God, [o] hee will draw neere to vs: as the good Father of the prodigall ſonne, when he perceiued him a farre off, he had compaſſion, and ran, and fell on his necke, and kiſſed him. It is ſaid in the text, that the ſonne did go to his father; but the father ran to meet his ſonne. The fathers compaſſion and mercy, was greater then the ſonnes paſſion and miſery.

[l] Pro. 15. 29.

[m] Pſal. 139. 6. *Vbi non eſt per gratiam, adeſt per vindictam. Auguſt. medita cap. 29.*

[n] Pſal 119. 155.

[o] Iam 4. 8.

Secondly, ſinners are deafe, and therefore we neede to cry aloud. Some will heare, but with one eare, like [p] *Malchus* in the Goſpell, hauing their right eare cut off, and only bringing their left eare to the ſermon, miſconſtruing all things ſiniſterly: Some ſtop both their eares; like the deafe adder, refuſing to heare the voice of the charmer, charme he neuer ſo wiſely: Pſalme 58. 5. [q] *S. Auguſtine* writing vpon thoſe words, hath reported out of naturall Hiſtoriographers, that the Serpent delighting in the darkneſſe, wherewithall he hath encloſed himſelfe, claſpeth one of his eares hard to the ground, and with his taile ſtoppeth the other, leſt hearing the

[p] *Bilney to B. Tonſtal, vti Fox Acts and Mon. fol. 917.*

[q] *In Pſal. 57. Tom. 8. fol. 392.*

Marſus

Marſus hee ſhould bee brought forth into the light: ſo worldly men ſtop one eare with earth, that is, with couetouſneſſe; and the other with their taile, that is, hope of long life. [r] *Ieremy* therefore crieth: *O earth, earth, earth.* O vnhappy caitiue, thou that haſt nothing but earth in thy mouth, euer talking of worldly wealth: thou haſt nothing but earth in thy minde, euer plotting how to ioyne houſe to houſe, and field to field; nothing but earth in thine hands, euer buſied about the trifles of this life; heare the word of the Lord, which [f] chargeth thee not to truſt in vncertaine riches, but in the liuing God: and that thou bee rich in good workes, euermore ready to diſtribute while thou haſt time; ſtop not thine eare from the crie of the poore with hope of long life, but remember what *Iob* ſaith in his 21. Chapter, verſe. 13. They ſpend their dayes in wealth, and ſuddenly they goe downe to hell. [t] O foole this night will they fetch away thy ſoule from thee, then whoſe ſhall thoſe things be which thou haſt prouided?

Thirdly, men ſpeake aloud, when as they be angry: ſo the Preacher ought to be zealous in the cauſe of God, euermore diſpleaſed with the ſinnes of his people, ſaying with [u] *Dauid*; Doe not I hate them, O Lord, who hate thee? and am not I grieued with thoſe that riſe vp againſt thee? Such a crier was *Saint Peter*, telling *Simon* the Sorcerer that he was in the [x] gall of bitterneſſe and bond of iniquity. Such a crier was *Paul*, taking vp *Elymas*; [y] O full of miſchiefe, the childe of the deuill, and enemy of all righteouſneſſe, &c. Such a crier was [z] *Polycarpus*, who told *Marcion* that he was the deuils darling. And ſuch a crier euery Diuine ſhould bee, as a *Simon* helping to beare the croſſe of the diſtreſſed; and a [a] *Barnabas* which is the ſonne of conſolation: ſo like *Iames* and *Iohn*, ſtiled in [b] Scripture *Bonarges*, which is ſonnes of thunder: as [c] *Ambroſe* fitly, *vox* and *clamor* muſt goe together, the voyce preach faith, the cry repentance; the voyce comfort, the cry threaten; the voyce ſing mercy, the cry ſound iudgement: ſo moſt [d] Interpreters expound *vox clamantis*, according to the vulgar Hebraiſme, *vox clamans*. Yet it is a good obſeruation of [e] other, that *Iohn* is not the crier, but the voyce of the crier: for it is Chriſt who cryeth in Preachers, he ſpeakes by the [f] mouth of all his holy Prophets: he cryeth, *O yee* [g] *fooliſh, how long will ye loue fooliſhneſſe?* he cryeth, *Repent for the kingdome of God is at hand*: he cryeth, *Come vnto me all ye that are wearied and laden, and I will refreſh you.* To day then if ye will heare his voyce harden not your hearts, but ſuffer the words of exhortation and doctrine: be mooued at his cry, leſt he deſpiſe your call. As he ſaith in the firſt of the Prouerbs: Becauſe I haue called, and yee haue refuſed, I haue ſtretched out mine hand, and none would regard: therefore they ſhall call vpon me, but I will not anſwer: they ſhall ſeeke me earely, but they ſhall not finde me. Thinke on this all yee that forget God, yee that ſuffer Chriſt to ſtand and knock, and cry at the doore of your hearts, and yet you will not let him in.

In the wilderneſſe] That is, in the world a deſert of goodneſſe, wherein the Preacher muſt fight with beaſts, as [h] *Paul* at Epheſus in the ſhapes of men, crying vnto rauening wolues, couetous foxes, roaring lyons, &c. Heere is the place where he muſt cry: for in heauen there is no crying, but all ſinging, and in hell there is no crying, to take heed of woe; but howling and crying for woe; while then you are in the [i] way, while it is called to [k] day, giue eare to the voyce of the Crier.

Or *in the wilderneſſe.*] That is, [l] Ieruſalem; out of order as a deſert: or *in the wilderneſſe*: that is, among the [m] Gentiles and deſolate people, ſtrangers from the common-wealth of Iſrael, and aliants from the couenants of promiſe before Chriſts comming. but now the [n] deſolate hath more children then the married wife. The Gentyles heretofore were without an husband, and the ſynagogue of the Iewes had God for her loue; but now contrariwiſe the Church conuerted to the faith, beares moe children vnto God then euer the ſynagogue did. The voyce of the Cryer ſhall gather and call ſo many ſheepe

[r] Cap. 22. 29.

[f] 1. Tim. 6. 17. 18.

[t] Luke 12. 20.

[u] Pſal. 139. 21.

[x] Acts 8. 23.

[y] Acts 13. 10.

[z] *Ireneus lib. 3. cap. 3.*

[a] Acts 4. 36.

[b] Marke 3. 17.

[c] *Serm. 64.*

[d] *Muſculus & Maldonat. in* Matt. 3. 3. *Ianſen. concer. cap. 13.* *Diez. con. 1. Dom. 3. Aduent.*

[e] *Aquin cater. Mat. 3. Rupertus com. in Matt. lib. 2 fol. 17.*

[f] Luk. 1. 70.

[g] Prou. 1. 22.

[h] 1. Cor. 15. 32.

[i] Matt. 5. 25.

[k] Heb. 3. 13.

[l] *Calu. & Marlorat. in Mat. 3. ex Hilario & Gregorio.*

[m] *Ex Hieronymo & Ambroſio. Pontanus in theatro Dom. 4. Aduent.*

[n] Eſay 54. 1.

o Esay 49. 21.

to Christs fold, that the wilderneſſe ſhall ſay in her heart, o Who hath begotten me theſe children, ſeeing I am barren and deſolate?

p Coster con. 3. Dom. 3 Aduent.

(p Or *in the wilderneſſe.*] Literally, becauſe that is the moſt fit place for the Preacher of repentance, wherein there is leaſt tumult: and againe, to ſignifie that the People ſhould follow the Paſtor; not the Paſtor humour the people. The Preacher is the voice of a Crier in the wilderneſſe, not a carpet diuine for table Goſpellers in a corner. I will not any further examine the place, the end is all, and that is to make ſtrait the way of the Lord.

q Pſal. 12. 6.

The wicked walke either in circles, or elſe in ouerthwart wayes. *Impij ambulant in circuitu*, ſaith q *Dauid*, wearying themſelues in the labyrinth of their vnruly deſires: or if they walke not circularly, they walke in wrie wayes and by-wayes oppoſite to the Lords way: for example; The vaine-glorious doe all their good workes to be r ſeene of men, and ſo they croſſe Gods way tending to another end; only the children of God walke in the ſtraight way, in a right line beginning and ending in God; as euery good gift is from him, ſo it is by them referred vnto him; as his is the power, ſo his is the praiſe.

r Matt. 37. 1. 5.

The end of our preaching is not to make way for our ſelues and our owne preferment, but for our Maſter and his glory: Make ſtraight the way of the Lord, as ſaith the Prophet *Eſay*. Wherefore leauing all other expoſitions, I come to the Prophets interpretation, as it is recorded in his 40. Chapter, at the 3. and 4. verſes. *A voyce crieth in the wilderneſſe, prepare yee the way of the Lord: make ſtraight in the deſert a path for our God. Euery valley ſhall be exalted, and euery mountaine and hill ſhall be made low: and the crooked ſhall be ſtraight, and the rough place, plaine.*

s Hyperius in loc. Eſaiæ. t Thomas catēn. in 3. Matth. ex Chryſoſt.

Now theſe things are to bee conſtrued in a s ſpirituall ſenſe. For t as kings in their ſolemne progreſſes haue their wayes leuelled and ſtraightned againſt their comming into the country: ſo the Preachers as harbingers and ſumners of Chriſt, ought to prepare the people, that he may come vnto them, as about this time hee came vnto them. Preſumption and pride make mountaines and hills in Chriſts way; deſperation holes in Chriſts way; vaineglory makes crooked the way: couetous cares are briers and buſhes in the way: noiſome luſts makes foule the way: wherefore the voice of the Crier in the wilderneſſe muſt digge downe the mountaines, exalt the valleys, ſtub vp the briers, make ſmooth the rough, rectifie the crooked. *Behold*, ſaith God to the u Prophet, *I haue ſet thee ouer the nations, and ouer the kingdomes, to plucke vp, and to roote out, and to deſtroy and ouerthrow, to build and to plant.* The which x Text is wreſted by the Papiſts exceedingly, to proue that the Pope hath authority to depoſe Princes, and diſpoſe of their crownes at his pleaſure. But God expounds himſelfe in the words immediately before: *I haue made thee a Prophet, and put my words into thy mouth:* a Preacher with words in his mouth, not a Magiſtrate with a ſword in his hand: and therefore their owne y gloſſographer interprets it thus: I haue appointed thee to roote vp; that is, to roote vp vices, to beate downe hereſies, and to build vp vertues. And z *Theodoret*; To root vp kingdomes is nothing elſe but to denounce Gods heauy iudgements againſt them: As *Hierome*; To caſt them downe by the word of Almighty God. *Vt facias opus prophetæ, ſarculo, non ſceptro, opus eſt tibi*, ſaith a *Bernard*; That thou maiſt do the worke of a Prophet, thou muſt haue a weeding hooke, not a ſceptre: And as b *Gregory* notes aptly, the Prophet is willed here firſt to root vp and after to plant; becauſe the foundation of truth is neuer well laid, except, the frame of errour bee firſt ſubuerted: at the firſt wee muſt caſt downe the mountaines by the preaching of the Law; then exalt the valleys by the preaching of the Goſpel. Such a voyce was the Prophet c *Nathan*: at the firſt he did caſt downe the mountaine, the preſumptuous hypocriſie of King *Dauid*, rebuking him for his ſinnes, and thundring out iudgements for the ſame: but when hee ſaw this huge mountaine caſt downe, when *Dauid* was vnder foote, deiected in ſpirit, crying out, I haue ſinned againſt the Lord; *Nathan*

u Ierem. 1. 10.

x See B. Bilſon againſt the Ieſuites, fol. 160. 161.

y Lira in Ier. 1.

z In loc Ier.

a De Conſid. lib. 2.

b Paſtoral. part. 3. admonit. 35.

c 2. Sam. 12.

preſently

presently raiseth vp this valley, saying, The Lord hath taken away thy sinne. This course [d] S. *Peter* vsed in his first Sermon, in the beginning whereof he charged the Iewes with their sinnes: but so soone as they were pricked in their hearts, and said, Men and brethren what shall we doe? S. *Peter* presently lifteth them vp againe by preaching Christ for the remission of sinnes. And well might *Iohn* call himselfe such a voyce, for all his preaching stood vpon two leggs, repentance and faith, [e] digging downe the mountaines by the one, and [f] raising vp the vallies by the other.

[d] Acts 2.

[e] Matt.3.10.
[f] Ioh.1.29.

The great Doctor hauing heauen for his chaire, earth for his Schoole, the whole Bible for his Text, and the whole world for his audience, began this method in the first Sermon that euer was made, Genes.3 *Adam* by following his new Schoolemaster the deuill, waxed proud, and began to grow so big as a mountaine: God therefore doth first cast him downe, shewing the greatnesse of his fault, and then he raiseth him vp againe, by promising that *thee seed of the woman should bruise the Serpents head.* Seeing then we haue both precept and and patterne from God himselfe, let vs bee followers of him as deare children, pulling downe the mighty from their seats, and exalting the humble and meek. To begin with the first:

There are two sorts of mountaines: { One assuming too much vnto themselues, out of their owne merit. / The other presuming too much vpon Gods mercy.

Euery man is naturally like *Simon* the Sorcerer, Act. 8. conceiting himselfe to be some great man: as *Martin* [g] *Luther* said, *All of vs haue a Pope bred in vs*; an opinion of our owne workes: albeit there bee in vs no reall vertue, no true substance; yet, *Narcissus*-like, wee are inamourd with our owne shadowes: and this is the [h] Serpents head, the beginning of all euill. *Omnium iniustiarum est ferè sola causa iustitia.* Wherefore wee must labour euery day to digge downe this high mountaine: we must descend that we may [i] ascend: as we fell by ascending, so we must be raised by descending. *Beda* wrote of the Publicane: *Appropinquare noluit ad Deum, vt appropinquaret ad illum.* He that will not be a mountaine in Christs way, must not bee a mount-banke of his owne vertue, but leuell himselfe euen with the ground, [k] *working his saluation in feare and trembling*

[g] Loc.com. tit. de profect. in Christianism.
[h] Luther. vbi sup. tit. de præsumption.
[i] Aug. confess. lib.4. cap 12. Descendite vt ascendatis ad Deum: cecidistis enim ascendendo contra eum.
[k] Philip.2.12.

The second kinde of mountaines are such as raise themselues vpon meere presumption of mercy, boasting of a shorter cut to heauen then either the good workes of Papists, or good words of Puritans, abusing that sweet Text of [l] *Paul*; *Where sinne aboundeth, there grace super-aboundeth.* Indeed where sinne is [m] felt and grieued for, there Gods grace is greater then our sinne, [n] both in imputation and effect: for our sinnes are finite, whereas his goodnesse is infinite, the salue is greater then the sore. [o] *Non peccantis merito, sed superuenientis auxilio.* But when we draw iniquity with cords of vanity, and sin as with cart-ropes; when we speake good of euill, and euill of good; when as without any remorse wee sinne presumptuously; when as wee fall not forward as *Abraham* and *Ezekiel*, but backward as old [p] *Eli*, and the [q] Iewes who tooke Christ; then assuredly the more sinne, the lesse grace. Shall wee continue still in sinne that grace may abound? God forbid. Yea God hath forbidden it, enioyning vs to be holy as he is holy, that being deliuered out of the hands of all our enemies, we might serue him in holinesse and righteousnesse all the dayes of our life.

[l] Rom.5.20.
[m] Caluin. & Aquin. in loc. Paul.
[n] Melanchthon. in loc. Paul. tom.4 fol.124.
[o] August. de Spiritu & litera, cap. 6.
[p] 1. Sam.4.18.
[q] Ioh.18.6.

A man is deiected and made a valley two wayes: in regard of his { Great faults. / Little faith.

The voyce of the Crier must pronounce Gods Proclamation and generall pardon for the one, and apply it in particular for the strengthening of the other.

The fifth and last question of the Pharisies is: *Why baptizest thou then, if thou bee*

be not the Christ, neither Elias, nor the Prophet? Vnto which *Iohn* answered; *I baptize with water*, &c.

This last interrogatorie was the first in their intention: [r] for the Pharisees had a tradition, that none might baptize but Christ, or some great Prophet, and therefore they did first aske craftily whether hee were Christ, or a Prophet: and then hauing [s] vndermined him thorowly, with what authority doest thou baptize? being neither Christ, nor *Elias*, nor a Prophet? *S. Iohns* answere is opposite, but apposite. [t] I am a Minister, but not a Messias; I giue the outward signe, but Christ is hee who doth giue the inward grace: *I baptize you with water*, [u] *but he that commeth after mee shall baptize you with the holy Ghost and fire.* [x] In which hee compareth the ministry of man with the power of God; the outward baptisme with the spirituall baptisme: whereof the first is done by the hand of man, the other is peculiar onely to Christ. [y] The comparison is not as the Papists imagine, betweene the baptisme of *Iohn* and Christ, but betweene the person of *Iohn* and Christ: for the baptisme of *Iohn* and Christ are one, both in effect and authority: for *Iohns* baptisme was not of his owne deuising, but of Gods institution: as hee sheweth his commission in the first of Ioh. 33. *Hee that sent mee to baptize with water*, &c. a Text which hath made [z] *Bellarmine* contradict himselfe twice in one page. For whereas he first had set downe peremptorily that *Iohn* instituted his owne baptisme; now he confesseth honestly that God was author of it for the matter in generall, but not for the manner in particular: and yet after long search hee cannot finde in what rite *Iohns* baptisme differs from Christs.

It is an axiome deliuered in their owne [a] schoole, that there are but two things essentiall in Baptisme, *verbum & elementum*, the outward element of water, and inuocation of the blessed Trinitie. So S. [b] *Aug. Accedit verbum ad elementum & fit sacramentum:* Other things are required in a Sacrament circumstantially, not substantially. Now *Bellarmine* out of this Text grants that *Iohn* vsed the right element: for hee saith, I baptize you with water: and out of [c] *Ambrose* cites against himselfe, that *Iohn* inuocated the sacred Trinitie, Father, Sonne and holy Ghost: *Ergo*, the baptisme of *Iohn* and Christ are one for essence: so likewise one in effect, for *Iohn preached the baptisme of repentance* [d] *for the remission of sins: Ergo*, forgiuenesse of sinnes is by the baptisme of *Iohn*, so well as by the baptisme of the blessed Apostles: as [e] *Augustine*, [f] *Basil*, [g] *Gregory Nyssen*: cut of that Text obserue: neither doth the [h] Cardinal disauow their glosse, though the Councell of [i] Trent hath denounced *anathema* to such as hold *baptismum Ioannis habuisse eandem vim cum baptismo Christi:* let *Matthaus Tortus*, if hee can vnloose this wedge for his Master. I feare that ouerthwart Diuine so little that I say with *Luther*; *Hunc nodum neq; soluunt, neq; soluent vnquam omnes papicolæ in vnum Chaos confusi.* The Scripture makes no difference betweene *Iohns* and our baptisme: but this only; [k] that we baptise in *Christum passum & resuscitatum*; whereas *Iohn* baptised [l] *in Christum passurum & resurrecturum.* See *Epist. Dom. 17. post Trin.*

[r] *Ammonius in caten. Grec. citat.*

[s] *Maldonat. in loc. ex Chrysost.*

[t] *Melanchon. loc. com. ii. de baptis. Ioan. & Christi.*

[u] Matt. 3. 11.

[x] *Doct. Fulke in* Matt. 3. 11.

[y] *Caluin & Marlorat. in* 3. Matt. 11 & *Melanct. vbi supra.*

[z] *De Sacramento Baptismi lib. 1. cap. 20.*

[a] *Lombard. sent. lib. 4. distinct. 3.*

[b] *Tract. 80. in Ioan. Tom. 9. fol. 303.*

[c] *De Spirit. Sanct. lib. 1. c. 3.*

[d] Marke 1. 4.

[e] *Lib. 5. de Baptism. cap. 10.*

[f] *De Baptism. lib 1 cap. 2.*

[g] *Orat. de laudibus Basily.*

[h] *Vbi supra cap 21.*

[i] *Sess. 7. con. 1.*

[k] *Melanct. in* 3. *Matt. tom. 3. fol. 256.*

[l] Acts 9. 14.

The Epistle. GALAT. 4. 1. bis v. 8

I say, that the heire so long as hee is a child differeth not from a seruant, &c.

IGnorant people behold rather an [m] Image well painted, then a booke well written, and are sooner perswaded with plaine similitudes and familiar examples, then with subtill reasons and accurate discourses. Our Apostle therefore after hee had vsed for his purpose (namely, to prooue that iustification is not by the Law, but by faith in Christ) the comparison of a mans

[m] *Greg. Nyssen orat. de laude Theodor. solet pictura tacens in pariete loqui.* The Papist cals it the lay mans Gospel.

a mans will, of the prison, of the Schoolemaster in the former Chapter, addes also this of an heire; wherein as in euery similitude two points are remarkeable: the { Proposition: verse 12. / Reddition in the rest.

In which our twofold estate must be considered, of { Thraldome, vnder *Moses*. / Freedome, by Christ, when the Lawes tyrannicall gouernment ends: and that is,

Two manner of wayes, as [a] Interpreters out of the Text: { 1. By the comming of Christ in the flesh once at the fulnesse of time; verse 4.5. / 2. By the comming of Christ in the spirit daily: verse 6.7.

In his first comming note the {
- Fact: verse 4. and in it the {
  - Giuer: God, whose good will appears in bestowing on vs his Sonne: { Fitly: *when the time was full come.* / Freely: *for hee was not bought or stolne, but sent.*
  - Gift: Christ described here by his { Diuinity: *his Sonne.* / Humanity: *made of a woman.* / Humility: *bond to the Law.*
- Effect: verse 5. *to redeeme them which were bound vnto the law*, &c.

[a] *Luther. in loc.*

The heire as long as he is a child.] This comparison is taken out of the Roman law, by which it is ordeined that a pupill, albeit he be Lord of all his fathers inheritance, should bee kept vnder tutors and gouernours, vntill hee come to full age; to wit, vnder tutors till [o] fourteene yeeres, vnder Curators vntill [p] fiue and twenty. [q] *Tutores dantur impuberibus, Curatores puberibus.* Tutors are guardians of the pupils [r] person principally: so called, [s] *Quasi tuitiores atq; defensores*; but [t] Curators are factors especially for his goods and estate.

Now the Ward, during the time of his minoritie, suffers much bondage; differing saith *Paul*, nothing from a seruant; nothing in respect of any present possession, or actuall administration of his owne estate, but very much in respect of his right and property, being [u] *dominus habitu: non vsu*: as hauing [x] free hold in law, though as yet not free hold in deed: and so the Ward doth differ from the slaue; who was in old time no [y] person in law, but a meere chattell, and as it were of the nature of [z] cattell.

It was in *Pauls* age then a great slauery to bee a pupill. And [a] Bishop *Latimer* complained of late, that there was not a schoole for the Wards, so well as a Court: a schoole for their learning, so well as a Court for their lands. It should seeme Guardians in his dayes vsed yong Noble men not as Lords, but as seruants; as *Paul* here, &c.

In like manner, when we were little children in our nonage we were heires hauing the promise of an eternall inheritance to come, which should bee giuen vnto vs by the seed of [b] *Abraham:* that is to say, by Christ, in whom all nations should be blessed; *but because the fulnesse of time was not yet come*, *Moses* our tutor and gouernor held vs in bondage. The law doth threaten, accuse, condemne, so long as we be children in vnderstanding, dwarfes in faith, ignorant of Christ. Saint *Paul* cals the law *rudiments of the world*; not only [c] because it is our first [d] schoolemaster, and A, B, C, to Christ, but [e] because it leaues a man in the world, and prepares not a way for him to heauen. I kill not, I steale not, I commit not adultery: this outward honest conuersation is not the kingdome of Christ, but the righteousnesse of the world.

The law when it is in his principall vse, cannot iustifie, but accuse, terrifie, condemne.

[o] *Iustinian. instit. l. 1. tit. 22*
[p] *Idem eodem tit. 23.*
[q] *Idem eodem tit. 20.*
[r] *Idem eodem tit. 14.*
[s] *L. 1. D. de Tutela.*
[t] *L. in copulandis 8. c. de nuptijs.*
[u] *Gorran. in loc.*
[x] Termes of the law, pag. 103.
[y] *L. quod attinet 32. D. de reg. iuris.*
[z] *Lib. 2. ad legem Aquileam.*
[a] Serm. at Pauls Crosse.
[b] Gen. 12.3.
[c] *Gorran. & Aquin in loc.*
[d] Gal 3.24.
[e] *Luther. in loc.*

condemne. Now these are things of the world, which because it is the kingdome of the deuill, is nothing else but a puddle of sinne, death, hell, and of all euill: and so the whole Law, especially the ceremoniall, are [f] beggerly rudiments of the world.

[f] Gal. 4. 9.

I speake not this to disgrace the Law, neither doth *Paul* so meane; for it is holy, righteous, spirituall, diuine: but because *Paul* is in the matter of iustification, it is, as [g] *Luther* obserues, exceeding necessary, that he should speake of the Law as of a very contemptible thing. Wherefore, when Satan assaults thee with the terrors of the Law, banish that stutting and stammering *Moses* farre from thee: let him vtterly be suspected as an heretick, or as an excommunicate person, worse then the Pope, worse then the deuill himselfe, quoth *Luther*: but out of the matter of iustification, and conflict of conscience, reuerence *Moses* as a great Prophet, as a man of God, euen as God.

[g] *Vbi supra.*

In the ciuill life *Moses* and Christ agree: for our Sauiour said, *hee came not to destroy, but to* [h] *fulfill the law*; but in the spirituall life, the one cannot abide the other: for [i] *no man is iustified by the law*; *but the iust shall liue by faith.* And therefore when Christ is present, the Law must depart out of the conscience, and leaue the *bed, which is so* [k] *strait that it cannot hold two*, to Christ alone. Let him onely raigne in righteousnesse, in peace, ioy, life, that the soule may sleepe and repose it selfe in the multitude of his mercies sweetly without any terror of the law, sinne, death, hell. And thus you see the law tyrannizeth ouer our consciences, as the cruell Tutor doth ouer his vnfortunate Ward, till God in fulnesse of time giueth vs freedome by Christ.

[h] Matt. 5 17.
[i] Gal. 3. 11.
[k] Esay 28. 20.

When the time was full come.] Not by fatall necessitie, but by Gods appointment. For there is a time for all things, and Almighty God doth all things in his due time; he created and redeemed vs in his due time, preserueth, iustifieth sanctifieth in his due time, and he will also glorifie vs in his due time.

Now the comming of Christ in the flesh, is called the fulnesse of time for many respects: as,

[l] Ioh. 1. 16.
[m] 2. Cor. 1. 20.

1. For the [l] fulnesse of grace receiued by his comming.
2. Because Christ is the fulfilling of the [m] promises of God, as being in him, yea and amen.

[n] Rom. 10. 4.
[o] Luk. 1 70.
[p] 1. Cor 10 11.
[q] *Aquin. in loc.*

3. Because the [n] Law and the [o] Prophets are fulfilled in him.
4. Because the times from Christ are the [p] ends of the world, and it was fit hee should come so late, when the time was full, for [q] two reasons especially:

1. Because Christ is a Lord, yea the Lord, and therefore most meet there should bee great preparation, and long expectation of so puissant a person.

[*] Matt 9. 12. The whole need not a Physitian.

2. Because Christ is the grand Physitian of the world, and therefore very requisite all sinners, his patients, should thorowly [*] feele their sickenesse and misery, before he came to visit and redeeme them; *vt conuincerentur homines de morbo vt quantum ad defectum scientia in lege naturæ, & quantum ad defectum virtutis in lege scripta.*

His Sonne] God is Father of { All men, and all things, by creation generally. / His elect, by adoption specially. / Christ, by nature, singularly. See before, the Creed: *Art. His onely Sonne.*

Made of a woman.] In expounding this clause, we must take heede of sundry wicked heresies, on the left hand, and on the right. On the left; first, of [r] *Paulus Samosatenus*, and [s] *Photinus*, affirming that Christ had his being and beginning from his mother *Mary*: whereas the Scripture teacheth plainely, that Christ was *made of the seed of Dauid according to the* [t] *flesh*: not according to his person, for that is eternall. *In the beginning was the Word, and the Word was with God, and that Word was God.* Againe, we must take heed of [u] *Cerinthus* holding that Christ was not conceiued of the Holy Ghost, but begot

[r] *August haer. 44.*
[s] *Idem haer. 45.*
[t] Rom. 1. 2.
[u] *Irenæus lib. 1. cap. 25.*

begot of *Ioseph*: *Mary* is called a woman, not a virgin. [x] Our answer is, that a woman in Scripture doth not alway signifie the maried, or one that hath knowne a man: but sometime it doth onely denotate the sex, as Gen.3.12. *The woman which thou gauest to be with me, she gaue me of the tree, and I did eat.* *Eua* must needs be a virgin, because so soone as she was made, she was maried: and yet the Text calls her woman at that time, when there could be no time for man to corrupt her.

On the right hand we must shun the rockes of *Valentinus* and *Nestorius*: of [y] *Valentinus* who taught, Christ had not his body from *Mary*, but that hee brought it with him from heauen, and passed thorow the wombe of the Virgin, as water through a conduit pipe: contrary to the Text here; *made of a woman.* [z] *Ex muliere, non in muliere*: not in a woman, but of a woman. And the proposition [a] *ex*, notes the matter, as an house is made of timber and stone; bread is made of wheat; wine of grapes: and therefore Christ had the materials of his body from *Mary*: so some copies haue it here, [b] γενόμενον not γενέσθαι. Yet Christ had not his *formale principium* of *Mary*, for the holy Ghost was agent in his wonderfull conception: and therefore fitly said here, to be borne, or as we read, to be made; not begotten of a woman.

By this also we may shun *Nestorius* his rocke, who thought *Mary* might not be called the mother of the Sonne of God: for the Text is plaine; *God sent his Sonne made of a woman*: *Ergo*, the Sonne of God was the sonne of *Mary*. For the confutation of this error, the famous Councell of Ephesus, was assembled, wherein it was [c] concluded, and that in the first Canon, that *Mary* should bee called the mother of God. See before, the Creed; *Art. Borne of the Virgin Mary.*

Bond to the Law.] Though hee were Lord of the Law, yet made hee himselfe subiect to the Law, circumcised according to the Law, and presented in the Temple; according to the law; yea, it executed vpon him all the iurisdiction it had ouer vs. It doth by good right accuse, conuince, condemne vs. For alas, all of vs are [d] sinners, and by nature the children of [e] wrath: but Christ did no sinne, neither was there [f] guile found in his mouth: yet notwithstanding the Law was no lesse cruell against this innocent and blessed lambe, then it was against vs cursed and damnable sinners: yea much more rigorous. For it made him guiltie before God of all the sinnes of the whole world. It terrified and oppressed him with such an heauinesse of spirit, that hee sweat bloud; and in fine, condemned him to death, euen the death of the Crosse. Thus *Christ was made bond vnto the law, to redeeme them which were bound vnto the law*: for he died for our sinnes, and endured all this for our sakes; and so being vnder the law, conquered the law by a [g] double right: first, as the Sonne of God, and Lord of the law: secondly, in our person, which is as much as if our selues had ouercome the law; for his victory is ours.

And therefore remember alway this sweet and comfortable Text in the midst of all dangers, all assaults of tyrants, all temptations of Satan, in the houre of death especially, saying to the law; Thou hast no power ouer me; for God the Father hath sent his Sonne to redeeme me from thy bondage; thou doest accuse, terrifie, condemne in vaine: for I will [h] creepe into the hole which bloudy *Longinus* made with his speare in my Sauiours side. There will I hide my selfe from all my foes; I will plunge my conscience in his wounds, death, victorious resurrection, glorious ascension, besides him I will see nothing, I will heare nothing. [i] *The sting of death is sinne, and the strength of sinne is the law. But thankes be vnto God, which hath giuen vs victory through our Lord Iesus Christ.*

[k] The Nouelists exception against our translating *naturall sonnes*, is idle: for our Communion booke doth not call vs naturall sonnes, as Christ is Gods naturall Sonne by eternall generation: but as it were naturalized by spirituall regeneration, adopted through election and grace: so *Paul* elsewhere termeth

[x] *Gloss. & August. contr. Faustum, lib.23. cap.7. & Thom. 3.p.quæst.28. ar.1.ad 3.m.*

[y] *Aug. hær.11.*

[z] *Gerran. in loc.*
[a] *Aquin. in loc.*

[b] *Erasmus annot. in loc.*

[c] *Magdeburg. Cent.5. Col.889.*

[d] Psal 14.4.
[e] Ephes.2.3.
[f] 1 Pet.2.22.

[g] *Luther. in loc.*

[h] *August. manuel.cap.23.*

[i] 1.Cor.15.56.

[k] Defence for not subscribing, part.1. cap.9.

termeth vs [l] *Coheires with Christ.* Neither doth this paraphrase wrong the Patriarkes before the law, nor the Prophets vnder the law: for as I haue noted out of *Martin Luther*; Christ who came in the flesh once, comes in the spirit daily, *crying Abba Father*, as it followeth in the Text: he is one [m] yesterday, and to day, and shall bee the same for euer. Yesterday, before the time of his comming in the flesh: to day, now he is reuealed in fulnesse of time: *For euer the same Lambe of God,* [n] *slaine from the beginning of the world.* The [o] Fathers then had Christ in spirit; which holy spirit made them free from the bondage of the law: so that they and we are saued by one and the same grace, by one and the same faith in one and the same [p] Christ.

How the blessed Spirit cryeth in our hearts, assuring our spirit that wee are the children of God; helping our infirmities, and making request for vs with sighes, which cannot be expressed; see before, *The grace of our Lord Iesus Christ*, &c. This Epistle doth accord with the Gospell, which intimates in particular, how Christ became the Sonne of man, that he might make vs the sonnes of God: how Christ is Iesus and Emanuel. Both fit the time, that in the midst of Christmas our soule might magnifie the Lord, and our spirit reioyce in God our Sauiour: *who was made of a woman, and made bond vnto the Law: to redeeme those who were bound vnto the Law: that we might be sonnes and heires of God through him.*

[l] Rom. 8. 17.

[m] Heb. 13. 8.

[n] Apoc. 13. 8.
[o] *Luther. in loc.*

[p] *Anglican. Confes. art. 7.*

The Gospell. MATTH. 1. 1.

Liber generationis Iesu Christi, filij Dauid, filij Abraham.

SUmma Theologiæ Scriptura, *summa Scripturæ Euangelium, summa Euangelij* βίβλος γενέσεως, *summa summarum* Iesus Christus, filius Dauid, filius Abraham; *ille primus, ille postremus: Alpha Legis, Omega Euangelij: principium* γενέσεως, ἀποκαλύψεως *Amen.* [q] *Velatus in veteri Testamento, reuelatus in nouo: in illo prædictus, in isto prædicatus. Vno spiritu dicam breuissimè, nihil aliud continet verbum Domini nisi verbum Dominum.*

[q] *August. li. 5. de ciuit. cap. 18.*

Innuit hoc in præsenti titulo Matthæus; annuit Paulus ad Corinthios [r] *prima.* Non statui quicquam inter vos scire nisi Iesum Christum crucifixum. *Apertiùs ait* Augustinus Confessionum quinto, cap. 4. Infœlix homo qui scit cætera omnia, te autem nescit: beatus autem qui te scit etiamsi illa omnia nesciat: qui verò te & illa nouit, non propter illa beatior, sed propter te solum beatissimus. *Est ars artium, & scientia scientiarum, ea legere & agere quæ narrantur in hoc libro generationis filij Dauid, filij Abraham.*

[r] *Cap. 2. verse 2.*

Cuius frontispicij duo sunt lumina. { *Inscriptio Euangelij.* / *Descriptio Christi.*

Inscriptionis (vt ita loquar) duo præcipui sunt radij respicientes Euangelium: 1. *Quod,* βίβλος. 2. *Quod* βίβλος γενέσεως.

Descriptionis item duo; { *Nomine,* { *Proprio:* Iesus. / *Appellatiuo:* Christus. } / *Genere,* Filius Dauid, Filius Abraham. } *splendet enim* [s] *sol iustitiæ*

[s] Malac. 3. 2.

Vbi quatuor problemata veniunt examinanda:

1. *Cur hos potissimum duos ex tam longa Parentum Christi serie Euangelista nominauerit?*

2. *Cur Dauidem Abrahamo, iuniorem seniori anteposuerit?*

3. *Ad quem referatur secundus genetiuus, filij, ad Christum, an ad Dauiden?*

4. *Quomodo Christus & filius Dauid, & filius Abraham?*

Ad hæc omnia fusius explicanda [t] Tulliani *fluuius siccaretur ingenij, credo Tertullianas non sufficeret. Ego proinde cum* [u] *Hieronymo sequar eos, qui terrarum situs in breui tabella pingunt*: adumbrata, non expressa dabo: *& in his (vt aliquando* [x] *Synesius in re dissimili)* faciam hercle quod Eccho facit, voces quas accepi

[t] *Hieron. ad Demetriadem. Tom. 1 fol. 62.*
[u] *In Epitaphio Nepotian.*
[x] *Epist. 33.*

accepi fideliſſimè reddam. [y] *Vt Æſchylum Poetam dicere ſolitum fuiſſe narrat Athanæus, tragœdius ſuas eſſe particulas de magni cœnis Homeri: ſic omni ſtudio contendi ex inſtructiſſimis optimorum authorum menſis ſelectiores portiunculas decerpere. Vos ſpectatiſſimi conuiuæ proſapientia veſtra guſtate, ſed edentuli; ſercula ſiquidem iſtiuſmodi more candido deuoranda, non ore canino laceranda.*

Inprimis occurrit libri conſideratio, Βιβλος γενεσεως: *cauſæ verò quæ ſanctiſſimos Euangeleſtas ad ſcribendum impulêre, partim communes, partim ſpeciales.*

Communes erant duæ: { *Prima, vt credamus Chriſtum.* / *Secunda, vt credamus in Chriſtum.*

1. *Vt credamus Chriſtum; & hæc dicitur hiſtorica fides: ita Lucas in prologo*: Viſum eſt mihi (præſtantiſſime Theophile) omnia altè repetita ordine ad te ſcribere, vt cognoſcas eorum verborum de quibus eruditus es hiſtoricam veritatem.

2. *Vt credamus in Chriſtum & hæc niſi Satanæ tentationibus* [z] *cedat & cadat, ſalutifica fides eſt. Ita* Ioannes Euangelij cap. 20. verſe 31. Hæc ſcripta ſunt vt credatis Ieſum eſſe Chriſtum illum, & vt credentes vitam habeatis in nomine eius. *Has rationes (etſi non habeantur apud Matthæum & Marcum) omnibus Euangeliſtis fuiſſe communes apparet, quia mens omnium eadem, idem ſpiritus, cor vnum, via vna.*

Speciales autem, quæ ſingulis occaſionem Euangelium ſcribendi dedêre, partim colliguntur è { *Scriptura.* / *Coniectura.*

E ſcriptura: Lucas enim, cap. 1. verſ. 1. ſignificat ſe ad hiſtoriam componendam impulſum, quòd intellexerat conatos eſſe multos Euangelium texere qui parùm fideliter id præſtitiſſent. πολλοὶ ἐπεχείρησαν πολλοὶ, *non* [a] *Matthæus, non Marcus;* [b] *ſed Appelles, vt Beda; Baſilides, vt Ambroſius: Merinthus, vt memorat Epiphanius: alia ferebantur etiam eo tempore euangelia* [c] *Nazarenorum, Matthiæ, Nicodemi, Thomæ, quæ poſtea velut apochrypha reiecit Eccleſia,* ἐπεχείρησαν, *conati ſunt, ſed quod conati minimè perfecerunt: vt* [d] *Origenes,* [e] *Ambroſius,* [f] *Auguſtinus annotârunt.*

E coniectura: Ioannes ab Epiſcopis Aſiæ rogatus, Euangelicam narrationem aduerſus Hæreticos exarauit. Cum enim Ebionæi, Cerinthiani, Nicolaitæ diuinitatem Chriſti iamiam negarent, videratque cateros Euangeliſtas in ea confirmanda minus olei poſuiſſe; ad eam potiſſimùm probandam Euangelium ſibi ſcribendum exiſtimauit: vt Irenæus lib. 3. cap. 11. Epiphanius hæreſi 51. Hieronymus in [g] *catalogo: nec non Auguſtinus in proœmio expoſitionis in Ioannem, & reliqui fere omnes theologici tractatores.*

Reddit alteram [h] *Euſebius cauſam, quòd viſis Euangelijs Matthæi, Marci, Lucæ, probarit equidem omnia vtpote vera; ſed quædam eſſe prætermiſſa quæ præceſſerant ante baptiſtæ captiuitatem, & hæc adijcienda curauit.*

Refertur apud [i] *Magdeburgenſes etiam tertia, nempe quòd animaduerterat Euangeliſtas reliquos hiſtoriæ magis ſtudioſos, admodùm paucas Chriſti conciones recitare, quibus eum abundare cernimus.*

Matthæus autem iſte noſter [k] *Hebræorum cauſa ſuam contexuit hiſtoriam. Cum enim illis diu prædicâſſet, & iam ad Æthiopes tranſiturus erat, Hebraico ſermone deſcripſit Euangelium, vt haberent certam non modo narrationem, ſed quaſi* [l] *methodum vniuerſæ religionis Chriſtianæ. Sic* Irenæus lib. 3 cap. 1. *ſic* Athanaſius in ſynopſi: *ſic* Euſebius hiſtor. lib. 5 cap. 8. *ſic* Auguſtinus lib. 1. de conſenſu Euangeliſtarum, cap. 2. *ſic* Theophylactus *& alij quamplurimi doctores, quaſi ex maiorum traditione docuerunt.*

At quis ex Hebraico in Græcum verterit, pauci dicunt, & qui dicunt, contradicunt. [m] Athanaſius Iacobum, [n] Theophylactus Ioannem: [o] Abulenſis ipſum Matthæum *tranſtuliſſe putat.* Auguſtinus *dicit incertiſſimũ, cuius ego iudiciũ credo certiſſimũ:* [p] Hieronymus *Hebraicè ſe vidiſſe teſtatur in bibliotheca* Cæſarienſi, quam Pamphylus Martyr extruxerat: *hodie inter Iudæos reperitur, & typis etiam excuſũ prodijt quod an idem illud ſit quod Hieronymus viderat, ipſe non diſputo, conſtare clamitant nonnulli; verùm ego cum* [q] *Eraſmo malim extare quàm conſtare.*

Si

[y] *Bucan. præf. loc com.*

[z] *Aug. epiſt. 80.*

[a] *Stella in loc.*
[b] *Maldonat. in loc.*
[c] *Eraſmus in loc.*
[d] *Hom. 1. in Luc.*
[e] *In cap. 1. Luc.*
[f] *De conſenſu Euangeliſtarum, lib. 4. cap. 8.*

[g] *In vita Ioan. Euangeliſt.*

[h] *Hiſt. lib. 3. cap. 26.*

[i] *Cent. 1. lib. 2. col. 569.*

[k] *Hieron. proœm. in Mat. & Sixt. Senen. Biblioth. lib. 1. fol. 17.*
[l] *Magdeburg. cent. 1. lib. 2. col. 576.*
[m] *Maldonat. proœm. in Mat. cap 5.*
[n] *Proœm. in Matt.*
[o] *Præfat. in Matt. quæſt 25.*
[p] *In vita Matthæi.*
[q] *Annot. in Matt. 1.*

Si quis adhuc desiderat plura de rationibus Matthæi, quare scripserit, de loco vbi scripserit, de tempore quando scripserit, adeat [t] *ille bibliothecam* Sixti Senen. *& hæc omnia disceptantes copiosissimè* Magdeburgenses, cent. 1. lib. 2. in vita Matt. Cæsarem Baronium, Eccleſiast. annalium, Tom. 1. fol. 283. Alphonſ. Toſtatum, in prolog. Matth, quæſt. 2. *Atque sic accepistis (amplissimi viri) quo consilio Matthæus* [f] *prædicandi munere non contentus, etiam scriptis ad posteros transmittere voluerit hunc librum de generatione Iesu Christi; omnem scilicet mouebat lapidem vt non modo viuus, sed etiam* [t] *mortuus ædificet Hierosolymam sanctam Dei ciuitatem, vt quemadmodum ad mortuos (teſtante* [u] *Petro) prædicatum erat euangelium, ita etiam per mortuos annunciaretur. Hæc ego explicatè, vos vt placuerit applicate: vel ipsum biblij nomen apud Academicos excitat attentionem; cui magis arridet biber quàm liber, indignus nomine Academici, cui magis alius quis quàm iste liber, indignus nomine Christiani.*

Ineptè Stancarus apud [x] Bellarminum; Plus valet vnus Petrus Lombardus quàm centum Lutheri, ducenti Melanæthones, tercenti Bullingeri quadringenti Petri Martyres, quingenti Caluini, *Rectiùs ego, Plus est in vnâ sententiolâ aurei huius enchiridij, quàm in omnibus* Liuij, Platonis, Plutarchi, Demoſthenis, *addo* Tullij, Ariſtotelis, Theophraſti *spaciosis voluminibus. Incomparabiliter pulchrior est hæc Margarita Christianorum, quàm Helena Græcorum, vt olim* [y] Auguſtinus Hieronymo.

Quemadmodum per se facundi si cum Cicerone conferantur protinus obtumescunt: ita cæteri doctores cum Hieronymo compositi vix sapere, vix loqui vix viuere videantur, vt [z] *Erasmus scripsit egregius ille prosopolatra: verum si comparentur vni Matthæo, sancti spiritus amanuensi, separatim singuli, coniunctim vniuersi, vel ipsi Patres velut infantuli conticescunt, vt aliquando* Lutherus, Ego non curo mille Auguſtinos, mille Cyprianos, mille Eccleſias.

Imò fatentur, è pontificijs nonnulli, [a] Gerſon *scilicet doctissimus ille cancellarius Parisiensis, & illustrissimus* Ioannes Picus Mirandulanus, ampiecti ſe magis opinionem hominis laici, Idiotæ, infantuli ſcripturam adferentis, quàm ipſius ſummi Pontificis iudicium aut vniuerſalis concilij decretum, quod nullum habeat in verbo Dei fundamentum. *Hæc veriora sunt quàm vt negari possint, notiora quàm vt tractari debeant. Ad reliqua pergo.*

Βίβλος γενέσεως,] *Ista vox generatio mire doctorum exercuit ingenia: quidam enim existimant hunc non esse titulum libri sed initium tantummodò genealogiæ Christi: Alij putant esse titulum, sed vniuerso libri argumento non conuenire: Alij & titulum, & totius titulum, & totam Euangelij summam in se complecti.*

Negantes titulum interpretantur βίβλον, *narrationem, catalogum siue recensionem, vt* Gen. 5. 1. Hic eſt liber generationis Adam: id eſt, hæc eſt narratio genealogiæ ab Adam ductæ. *Sic in harmonia* Caluinus, *in annotationibus* Beza, *in expositione ecclesiastica super* Matthæum Auguſtinus Marloratus. *Alij concedunt esse titulum libri, sed ad totum non extendi: nam vt Moses inscripsit pentateuchi volumen,* Librum geneſeos, *cùm agat de rerum generatione solo capite primo; vel, vt rectius Alij,* [b] *Bereſith, quia primum erat illius libri verbum: Ita Matthæus Hebraicè scribens, Hebræorum more nomen imposuit libro ex eo quod refertur in exordio, scilicet ex genealogia,* βίβλον γενέσεως *appellauit:* [c] *huic expositioni fauet authorum pars & maior & melior.*

Nonnulli tamen affirmant hunc & esse titulum, & non vnam modo partem, sed integrum Euangelij argumentum declarare. Nam vt [d] *Sixtus Senensis colligit è Rabinis, Hebræa vox qua Matthæus vtitur hoc in loco significat non solùm generationem, sed etiam totum vitæ cursum;* vt Geneſ 6. 9. Noe dicitur perfectus in generationibus ſuis: *id est, in omnibus vitæ partibus;* [e] *vt perinde liber sit generationis Iesu Christi, ac si diceret liber de vita Christi omnia illius gesta ab incarnatione vsque ad ascensionem. Vti Lucas Euangelium suum nominauit historiam eorum omnium quæ cœpit Iesus & facere & docere:* Actorum 1. verſe 1. *Quæ quidem interpretatio, fateor ingenuè mihi maximè placet, & quia plenior, & quia planior; in quo non tam Maldonatum, aut Alphonsum Toſtatum quàm* [f] *Illyricum sequor.*

[t] *Vide supra.*

[f] *Marloratus argument. in Euang.* Matt.

[t] *Maldonat. præfat. in Euangel cap. 6.*

[u] *1. Epist. c. 4. 6.*

[x] *Lib. de Christo mediatore, cap 2.*

[y] *Epist. 9.*

[z] *Epist. præfix. Tom. 4. oper. Hieronymi.*

[a] *Phillip Mornæus præfat. lib. de Missa.*

[b] *Abulensis.*

[c] *Maldonat. in loc.*

[d] *Lib. 2. fol. 75.*

[e] *Abulensis in* Matt 1.

[f] *In clau. script. verb generatio.*

sequor. Faustus itaque, qui negabat hoc Euangelium esse, quia non Euangelium, sed liber generationis inscriberetur, & impius erat, & imperitus, non intelligens omnem Christi vitam generationem appellari : verùm ego mittam infestum hunc Manichæum, cuius ineptas cauillationes aduersus Matthæi titulum abunde satis doctissimus pater g *Augustinus exagitauit. Tom. 6. editionis Frobenianæ fol. 147.*

g *Lib. 2. contra Faustum Manichæum, cap. 6.*

Cur autem generationis *in singulari, non generationum Euangelista dixerit, à nonnullis quæritur; quorum alij respondent causam esse, quòd cùm duas Christus generationes habuerit, humanam & diuinam, de sola humana Matthæus ageret, vt qui de diuinâ sciebat esse dictum* Esaiæ 53. generationem eius quis enarrabit? *Alij cum Hieronymo dicunt Euangelistam enumerare generationes certè multas: at* h *vnam tamen quærere* Iesu Christi filij Dauid, filij Abrahæ. *Sic enim describitur Christus ex nomine & genere.*

h *Quia propter Christi generationem inducuntur cæteræ Tho. caten. in loc.*

Ex nomine { *Proprio*: Iesus. / *Appellatiuo*: Christus.

Iesus *nomen proprium*, Christus *appellatiuum*: Iesus *nomen naturæ*, Christus *personæ, siue nomen dignitatis & officij, vt theologi loquuntur. Ita Tertullianus aduersus Praxeam disputat Christum non esse nomen, sed apppellationem.*

At obijci solet, inconuenienter hoc dici proprium, & singulare nomen illud de quo Propheta, Vocabitur nouum nomen, cùm in veteri Testamento pluribus fuerit impositum.

Respondet i *Aquinas appositè, nomen Iesu alijs conuenire secundum aliquam particularem & temporalem salutem: sed secundum vniuersalem & spiritualem hoc nomen esse proprium Christo,* qui saluum facit populum suum à peccatis eorum, *vt Matthæus interpretatur, huius capituli vers. 21.*

i *Part. 3. quæst. 37. art 2.*

Iesus enim Naue, Iesus Sydrach, Iesus Iosedech, Typi tantummodo fuêrunt huius nostri Iesu. In Iesu Naue celebratur potentia: in Iesu Sydrach scientia: In Iesu Iosedech bonitas: Iesus ergo Naue figura Christi regis: Iesus Sydrach figura Christi prophetæ: Iesus Iosedech, figura Christi sacerdotis: Vt explicatissimè doctores in tertium Zachariæ, nec non Eusebius in lib. 4. de demonstratione Euangelica, cap. 29. & Augustinus lib. 12. contra Faustum Manichæum, cap. 36. *Contendunt alij, nomen hoc etiam* k *materialiter acceptum, aptissimè Christo vni, soli, semper conuenire: ita tradidit* Petrus Galat. lib. 3. de arcanis, cap. 20. & Sanctus Pagninus in interpretatione nominum Hebraicorum: & Iansenius concordiæ cap 7. *Qui quidem omnes arctè tenent, accuratéque defendunt, nomen* Iesu Naue, Iesu Sydrach, Iesu Iosedech, *non fuisse conscriptum iisdem omnino literis: nomen enim eorum* Iehosua, *Christi vero* Iesua: *Iehosua autem significat, Deus saluabit; & Iesus in præsenti saluatorem; atque sic vni Christo, soli Christo, semper Christo congruit hoc saluificum nomen, excogitatum à Deo, vocatum ab Angelo, inditum à Maria & Iosepho.*

k *Suarez tom. 2. in 3. Thom. disputat. 15. sect. 2.*

Vrgent adhuc Iudæi; quòd Messiæ nomen est Emmanuel, secundùm illud Isaiæ vaticinium, Ecce virgo concipiet & pariet filium, & vocabitur nomen eius Emmanuel.

Huic obiectiuncula Matthæus occurrit in præsenti capitulo, Vocabis nomen eius Iesum, *& vt ita vocari debuisse* l *probet, Esaiæ locum citat:* vt impleretur, *inquit,* quod Dominus per prophetam, vocabis nomen eius Emmanuel, id est, nobiscum Deus. *Emmanuel igitur & Iesus (vt argutè* m *Tertullianus) idem sensu, vtcunque non idem sono. Idem enim est, Deum nobiscum, & esse Deum seruatorem nostrum, vt scitè Paulus ad Romanos octauo;* Si Deus nobiscum, quis contra nos? *Accepimus plura bona Deo regenerante, quàm mala Adamo degenerante. Maior enim dignitas Euangelica quàm Angelica.*

l *Maldonat. in Matt. 1. 21.*

m *Lib 3. cont. Martin.*

Intellexerat hoc qui non vidit omnia sanctus Bernardus; Alia nomina (inquit) sunt Maiestatis; at Iesus est nomen misericordiæ. Nam esse Dei verbum esse filium, esse Dei Christum, ad eius præcipue gloriam pertinet. At nomen Iesu saluatorem sonat: quo quidem & illius gloria & salus nostra continetur. Ideoque meritò quidem ex Ecclesiæ instituto ad hoc salutare nomen assurgimus, & genua flectimus; at hoc non ad syllabicam compositionem, sed ad saluificam expositionem, diuini

diuini numinis maiestatem reuerentes & pro salute nobis per sacrum illud [n] nomen impensa gratias exhibentes: Hoc siquidem nomen est super omne nomen, ad quod omne genu flectatur cælestium, terrestrium, infernorum. Ad Philippenses 2. vers. 10.

[n] Act 4.12.

Elegantissimè [o] *poeta*: Quid satis est, si Roma parum? *Ita quidem ego, Quid satis erit illi, cui non sufficiant ista?*

[o] *Lucanus vt Erasmus in Epi. Hieron. ad Gerontiam.*

Si [p] *cuncta corporis verterentur in linguas, & omnes artus humanâ voce resonarent, nihil hercle dignum hoc nomine, hoc numine proferrem. Istud enim orationibus potius inuocandum quàm rationibus illustrandum,* [q] O bone Iesu! esto mihi Iesus. Noli Domine, noli sic attendere malum meum, vt obliuiscaris bonum tuum: etsi ego admisi vnde me damnare possis, tu non amisisti vnde me saluare soles: *es Iesus, ergo volens; es Christus, ergo potens: est enim vox* χρῖσις *appellatio dignitatis & officij (sicut ante monui:) In veteri siquidem lege reges & sacerdotes Vncti siue Christi dicebantur: Vt Esaiæ* 45. 1. Hæc dicit Dominus Christo suo Cyro. *Et Psalmo* 105. Nolite tangere Christos meos. *Iesus autem vnctus oleo lætitiæ præ consortibus (vt* [r] *Psalmista loquitur:)* [s] ὁ χριστὸς, κατ' ἐξοχὴν, *non modo Christus Domini: sed etiam Christus, Dominus, vnctus & rex & sacerdos:* [t] *Regis munera tria, iudicare, regere, tueri suos. Sacerdotes item tria; docere, orare, sacrificare. Quæ quidem omnia nunc in cœlis, olim in terris agebat Iesus rex & sacerdos noster; rex, vtpote qui filius Dauid; sacerdos vtpote qui filius Abraham: vbi quatuor occurrunt examinanda.*

[p] *Hieron. Epist. ad Eustachium.*
[q] *Augustin.*
[r] Psal. 45. 8.
[s] Ioan. 20. 31.
[t] *Illyricus in clau. script. verb. Christus.*

Primum est, cur hos potissimùm duos ex tàm longa parentum Christi serie Euangelista nominauerit? Cuius (vt [u] *Aquinas explicat) est ratio multiplex.*

[u] *Caten. in Mat. 1. & part. 3. qu. 31. art. 2.*

Prima, quòd his potissimùm promissio venturi Messiæ facta fuerit: Abrahamo, Gen. 22. vers. 18. In semine tuo benedicentur omnes Gentes terræ: *quod Apostolus intelligendum esse de Christo clarè docet ad Galatas* 3. 16. Abrahamo dictæ sunt promissiones, & semini eius; non dicit & seminibus, quasi in multis, sed quasi in vno, & semini tuo, qui est Christus.

Dauidi verò iurauit Dominus: De fructu ventris tui ponam super sedem tuam, Psal. 132. 11. *Vnde populus Iudæorum vt regem honorificè susc ipientes vndique clamabat, acclamabat;* Hosanna filio Dauid. *Acquiescunt in hac expositione* Chrysostomus, Hieronymus, Ambrosius, Irenæus.

Secunda ratio, quia Christus erat rex, sacerdos, & Propheta. Dauid autem rex & Propheta. sacerdos Abraham, vtpote cui dixerat Dominus, Sume mihi vaccam triennem, & arietem annorum trium: turturē quoqu. & columbam, *Gen.* 15. 9.

Tertia ratio; quoniam in Abrahamo primo incepit circumcisio: in Dauid autem maximè manifesta Dei electio: Secundum illud, [x] Elegi virum iuxta cor meum. *Vtrinsque proinde filius specialissimè dicitur à Matthæo Christus, vt ostendatur esse in salutem & circumcisioni & electioni Gentilium: Ita Patres, ita scholastici docuêre: verùm si liceret vestra bona cum venia meam hîc interponere sententiam; ego fortasse dicerem Abrahamum & Dauidem specialiter in hoc Euangelicæ structuræ frontispicio collocari, quia duæ sunt principales Euangelij partes, fides & pœnitentia. Eminebat in Abrahamo fides, in Dauide pœnitentia: quemadmodum itaque Christus secundum carnalem generationem; ita Christianus secundum spiritualem regenerationem habendus est filius Dauid, filius Abraham.*

[x] Act. 13. 22.

——Si quid tu rectius istis
Candidus imperti; si non, his vtere mecum.

Quod attinet ad secundum problema: [y] *quadruplex est causa quare Matthæus Abrahamo Dauidem ante posuerit.*

[y] *Hugo Cardinal. in loc.*

1. *Quia Dauid erat regno clarior: eleganter enim* [z] *Tertullianus; Imperator omnibus maior est, dum solo Deo minor est.*

[z] *Lib. ad Scapulam.*

[a] Astra deo nil maius habent, nil Cæsare terra.

[a] *Scriptum in Curia Wormatiensi: sicut Manlius loc. com.*

2. *Ne series genealogiæ turbaretur: Hebræorum enim mos est, vbi multa recensent, illud vnde volunt incipere vltimo loco ponere: vt Gen.* 1. 1. In principio creauit Deus cœlum & terram, terra autem erat inanis: *Ita* liber generationis Iesu Christi, filij Dauid, filij Abraham. Abraham autem genuit Isaac.

3. *Quia*

3. *Quia Iesus in mundum venit, non* [b] *iustos vocare, sed peccatores: Euangelij proinde prologo Dauid peccator Abrahæ iusto præponitur. Et hoc solamen miseris & Euangelium verè: nam quomodo Iesus potest esse non Iesus peccatori, cùm ipse fuerit peccatoris summi filius, adulteri, homicidæ, blasphemi Dauid? Qui non adhuc natus liberauit parentes à peccatis, quomodo iam glorificatus non liberabit filios?*

[b] Matt. 9. 13.

Animaduertere licet omnes ferè qui petebant à Christo beneficia, solere prius eum Dauidis filium appellare: Ita mulier Cananæa, Miserere mei Domine fili Dauid: *Ita* Bartimæus, *Marci* 10. Iesu fili Dauid miserere mei. *Ad hunc etiam modum vnusquisque confidenter ad gratiæ thronum accedere potest & debet; O Domine Iesu Dauidis fili, miserere mei. Sum ego fateor homo peccator, at tu Iesu non hominis modo filius, sed hominis peccantissimi, filius Dauid. Audacius adhuc* [c] *Lutherus: Ignoscite quæso; Christus omnium maximus latro, fur, sacrilegus, homicida, scilicet reputatiuè coram hominibus, imputatiuè coram Deo: quoniam ex istens hostia pro peccatis totius mundi portauit in corpore suo; peccata Noe, qui fuit ebrius: peccata Pauli, qui fuit blasphemus; peccata Dauid, qui fuit homicida: non miseranda necessitate, sed miserante potius voluntate, sicut optimè distinxit* Augustinus *ad Laurentium enchiridij cap.* 49.

[c] *Loc. com tit. de Christi passione.*

Portauit siquidum omnia omnium peccata, qui nullam ne minimam habuit labeculam de proprio. Mihi compatitur, mihi tristis, mihi dolet, inquit [d] *Ambrosius, in me & pro me doluit, qui pro se nihil habuit quod doleret.*

[d] *De fide lib. 2. cap. 3.*

Ita mihi verbum caro factum est; verbum; quid potentius? in initio enim erat verbum: caro factum est, quid impotentius? Omnis enim caro fœnum. Attamen qui fecit hominem factus est filius hominis, impij hominis, filius Dauid. [e] *Magna miseria superbus homo; sed maior misericordia humilis Deus. Quid rependam ei pro omnibus quæ tribuit mihi?* [f] *Primò nihil eram, & fecit me: perieram, quæsiuit me; quærens inuenit me; inuentum redemit me; redemptum liberauit me; de hoste fecit seruum, de seruo fratrem, de fratre cohæredem: Ille qui non nouit peccatum, pro me factus est peccatum, & filius nequissimi peccatoris Dauid.*

[e] *Augustin. de catechizand. rudibus, cap. 4.*
[f] *Aug. serm. 115 de temp.*

4. *Dauid Abrahamo, iunior seniori præfertur; quia licèt vtrique Messiæ dicta fuerit promissio, tamen ea quæ Dauidi facta, & recentior & specialior, & honorificentior; ideoque Iudæis gratior, & omnium ore magis celebrata. Nam interrogati à Iudæis Pharisæi;* Quid vobis videtur de Christo? *incunctanter respondent,* filius Dauid; *& ipsa* [g] *populares turba visis admirabilius Christi, dicebat illicò,* nunquid hic est filius Dauid? *hæc scilicet opinio tenaciter hærebat omnium animis, oportere Messiam esse filium Dauid; inter Iudæos præcipuè (quorum gratiâ præsens hoc opus excogitatum) adeò manifestum erat,* [h] *vt nulla doctorum paucitas, nulla indoctorum turba aiissentiret.*

[g] Matt. 12. 23.
[h] *Aug. de vera Religione.*

Hanc rationem afferre video, Chrysostomum, Euthymium, Theophylactum, *aliosque tractatores quàm plures; & hanc ego longè clarissimam, eloquioque sacro conuenientissimam esse determino.*

De tertia verò quæstione: [i] *Secundus genitiuus filij conuenienter & ad Danidem & ad Christum referri potest: ad Dauidem; erat enim ille filius Abraham; ac si diceret Euangelista:* Liber generationis Iesu Christi filij Dauid, qui Dauid fuit filius Abrahæ. *Ad Christum etiam; erat enim ille vtriusque filius, ac si Matthæus ad hunc modum enucleatius,* hic est liber generationis Iesu Christi filij Dauid & Abraham *Sed quo modo iam vltimo quæritur, & ipse breuius fortasse enarrabo, quàm res tanta dici debeat.*

[i] *Erasmus & Maldonat. in loc.*

Isaias *sacrorum vatum Homerus (vt eum appellat* [k] Budæus) *admiranda canit, sed credenda, Cap. 9. verse 6.* Paruulus natus est nobis, filius datus est nobis: *in quem locum* [l] Eusebius Emissenus *appositè,* Datus ex diuinitate, natus ex virgine; natus qui sentiret occasum, datus qui resciret exordium; natus qui & matre esset iunior, datus quo nec pater esset antiquior; & sic qui erat, datus est; qui non erat, natus est; *in mundum nempe venit, qui mundum condidit: ad terrena descendit, & cœlestia non dereliquit; & affuit, & inde non defuit, vt* [m] Augustinus *olim* Volusiano: *humana natura accessit, diuina non recessit: illa fuit*

[k] *Lib. 5. de asse.*
[l] *Hom. 1. de natiuit. Christi.*
[m] *Epist 3.*

assumpta, ista non consumpta; vel (vt [n] *Emissenus accutissimè)* verbum caro factum est, non deposita, sed seposita Maiestate. [o] *Oportet enim mediatorem inter Deum & hominem, habere aliquid simile Deo, aliquid simile homini, ne in vtroque homini similis longè esset à Deo: aut in vtroque Deo, similis longè esset ab homine: Christus igitur* [p] *inter mortales peccatores, & immortalem iustum, apparuit mortalis cum hominibus, iustus cum Deo.*

Quemadmodum enim flores (authore Protagora) solem habent in cœlo patrem, solum in terra matrem: Ita Christus flos de [q] *Iesse, Patrem habuit in cœlo sine matre; in terris autem matrem sine patre;* [r] *non alter ex patre, alter ex virgine; sed aliter ex patre, aliter ex virgine: de Deo Deus, de Deo patre Deus filius, inquit* [s] Fulgentius: *alter in persona, non alius in natura: semper apud patrem, semper cum patre, semper de patre semper in patre:* [t] *filius ex ipso, cum ipso, hoc quod ipse.*

Verus etiam homo de homine, [u] *propter hominem. secundum hominem super hominem; vnus tamen idemq; Iesus Christus, Emmanuel,* Θεὸς μεθ' ἡμῶν *& nobiscum Deus; eiusdem Mariæ filius & parens. Ita Paulus ad Galatas quarto,* Misit deus Filium suum factum de muliere. Α & Ω Apocalyp. 1. 8. *id est, vt exponit* [x] *Epiphanius, homo & Deus. Nam* A, *quæ inferne aperitur, humanam denotat naturam:* Ω *quod supernè apertum est, innuit diuinam. Ipsum (inquit* [y] *Emissenus) sanguinem quem pro matre obtulit, antea de sanguine matris accepit; & hoc, vt exclamat Bernardus, est singulariter mirabile & mirabiliter singulare.* [z] *Secundùm conditionem naturæ natus ex fœmina: supra conditionem naturæ, natus ex virgine.*

Iam verò Deipara, (sicut historia sacra testatur) ex stirpe Dauidica; nec non ex Abrahami stemmate oriunda. Christus itaq; secundum vsitatum loquendi consuetudinem apud Hebræos, & filius Dauid,& filius Abraham, *non* [a] *ex ijsdem prognatus, sed ex eâdem generis serie propagatus.*

Atq; sic ea, quæ potui breuitate, quæstionibus istis omnibus enodatè respondi; quantum attinet ad contentiosos non satis, quantum ad pacatos & intelligentes plus forte quam satis; vt ad Bonifacium scripsit [b] *Augustinus.*

Si quis expectet vt ego subtilius aliquid adijciam de Christi genealogio, quærat ille genealogicos fabulones; qui dum ænigmata nescio quæ conantur explicare, lectorum animos inextricabilibus errorum labyrinthis solent implicare.

Horum duo sunt genera; { *Iudæi veteres.* / *Iudaizantes noui.*

Illi à luce veritatis [c] *auersi, & ob hoc luci veritatis aduersi. Isti genealogiam Christi,* [d] *vel non intelligendo reprehendunt, vel reprehendendo non intelligunt. Ambo (quod* [e] *Augustinus de Petiliano)* Multa dicendo nihil dicunt, aut potius nil dicendo multa dicunt. *O mirabilem insaniam (inquit sanctissimus* [f] *pater) aliquid de Christo narranti nolle credi Matthæo & velle credi Manichæo. O curas hominum! quantum est in rebus inane! Excidium Troiæ post Homerum, aut* Βίβλον χρόνων, *post Lucam & Matthæum contexere. Paulus instituens Timotheum, abundare fecit eum præceptis morum, institutisque Theologiæ; sed* [g] *inutiles de genealogia quæstiones, & inaniloquia, non ab auribus modo, sed ab orbis Christiani finibus arcenda iudicauit. Odi semper ego Nouatores, etiam recens antiquitatem amplexus sum. Itaq; toto hoc sermone quod à patribus accepi, vobis tradidi: quorum omnium hæc est summa.* Liber *excitat lectionem*; Liber generationis *electionem*; Iesus *deuotionem*. Christus *obedientiam*; filius Dauid *spem*; filius Abrahæ *fidem. In his si quid bene, quia nostrum non est, agnoscite: si quid male, quia nostrum est, ignoscite. Humanum enim (ait* [h] Aristoteles) *imò regium (vti* [i] Plutarchus) *imò Christianum (inquit* [k] Hieronymus) *id est, vestrum est (ornatissimi viri) magna liberaliter dare, parua libenter accipere.* Gratia Domini nostri Iesu Christi filij Dauid, filij Abraham, sit cum omnibus vobis, nunc & in secula seculorum. *Amen.*

Ad Clerum habita Cantabrigiæ pro gradu Doctoratus Anno 1605.

The

[n] *Hom. 2 de natuit. Christ*
[o] *Aug confess. lib. 11 cap. 42.*
[p] *Idem ibidem. cap. 43.*
[q] Esay 11. 1.
[r] *Emissenus vbi supra.*
[s] *Serm. de duplici natiuit. Christi.*
[t] *Aug. serm. 4. de temp.*
[u] *Lombard. 3. sent. dist. 8.*
[x] *Sixtus Senen sib. lib. 2 pa 37.*
[y] *Hom 1. de natiuit Christi.*
[z] *Tom 3. part. q. 31. art. 5.*
[a] *Erasmus in loc.*
[b] *Epist. 23.*
[c] *Aug. cont. aduers. Legis. lib. 2. cap. 7.*
[d] *Idem contra Faustum li. 22. cap. 34.*
[e] *Contra literas Petilian. lib 3. cap 26.*
[f] *Idem contra Faustum lib. 17. cap 3.*
[g] 1. Tim. 1 4.
[h] *Ethic. lib. 4. cap. de liberal.*
[i] *Bucan præf. loc. com.*
[k] *Consolat. ad Pammachium.*

The Epistle. Rom. 12. 1. *And ye. 6.th*

I beseech you brethren by the mercifulnesse of God, that you make your bodies a quicke sacrifice, &c.

IT is well obserued by [l] *Chrysostome*, that all the sacred Epistles of this Apostle stand vpon two legs especially;

To wit, { Explications: or doctrines of holy faith.
Applications: or exhortations to godly life.

The former Chapters are spent in dogmaticall conclusions appertaining to beleefe. The [m] residue containe morall instructions of honest conuersation and loue: wherein our Apostle teacheth, how wee should behaue our selues to God and man; and that by [n] precept and patterne. By precept, in the 12.13.14.15. Chapters: by patterne, in the 16. Chapter.

This Scripture shewes how we must demeane our selues to [o] God, in { Body: vers. 1 *Make your bodies a quicke sacrifice* &c. Soule: verse 2. *Fashion not your selues like vnto this world, but be yee changed by the renewing of your minde.*

I beseech you brethren.] Two things induce men especially to suffer the words of exhortation: opportunitie, and importunitie: The worth of the matter, and zealous affection of the speaker. Saint *Paul* makes his louing affection manifest in these sweet termes; *I beseech you brethren by the mercifulnesse of God.* He might haue commanded, as he told [p] *Philemon*; but for loues sake, he doth rather intreat.

God the Father appeared in a [q] still and soft voice; God the Sonne was not a tiger, but a [r] lambe: God the holy Ghost came downe, not in the forme of a vulture, but in the shape of a [s] doue: signifying hereby, that Preachers ought to vse gentle meanes in winning men vnto God; herein resembling the good mother which hath [t] *vbera* and *verbera*, a teat so well as a rod: a dug to restore such as feele their sinne with the spirit of meekenesse: Gal.6.1. but a rod to whip the careleſse and senseleſse, lest they grow too wanton. And therefore Saint *Paul*, who doth here beseech the Romans out of his loue; doth adiure them also *by the mercifulnesse of God:* that is, as [u] some construe it, I beseech you by mine Apostolicall authoritie, committed vnto me by Gods especiall mercy, 1. Cor. 7.25. as himselfe expounds himselfe in the third verse of this Chapter: *I say through the grace that is giuen to me*: where the Greeke verbe [x] λέγω, may be translated, I command: or, By the mercifulnesse of God shewed vnto you: for as God is more bountifull, so you must bee more dutifull. *Wee may not sinne, that grace may abound*; but on the contrary, because *the grace of God, that bringeth saluation vnto all men, hath appeared, it teacheth vs to denie vngodlinesse and worldly lusts, and that we should liue soberly and righteously and godly in this present world.*

The mercies of God to me, the mercies of God to you, be many and manifest. I beseech you therefore by the riches of his abundant mercy, make your bodies a quicke sacrifice, &c.

Thus you see the zealous earnestnesse of the speaker: I come now to the worthinesse of the matter, concerning the Romans, and in them our selues, as much as the saluation of our soules. I beseech you therefore marke what the Spirit writeth, and first obserue *Pauls order*: [y] After iustification hee speakes of sanctification: herein intimating that good workes, as [z] *Augustine* said; *Non præcedunt iustificandum, sed sequuntur iustificatum*: Not goe before, but after iustification. [a] As the wheele turneth round, not to the end that it may bee made round, but because it is first made round, therefore it turneth round: so men are sanctified, because first iustified; not iustified, because first sanctified. As *Aulus Fuluius* when hee tooke his sonne in the conspi-

[l] *In 6. ad Rom*
[m] *Ambros. Theophylact. Melanchon in loc*
[n] *Gerran. in loc.*
[o] *Aquin. in loc.*
[p] Philem. 8 9.
[q] 1. King. 19. 11.
[r] Ioh. 1. 29.
[s] Luk. 3. 22.
[t] *Bernard.*
[u] *Aquin. in loc.*
[x] *Erasmus annot. in loc.*
[y] *Martyr in loc.*
[z] *Lib. de fide & operibus.*
[a] Church Homilie of good workes.

conspiracie with *Cataline*, said: *Ego te non Catilinæ genui, sed patriæ.* So God hath not begotten vs in Christ, that we should follow that arch-traitor Satan; but serue him in holinesse and righteousnesse all the daies of our life: making our selues a quicke sacrifice, &c.

There are two kindes of sacrifices: { Expiatorie, for sinne; which we cannot offer. See *Epist. Dom. 3. Quadragesimæ.* / Gratulatorie, of thankes and praise, which we can and must offer:

[b] *Aquin. in loc.* And hereof there are [b] three kindes, according to the three sorts of goods; of the { World. / Minde. / Body.

1. We must offer our goods of the world, Heb. 13.16. *To doe good and distribute forget not; for with such sacrifices is God pleased.* [c] *Hee that hath mercie vpon the poore, lendeth vnto the Lord.*

[c] Prou. 19. 17

2. Wee must offer to the Lord the goods of our minde, by deuotion and contrition, Psal. 51.17. *The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt thou not despise.* When by diuine meditation and deuote prayer, we beat downe the proud conceits of our rebellious hearts, we kill, and offer vp as it were our sonne *Isaac*; that which is most neere, most deere vnto vs.

3. We must offer to the Lord the goods of our body; which are done { *Patiendo*, by dying for the Lord. / *Faciendo*, by doing that which is acceptable to the Lord.

Martyrdome is such a pleasing sacrifice, that as *Ambrose* said of his sister: *Appellabo martyrem, & prædicabo satis*: I will call her Martyr, and then I shall be sure to commend her enough. See *Epist. on S. Steuens day.*

[d] Rom. 6. 13. *S. Paul* here meanes a sacrifice by doing; [d] Giue your members as weapons of righteousnesse to God. For as Christ offered vp himselfe for vs; so wee made conformable, should offer vp our selues vnto him. [e] *Mart. in loc.* Interpreters obserue a great emphasis in the word *hostia*, deriued, as *Ouid* noteth, *ab hostibus.*

Victima quæ dextra cecidit victrice, vocatur;
Hostibus à domitis hostia nomen habet.

And therefore seeing Christ hath deliuered vs from the hands of all our enemies, it is our dutie to sacrifice perpetually to him, our selues and our soules, and so liue to him who died for vs.

[f] *Gorran. in loc.* Lest we should erre in our offering, *S. Paul* shewes all the [f] causes: { Efficient: *our selues.* / Materiall: *our bodies.* / Formall: *quicke and holy.* / Finall: *acceptable to God.*

[g] *Aquin. & Martyr.* Or (as [g] other obserue) S. *Paul* sets downe foure properties of a sacrifice: { 1. *Sound and quicke.* / 2. *Sanctified and holy.* / 3. *Pleasing.* / 4. *Reasonable.*

First, our sacrifice must be sound and quicke; not blinde, not lame, not feeble, Malach. 1.8. Wee must not offer to the deuill our youthfull yeeres, and lay our old bones vpon Gods altar: his sacrifice must bee the fattest, and the faire st; he must haue both head and hinder parts: hereby signifying that we must remember our Creator in the daies of our nonage, so well as in the daies of our dotage: for if we deferre our offering till the last houre, when sickenesse the bailiffe of death hath arrested vs, and paine, sickenesse attendant dulled our senses, it cannot be called a quicke, but a sicke; not a liuing, but a dead offering. That our sacrifice therefore may be quicke, let vs, I beseech you, begin quickly to dedicate our selues vnto God.

[h] *Martyr. in loc.* Or *quicke.*] That is, [h] willing: for those things are said to be quicke, which moue of themselues; and those dead, which doe not moue, but by some outward violence: wee may not then bee stockes and blockes in Gods holy seruice,

ſeruice, doing no good but vpon conſtraint of law, and penaltie of ſtatute: ſuch oblations are not acceptable, becauſe they be not quicke. The Lord loueth a cheerefull giuer and thankſgiuer. Nothing is done well, but that only which is done with our will, freely, readily, liuely.

Or quicke.] That is, quickned through faith: for as the ſoule is the life of the body, ſo faith is the life of the ſoule; without which hee that liueth is dead; [i] for the iuſt doth liue by faith, *Hic ſitus eſt Vacia* (ſaid *Seneca*, when he paſſed by the ground of that voluptuous Epicure) *Vacia* lieth here dead and buried: and [k] ſo *Paul* of a widow liuing in pleaſure; Shee is dead euen while ſhe doth liue. That our ſacrifice therefore may be liuing, it muſt proceed from a faith that is liuely.

Or liuing.] That is, a [l] continuall ſacrifice. The ſacrifices of the Iewes haue now their end; but the ſacrifices of Chriſtians are without end. We muſt *alway* [m] *giue thankes*, and [n] *alwaies pray*. The fire on our altar muſt neuer goe out, our ſacrifice neuer die.

In the Law beaſts appointed for ſacrifice were firſt ſlaine, and then offered; and that for two cauſes eſpecially: firſt, (as [o] *Ambroſe* notes) to put the ſacrificer in minde what he deſerued by ſinne; namely, death: and ſecondly, becauſe thoſe bloudy ſacrifices were Types of Chriſts death on the Croſſe, which is the propitiation for our ſinnes. In like manner euery Chriſtian ſacrifice muſt be dead to the world that he may liue to God; [p] mortifying his earthly members, and [q] crucifying his carnall affections, that he may become a [r] new creature in Chriſt.

As death depriues a man of naturall life, ſo mortification deſtroyes the body of ſinne, which is the ſenſuall life: *Moriatur ergo ne moriatur, mutetur homo ne damnetur* (quoth [s] *Auguſtine*:) Wee muſt die for a time in this life, leſt we die for euer in the next life. We muſt riſe againe with Chriſt, ſaith [t] *Paul*. Now a man muſt be dead before he can riſe againe: firſt, [u] grafted with Chriſt to the ſimilitude of his death, and after to the ſimilitude of his reſurrection. He that liued ill, and now demeanes himſelfe well, is riſen againe from the death of ſinne, to the life of grace; mortified, and yet a liuing ſacrifice; the [x] more mortified, the more liuing. Rom. 8. 13. *If ye mortifie the deeds of the body by the ſpirit, ye ſhall liue.*

This killing of our beaſtly deſires is very fit, whether we conſider our ſelues, [y] as
- Men.
- Ciuill men.
- Chriſtian men.
- Eminent men.

As men; that we may lead our life not according to ſenſe, but according to reaſon: otherwiſe wee ſhould bee rather ſenſuall beaſts, then reaſonable men.

As ciuill men; that wee may not liue according to luſt, but according to law; though not according to conſcience, yet according to cuſtome, that we breake not the ſtatutes, and diſturbe not the Common-wealth wherein wee liue. The Philoſophers in old time comprehended all points of mortification in theſe two words, *ſuſtine & abſtine*.

As Chriſtian men; [z] for he that will be Chriſts Diſciple, muſt denie himſelfe: *abnegare ſuos, ſua, ſe.* [a] The kingdome of heauen ſuffereth violence, and the violent take it by force: that is, by mortification and daily fighting againſt the luſts of the fleſh; as [b] *Baſil, Chryſoſtome, Auguſtine, Hierome, Gregorie, Theophylact, Euthymius* expound it.

Laſt of all, yet moſt of all, mortification is neceſſary for eminent perſons, either in the Miniſterie or Magiſtracie. For great ones ought eſpecially to bee good. Their ſacrifice muſt be moſt quicke, that they may bee paternes vnto other; as it were walking ſtatutes, and talking lawes to the people.

Holy.] The ſecond thing required in our ſacrifice: ſo we read, Leuit. 22. that vnhallowed and vncleane perſons ought not to touch the things

i Abacuc. 2. 4.
k 1. Tim. 5. 6.
l *Melanct. in loc.*
m Epheſ. 5. 20.
n Epheſ. 6. 18.
o *In loc.*
p Coloſſ. 3. 5.
q Galat. 5. 24.
r Gal. 6. 15.
s *Serm. 141. de temp.*
t Coloſſ. 3. 1.
u Rom. 6. 5.
x *Luther. poſt. maior. in loc.*
y *Fatius de mortificat. cap. 4.*
z Luk. 9. 23.
a Matt. 11. 12.
b *Conſule Maldonat. in Mat. 11. 12. & Fatium vbi ſupra.*

of the Lord. [c] *Yee shall be holy, for I the Lord am holy*; [d] *this is the will of God, euen our sanctification.*

The word ἁγία is deriued, as [e] *Plato* notes, of the priuatiue particle α and γαῖα, signifying that holy things are not infected with the corruptions and filth of the world; when our throat is an open sepulchre, when our mouth is full of cursing and bitternesse, when our feet are swift to shed bloud, when our bodies are sinkes of sinne, we cannot be an holy sacrifice: for the Law is plaine, [f] Yee shall not offer any thing that hath a blemish, not a beast that is scabbed, not a bullocke nor a sheepe that hath a member lacking. The drunkard then, that is ἀκέφαλος, without his head (as *Clemens Alexandrinus* termed him) and the coward who wants an heart, and the rotten adulterer, whose body is neither holy nor whole, is no sacrifice for the Lord.

The Latines haue deduced the word *sanctum* of *sancire*, [g] *quasi sancitum*; hereby teaching vs that our sacrifice must be constant and continuall. That by-word, A young Saint, an old Deuill, is a wry-word; for we must be good in our youth, better in our manhood, best of all in our old age: we must grow from grace to grace, till we be of full growth in Christ; dedicating all that is within vs, all that is without vs, all that is about vs, vnto the seruice of God.

Seruius expounding the words of [h] *Virgil*; *Qui fœdera numine sancit*, affirmes that *sanctum* is *sanguine consecratum*: and so must our sacrifice be consecrated and dipped in Christs bloud, in whom onely God is well pleased: and therefore, as it followeth in the Text, if holy, then acceptable.

Now that it may bee well accepted of God, [i] two things are required especially: 1. That it be grounded vpon his word. 2. That it be performed in faith.

[k] Obedience is better than sacrifice: no sacrifice then is pleasing to God, except it be done according to his will: inuocation of Saints, adoration of the consecrated host, administration of the Sacraments vnder one kinde, diuine seruice in an vnknowne tongue; praying to the dead, mumbling of Masses, iumbling of beads, worshipping of Images, and other like trash; which are the very *Diana* of the Romish Religion, haue no foundation in holy Scripture; not built vpon the Rocke Christ, but vpon the sands of humane braines, and therefore not acceptable, but abominable to the Lord. A new religion is no religion: [l] *to deuise phantasies of God, is as bad as to say, there is no God.*

Againe, courses of life not warranted by Gods owne booke, such as are rather [m] auocations from God and goodnesse, than vocations, as ordinarie cheating, brotheldrie, coniuring, and all other vnlawfull occupations or professions, are not a sweet sauour to God, but altogether stinking in his nostrels: If wee will haue our sacrifice acceptable, they must be first holy. So diuine [n] *Plato*, Whatsoeuer is good and holy, that is accepted of God.

Secondly, sacrifice must be performed in faith, otherwise though it bee warranted by Gods owne word, it is not acceptable: prayer, receiuing of the Sacraments, hearing of the Scriptures, &c. are holy sacrifices, and yet not pleasing God, if done without faith. As our Apostle, *Rom.*14.23. *Whatsoeuer is not of faith, is sinne*; that is, whatsoeuer is against our [o] conscience: so when the Recusant comes to Church against his conscience, to satisfie the law of man, not to certifie his loue to God, it is not an acceptable sacrifice. If a man be a Lawyer, a Physitian, a Merchant, a Souldier, against his conscience, though his calling be neuer so good, yet his oblation is bad.

Or as [p] other expound that Text more fitly: whatsoeuer is not done in a good assurance, that God for Christs sake will accept of it and vs, it is sinne. Christians *are* [q] *Priests offering spirituall sacrifices acceptable to God by Iesus Christ.* [r] All good workes without faith in him, are like the course of an horse that runneth out of the way, which taketh great labour but to no purpose. For vnbeleeuing Gentiles and misbeleeuing heretikes, albeit they be neuer so wittie, neuer so vertuous, are no sweet sauour to the Lord.

Reasonable.]

[c] Leuit.20.26.
[d] 1. Thess 4.3.
[e] *In Cratylo.*
[f] Leuit.22.20, 23.
[g] *Vulpian de verborum significat.*
[h] *Aeneid.* 12.
[i] *Melanct. in loc.*
[k] 1.Sam.15.22
[l] *Hilarius in* Psal.1.
[m] *Perkins* Treatise of Callings.
[n] *In Eutyphron.*
[o] *Aquin. & Glos. in loc.*
[p] *Melanct. & Calvin. in loc.*
[q] 1.Pet 2.5.
[r] Church hom of good works part.1.

Reasonable] We reade in the [f] Law, that euery sacrifice was seasoned with salt: now salt mystically notes discretion; as Coloss.4.6. Let your speech be gracious alwayes and powdered with salt: that is, with wisedome and sobrietie. When *Paul* then exhorteth vs to giue our bodies a reasonable sacrifice, [t] his meaning is, that all things must bee done in order, comely, discreetely. The Prouerbe is good, An ownce of discretion is worth a pound of learning. for as zeale without knowledge is blinde, *quo vehementius irruit eo grauius corruit:* so knowledge without discretion is lame, like a sword in a mad mans hand, able to do much, apt to doe nothing: [u] *Tolle hanc, & virtus vitium erit.* Hee that will fast, must fast with discretion, [x] hee must so mortifie that he doe not kill his owne flesh. He that giueth almes to the poore, must doe it with discretion; *omni petenti, non omnia petenti*, quoth [y] *Augustine*; to euery one that doth aske, but not euery thing that hee doth aske: so likewise pray with discretion, obseruing place and time; [z] place, lest thou bee reputed an hypocrite; time, lest accounted an heretike; like the [a] *Psalliamsts* and *Euchitai.*

[b] Other expound the word reasonable as opposite to the Iewes oblations. As if *Paul* should speake thus: In the Law dead beasts; but in the Gospel reasonable liuing men are to be sacrificed vnto God. Euery Christian is a sacrificer, euery lay man a priest, but the pastor is a priest of priests, one that sacrificeth his people by teaching, and exhorting them to giue vp their bodies, a quicke and holy sacrifice to the Lord. *I am* (saith [c] *Paul*) *the minister of Iesus Christ toward the Gentiles ministring the Gospel of God, that the offering vp of the Gentiles might bee acceptable, being sanctified by the holy Ghost.*

Hitherto concerning the first generall branch of *S. Pauls* exhortation. Now as Musitians doe not onely teach their schollers what they shall sing, but also what they shall not sing, that they may follow that which is good, and eschue that which is euill: so *Paul* doth not onely shew what wee must doe, but also what we must not doe: *Fashion not your selues like vnto this world.*

World vsed in the worse sense signifieth either the wicked men of the world; or else the vaine things of the world: the wicked men, as Iohn 12. 31. the deuill is termed *the Prince of the world*, that is, of the wicked in the world, who make themselues his vassals, by yeelding to his temptations, according to that of [d] *Paul*: *He is our master to whom wee submit our selues as seruants.* It is not Satans power that he doth thus dominere in the Church: for he was [e] bound and [f] cast out of the Church; but it is the weakenesse and wickednesse of men, who loose him and open the gate when he was shut out; admitting him as a Lord of misrule, ruling and ouerruling those who are children of disobedience: Ephes.2.2.

Secondly, the word World taken in a bad and more strict sense, signifies the pomps and vanities of the world. As 1. Epist. Ioh.2. 15. *Loue not the world, neither the things of the world*: that is, as himselfe construeth himselfe, *the lust of the flesh and pride of life.*

According to both acceptions it may be well expounded in this Text; as if *S. Paul* should say, Brethren I beseech you by the tender mercies of God, that yee fashion not your selues, either according to the wicked men, or according to the vaine things of this world.

For the first: Two things occasion fashion in the world

Multitude: for as *Cyprian* said; *Incipit esse licitum quod solet esse publicum.* Custome is not only another nurture, but as it were another nature. And, as the Lawyers speake: *Quod est consuetum præsumitur esse iustum:* That which is done by many, is thought at length lawfull in any.

Greatnesse: for as [g] *Paterculus* writes; *Imperio maximus exemplo maior*: he that is highest, hath alway most followers. *Augustus*, a learned Prince, filled the Empire with schollers: *Tiberius*, with dissemblers: *Constantine*, with Christians: *Iulian*, with Atheists.

So

[f] Leuit.2.13.

[t] *Aquin. in loc.*

[u] *Bernard ser. 49. in Cantic.*
[x] *Gerran. in loc.*

[y] *Lib.1. de ser Dom. in Mont.*
[z] Matt.6.5.
[a] *August. hær. 57.*

[b] *Luther. Melanchon. Erasmus, &c. in loc.*

[c] Rom.15.16.

[d] Rom.6.16.

[e] Apoc.20.2.
[f] Apoc.12.9.

[g] *Lib.2.*

So that *Paul* vnderstanding how prone men are to follow fashions, aduiseth vs here, not to conforme our selues according to the world.

In complement of courtesies and common ciuilities, it is not amisse to follow either the most or the best.

In matter of Church orders and ceremonies, it is [h] insolent singularity not to fashion our selues according to that which is enioyned by the best, and vsed by the most; yea euen in the maine points of holy religion; If the great bee good, and the most, best, we may follow both.

But Saint *Pauls* meaning is, that wee may not follow wicked men in their wickednesse, nor worldly men in their worldlinesse, nor good men but in that they are good: as he saith elsewhere, [i] *Be yee followers of mee, as I am of Christ:* for as in imitation oratorie, there are two sorts of examples; one necessary to be followed alwayes in all things; as *Demosthenes* among the Grecians, and *Tully* among the Latines: another to bee followed in some things, and at some times, as Poets and Historiographers: Euen so there are two sorts of examples in Christian imitation: the one necessary, which is Christ the way, the truth, and the life: [k] *Via in exemplo, veritas in promisso, vita in præmio*: The truth in his learning, the way for his liuing; as the [l] Fathers vsually glosse that place. The other are to bee followed in some things, and at some time; as *Paul, Peter, Augustine, Chrysostome, Nazianzen*, and other blessed Saints of God; whose liues and lines are so farre forth to be followed, as they swarue not from our chiefe copy Christ. In sinne we may not follow the good; much lesse the wicked of the world, be they neuer so many, neuer so mighty: we may not bee drunken, because it is the fashion among the most; nor liue lasciuiously, because commonly great ones are wantons. In this poynt the Scriptures are plaine and peremptory. [m] *The gate is wide, and way broad, that leadeth to destruction, and many goe in thereat*: *Ergo*, wee must not follow the most. [n] *Doe any of the Rulers beleeue in Christ? Ergo*, wee must not fashion our selues according to the greatest.

In the old world many were drowned, onely [o] *Noah* and his family saued: in Sodome many wicked beasts destroyed, onely [p] *Lot* and his house deliuered: there were two malefactors hanged, one Christ crucified; two extremes, one vertue; many thornes, one lilie; Cant. 2 2. *Like a lilie among the thornes, so is my loue among the daughters.*

It is said, *Apoc* 20.12. that at the last day the bookes shall bee opened, and another booke which is the booke of life. Where some note, that the booke wherein Gods elect are registred, is but one; but the bookes of the reprobate are many. *The number of fooles is infinite*; but Gods people, which are truly wise, a [q] *little flocke*. Christendome is the least part of the world: they that professe Christ aright, are the least part of Christendome; and of this little part, many bee called, but few chosen; [r] professing they know God in their words, but denying him in their workes: arrant heretickes, as one wittily, not disputing against religion, but liuing contrary to religion; marching vnder Christs colours, and yet fashioning themselues according to the world.

Here some will obiect: If I fashion not my selfe like the world, I shall bee played vpon, and made a very [s] Tabret: I shall become the by-word and song of the people.

First, according to the rules of reason, hee is base that dependeth on vulgar breath.

[t] *Qui pendet ab errore & opinione vulgi,*
Pendet magis atq; arbore qui pendet ab alta.

Augustine, who reckoned out of *Varro*, [u] 288. diuers opinions concerning the chiefe good, [x] affirmes notwithstanding, that no man euer was so mad, as to place his happinesse in common fame, because that is but winde, and of winde it is said in the [y] Scripture, that *no man knoweth whence it commeth, and*

[h] *August. epist.* 118. *cap.* 5.
[i] 1. Cor. 11. 1.
[k] *Bernard ser.* 2. *in ascens. Dom*
[l] *Basil de spirit. sanct cap.* 8 *Leo serm.* 2. *de resurrect. Cyril. in loc.*
[m] Matt. 7. 13.
[n] Ioh. 7. 48.
[o] Gen. 7.
[p] Gen. 19.
[q] Luke 12. 32.
[r] Tit. 1. 16.
[s] Iob. 17. 6.
[t] *Scaliger.*
[u] *De ciuit lib.* 19 *cap.* 1.
[x] *Epist.* 56.
[y] Ioh. 3. 8.

and whither it goeth. As the childes loue, ſo the peoples commendation is gotten, and forgotten in an houre. [z] *Socrates* in *Plato* ſuſpected euermore that to be bad, which the vulgar extolled for good. And *Plinie* gaue this rule in the Schoole; That he declamed worſt, who was applauded moſt.

[z] *Eraſm. epiſt. præfix. tom. 4. oper. Hieron.*

Secondly, it is an axiome in the [a] Bible, *that amity with the world is enmitie with God.* [b] Hee that is a paraſite to men, is not the ſeruant of Chriſt, It is an vnhappie thing to conuerſe with vngodly wretches in the tents [c] of Kedar; [d] to bee brother vnto the Dragons, and companions to the Oſtriches. Yet *Noah* muſt not follow the faſhions of the old world: *Lot* muſt not follow the faſhions of Sodome: *Iob* muſt not follow the faſhions of Vz: we muſt not follow the faſhions of our corrupt age; but as [e] *Paul* exhorteth, in the midſt of a crooked and naughty generation, wee muſt be pure and blameleſſe, ſhining euen as lights in the world, ſtriuing euermore to walke in the narrow path, and enter in at the ſtrait gate.

[a] Iames 4.4.
[b] Galat. 1.10.
[c] Pſal. 120.4.
[d] Iob 30.29.
[e] Philip. 2.15.

Againe, we may not conforme our ſelues according to the greateſt: *Ego & rex meus*, is no good plea, when God ſhall reckon with vs at the laſt and dreadfull day. Some men are ſo much at other mens ſeruice, that they neglect altogether Gods ſeruice. That thou didſt follow ſuch a Lord, and humour ſuch a Gentleman; that there were better men in the company when thou didſt this villany; that vanity will not goe for a currant excuſe: when Almighty God ſhall come to iudgement, then ſcepters and ſepulchers ſhall be all one; Princes and peſants ſhall be fellowes.

As in Cheſſe-play, ſo long as the game is in playing, all the men ſtand in their order, and are reſpected according to their place: firſt, the King; then, the Queene; then, the Biſhops; after them, the Knights; and laſt of all, the common Souldier: but when once the game is ended, and the table taken away, then all are confuſedly tumbled into a bag, and happily the King is loweſt, and the pawne vpmoſt. Euen ſo is it with vs in this life; the world is a huge theater or ſtage, wherein ſome play the parts of Kings; other, of Biſhops; ſome, Lords; many, Knights; other, Yeomen: but when our Lord ſhall come with his Angels to iudge the world, all are alike. For if great men and meane perſons are in the ſame ſinne, they ſhall be bound together, and caſt as a fagot into hell fire. And therefore let vs not faſhion our ſelues according to the wicked, whether Prince or people.

Secondly, we muſt not faſhion our ſelues according to the vanities of the world, and that for two cauſes eſpecially.

1. Becauſe they be tranſitory: where note the worlds mortality.
2. Becauſe they be not ſatisfactory: where note the ſoules immortality.

For the firſt, all the things of this world are of ſuch a faſhion, as that either they will leaue vs, or elſe wee muſt leaue them. They leaue vs; All *riches haue their* [f] *wings, and make their flight like an Eagle.* We leaue them; *As the* [g] *Partridge gathereth the yong, which ſhee hath not brought forth: ſo hee that getteth riches, and not by right, ſhall leaue them in the midſt of his dayes, and at his end ſhall be a foole.*

[f] Pro. 23.5.
[g] Ier. 17.11.

The Partridge, as *Ambroſe* writes in his 48. Epiſtle, maketh a neſt of eggs, which ſhee laied not; but ſo ſoone as the birds are hatched, the true mother cals them all away from the ſtepmother. So it is, ſaith *Ieremy*, with the couetous man, *incubat auro*, like a brood gooſe, or as a hen that ſits; *incubo* (for ſo the Latines terme him) he keepes his neſt and ſits as it were brooding, but when his chickens are hatched, he heares a voice from heauen; *O foole, this night will they fetch away thy ſoule from thee: and then, whoſe ſhall theſe things bee which thou haſt prouided?* Indeed many men reputed him wiſe while hee liued; but at his end, when by the finger of God, wee ſee that his goods are otherwiſe diſpoſed, either excheated to the King, or reſtored to the true maſters; or elſe by ſome ſmall error in his will, caried away by thoſe whom hee neuer loued: at his end, when euery Partridge ſhall call his yong, then

then those that are wise, shall account him a very foole: [h] *Loe, this is the man that tooke not God for his strength, but trusted in the multitude of his vncertaine riches, and strengthened himselfe in his wickednesse.* And therefore loue not the world, neither the things of the world; for the world passeth away, and the lust thereof, being onely certaine in being vncertaine.

Secondly, things of this world are not satisfactory, they doe not fill and content the mind of man. [i] The eye cannot be satisfied with seeing, nor the eare filled with hearing: all things haue an emptinesse and extreame vanitie, purchasing vnto the possessors nothing but anguish and vexation of spirit: and the reason hereof, as [k] *Vivaldus* obserues, is, because the heart of man is made like a triangle, and the world round as a circle. Now a circle cannot fill a triangle, but there will be some corner empty.

There is nothing can fill the mind of man, but the blessed Trinity, when God the Father, the most ancient of daies, shall fill our memory; God the Son, who is wisedome it selfe, shall fill our vnderstanding: God the holy Ghost, who is contentation and loue, shall sit in our will; then all the powers of our mind will be at rest, when as they shall inioy him who made them. But the things of this world afford no perfect and absolute contentment; and therefore, *ne vos configurate seculo isti*, fit not your selues according to the worlds figure, which is a circle; but be ye renewed in your minde, which is a triangle, representing the sacred Trinitie.

Take a view with the Wiseman of all worldly things: in briefe, doth any pleasure satisfie? No: pleasure is like lightning: [l] *Simul oritur & moritur*; it is sweet but short; like hauking, much cost and care for a little sport.

The prodigall childe wasted both goods and body, yet could not haue enough, at the last not enough [m] hogs meat.

[n] *Virgo formosa superne*
Desinit in turpem piscem malesuada voluptas.

Doth learning, that incomparable treasure of the mind, satisfie? No: The more a man knoweth, the more hee knoweth that he doth not know: so that as [o] *Salomon* said; *He that increaseth knowledge, doth increase sorrow.*

Doth honour content a man? No: The poore labourer would be written Yeoman; the Yeoman after a few deare yeeres is a Gentleman; the Gentleman must be a Knight; the Knight, a Lord; the Baron, an Earle; the Count, a Duke; the Duke, a King; the King would *Cæsar* be; and what then, is the worlds Emperor content? No.

[p] *Vnus Pelleo iuueni non sufficit orbis,*
Æstuat infœlix angusto limine mundi.

One world is not enough for *Alexander*, and therefore he weeps, and is [q] discontent: as if he wanted elbow roome.

In the state Ecclesiasticall, the begging Frier would be Prior; the Prior, an Abbat; the Lord Abbat, a Bishop; the Bishop, an Archbishop; the Metropolitane, a Cardinall; the Cardinall, Pope; the Pope, a God: nay that is not enough, aboue all that is called God: 2. Thess 2. 4. This made [r] *Bernard* wonder, *O ambitio ambientium crux:* how dost thou paine, yet pleasure all men!

Doe riches content? No: the more men haue, the more men craue; and that which is worst of all, they are the greatest beggers, when they haue most of all. [s] *Hee that loueth siluer, shall not bee satisfied with siluer.* As the poore man crieth out, *Quid faciam quia non habeo?* so [t] the couetous wretch as fast complaineth, *Quid faciam quia habeo?* Luk. 12. 17.

Those drinkes are best that soonest extinguish thirst; and those meates, which in least quantitie doe longest resist hunger: but here the more a man doth drinke, the more thirste; so strange in some is this thirst, that it maketh them digge the pits, and painfully draw the water, and after, will not suffer them to drinke. This, saith [u] *Salomon*, is *an euill sickneſſe, and a great*

[h] Psal. 52. 8.
[i] Eccles. 1. 8.
[k] *Ludouicus Vivaldus de veritate contritionis. fol. 87.*
[l] *Plutarch.*
[m] Luk. 15. 16.
[n] *Horace.*
[o] Eccles. 1. 18.
[p] *Iuuenal.*
[q] *Valerius Max. l. 8. c. 15.*
[r] *Lib. 3. de consideral.*
[s] Eccles 5. 9.
[t] *Theophylact. in 12. Luc.*
[u] Eccles. 6. 2.

great vanitie, when a man shall haue riches, and treasure, and honour, and want power and grace to ioy in them.

Thus you see, the world is like a butterflie with painted wings; *vel sequendo labimur, vel assequendo ladimur*; either we faile in pursuing it, or else when we haue caught it, it is so vaine, that it giueth no contentment. [x] Herein is the true difference betweene earthly things and heauenly things: the one are desired much, but being obtained, they content little: the other are desired little, but once gained, satisfie much: and therefore, *Lay not vp treasure vpon earth, where the moth and canker corrupt, and where theeues dig thorow and steale*, for these things are neither [y] *vera* nor *vestra*; but lay vp treasure for your selues in heauen. If ye will not heare the words of Scripture, behold the workes of nature: mans heart is broad aboue, narrow beneath; open at the top, close below: to signifie that we should inlarge and spread our affections tow ard heauen and heauenly things, and draw them to as narrow a point as possibly we can, concerning earth and earthly things; and so by the fashion of our heart, we may learne not to follow the fashion of the world.

[x] *Aug de doct. Christ lib. 1. ap. 38.*

[y] *Bernard.*

Be ye changed by the renewing of your minde.] Wee are formed by God, deformed by Satan, transformed by grace;

1. Sacramentally, by baptisme.
2. Morally, by newnesse of life; which our Apostle meanes in this place. That which followes in the Text, is expounded Epist. for the next Sunday.

The Gospell. Luke 2. 42.

The father and mother of Iesus went to Hierusalem after the custome of the feast day, &c.

THis Gospell is a [z] direction how Parents ought to carry themselues toward their children, and how children also should demeane themselues toward their parents: the one, by the practise of *Ioseph* and *Mary*: the other, by the patterne of our Sauiour Iesus Christ.

[z] *Iansen. Concord. cap. 12.*

Parents care touching their children concernes their { Soule. Bodie.

Their soule: that they be *brought vp in* [a] *instruction and information of the Lord*; [b] that is, in godlinesse and ciuilitie: by the one they shall keepe a good conscience before God: by the other they shall obtaine a good report among men: the which two, conscience and credit, must chiefly bee sought after in this life.

[a] Ephes. 6 4.
[b] *Hemmingius postil. Dom 1. post Epiphan.*

For the body: Parents ought to [c] prouide competent sustenance and maintenance; guarding their persons, and regarding their estates: all which is performed here by *Ioseph* and *Mary* toward Christ.

[c] 1. Tim. 5. 8.

First, for the soules institution; they did instruct him by precept and example: precept, bringing him to the Temple, that he might be taught; and that not onely this once, but often, as often as law did require. So [d] *Iuuencus* expressly:

Ad Templum latis puerum perducere festis,
Omnibus annorum vicibus de more solebant.

[d] *Hist. Euang. lib. 1 v. Maldonat. in loc.*

This should [e] teach all Parents, how to teach their children; especially, that they send them vnto the publike Catechising in the Church, and that according to [f] Canon and custome: for the common Catechisme, which Authoritie commands, is fit and full, as containing all the vertues necessarie to saluation, and the meanes whereby those vertues are receiued and conserued.

[e] *Culman. con. 1. Zepperus con. 2. in loc.*
[f] *Can. 59.*

The principall vertues of a Christian, are { Faith. Hope. Charitie.

The

The Creed is neceſſary for faith; as teaching vs what we haue to beleeue. The Pater noſter is neceſſary for hope; teaching vs what we are to deſire. The ten Commandements are neceſſary for charitie, teaching vs what we haue to doe. The Sacraments are inſtruments of grace, by which thoſe vertues are conueyed vnto vs, and continued in vs. As to build an houſe, it is requiſite, firſt to place the foundation, then to raiſe the walls, and laſt of all to couer it with the roofe: ſo ſaith [g] *Auguſtine*, to make in our ſoules the building of eternall ſaluation, wee need the foundation of faith, the walls of hope, the roofe of charitie. The tooles as it were wherewith all theſe be wrought, are the ſacred Word and bleſſed Sacraments; our Catechiſme then in briefe comprehending all theſe matters and all theſe meanes; and ſtanding vpon the ſame leggs eſpecially, with the [h] Geneuian and [i] Romane Catechiſme, cannot bee diſtaſted either of Accuſant or Recuſant out of deuotion and pietie, but out of faction and malice: well, or rather ill, each may ſay with the [k] Poet.

Non amo te Sabidi, nec poſſum dicere quare:
Hoc tantùm poſſum dicere, non amo te.

The father and mother.] *Ioſeph* was not the naturall father, of Chriſt, but father,

In { Opinion: Luk. 3.23. *Ieſus, as men ſuppoſed, was the ſonne of Ioſeph.*
{ [l] Care: being his nurſing father appointed of God: for nurſes are called mothers, and patrons fathers.
{ Law: [m] being husband to *Mary*, and nigh of kin to Chriſt.

But *Mary* was the mother of Chriſt; not onely in opinion and care, but in truth and indeed. *Mater a materia*, the very matter of Chriſts body was of the Virgin *Mary*, Gal. 4.4. *God ſent his Sonne made of a woman:* See epiſt. Sunday after Chriſtmas.

Secondly, theſe Parents inſtruct their childe by their owne example; for they doe not ſend, but bring him vp to Hieruſalem, after the cuſtome of the feaſt day. The which is the ſhorteſt cut of teaching *Longum iter per præcepta, breue per exempla*: The parents [n] good life preuailes more with his childe, then a good leſſon.

Their deuotion is ſeene in { *Going vp to Hieruſalem, after the cuſtome of the feaſt.*
{ *Tarrying there, fulfilling the daies.*

S. Paul exhorts vs to pray at all [o] times, and in all [p] places: for the whole world is Gods vniuerſall, and as it were Cathedrall Church; and euery particular Chriſtian is as it were his priuate Chappell, and Temple: *Daniel* prayed in the Lions denne, *Ionas* in the Whales belly, *Iob* on the dunghill, and the theefe on the Croſſe; yet the Lord heard their prayers, and granted their requeſts. It is lawfull then in priuate to pray when and where we ſhall iudge moſt meete: but God for his publike worſhip hath in all ages aſſigned certaine times, and certaine places. The moſt ſpeciall time is his Sabbath, and the moſt ſpeciall place the Temple: ſo we finde precept and practiſe. Precept, [q] *My houſe ſhall bee called the houſe of prayer*; the which is repeated by Chriſt in three Euangeliſts.

Practiſe: The Publican and the Phariſie went vp into the Temple to pray, Luke 18. *Anna* prayed in the Temple, Luk. 2. *Peter* and *Iohn* went vp into the Temple at the houre of prayer, Act. 3. Chriſt himſelfe daily teaching in the Temple, Luk. 19.

After Chriſt, by reaſon of the great perſecution, the Chriſtians aſſembled not in the fitteſt, but in the ſafeſt places: in proceſſe of time they did erect Oratories; not in any ſumptuous or ſtately manner, [r] which neither was poſſible by reaſon of the Churches pouertie, nor plauſible in regard of the worlds enuie: but at length when Almighty God ſtirred vp religious Kings and Queenes, as [s] nurſing fathers and nurſing mothers of the Church, that which

g *Vti Bellarm. præfat. tom. 1. controuerſ.*

h *Cat. Caluin* vſed in the French and Scotiſh Churches.

i *Bellarm. Cat.* written in Italian, engliſhed by *R. Haddoc.*

k *Martial. lib. 1. Epigr 33*

l *Theophylact. in loc.*

m *Auguſtin. de conſenſu Euangeliſt. lib. 2. c. 1.*

n *Hieron. Epiſt. ad Lætam. tom. 1. fol. 75.*

o 1. Theſſ 5.17

p 1. Tim. 2.8.

q Eſay 56.7.

r *Hooker, lib. 5. ſect. 11.*

s Eſay 49.23.

which the Christians before either could not, or durst not doe, was with all alacritie performed; in all places Temples were built; no cost spared, nothing too deare which that way should be spent: sacrilegious wretches are not now more desirous to pull downe, then those deuout professors were to set vp Churches.

Now one chiefe cause why God in all ages would bee serued in publike Temples, is, that his Church might be distinguished from the Conuenticles of Heretikes and Schismatikes, that as all of vs acknowledge one God, and one Christ, so all of vs might haue one [t] faith, and one baptisme, and vniformity in doctrine, and a conformitie in outward ceremonies, for the better deliuering of this doctrine.

[t] Ephes. 4. 5.

The parents of Christ did therefore well in [u] ioyning themselues vnto the congregation, and obseruing the publike ceremonies of the Church. At that time the Temple was made a den of theeues; and yet *Ioseph* and *Mary* ioyne with the Church in the publike worship of God: [x] whose example doth exceedingly crosse the practise of Brownists and all other recusants, who refuse to communicate with vs in our Temples; because some things, as they pretend, are amisse. *Ioseph* and *Mary* tooke part with Gods Priests and people in that which was good, and as for the rest, they did not meddle further then their place required. They went this long iourney to satisfie the law; as also by their good example to stirr vp other, to reuerence the publike ceremonies and ministrie.

[u] *Melanct. postill. in loc.*

[x] *Caluin & Marlorat. in loc. Beauxamis harm Tom. 1. fol. 76.*

By the law, men only were bound to keepe the generall solemne feasts, as wee read, Exod. 23. and Deut. 16. 16. *Three times in the yeere shall all the males appeare before the Lord thy God in the place where hee shall chuse*: so that *Mary* went not vp to Hierusalem as compelled by the law, but only carried with pure deuotion to God, and vnfained loue to her husband and child.

Here then is a notable relique for women to behold; *Mary* free by the letter of the law, by the custome of the countrey, dwelling at Nazareth, a great way from Hierusalem, did notwithstanding euery yeere goe with her husband vnto the feast of the Passeouer. In our time many women vnlike this good Lady, will be content euen on the Lords day, to toyle at home about their own businesse, and gad abroad to meddle with others businesse, rather then they will accompany their good husband *Ioseph*, and their towardly sonne *Iesus* vnto Gods house.

And when they had fulfilled the daies.] That is, whole [y] seuen daies, according to the custome. They came with the first, and went home with the last. Worldly men for their honour, will ride post to the Court, to be knighted with the first; for their profit at mill and market first; for their pleasure, at the play first; at hunting first; first at any merry meeting: but as for the Church, they thinke they come too soone, and stay too long: winter daies are too short for hunting, sommer daies too short for hawking; yet one houre of seuen daies is thought long that is spent in Gods holy worship: as [z] one wittily; *Long Sermons, and short Sermons please best*: and yet if we looke not with the spectacles of the world, but with the eyes of faith discerning all things aright, wee shall finde that there is no such honour, as to be Gods seruant, no such gaine as godlinesse, no such pleasure as a good conscience.

[y] Exod. 23. 15

[z] *Anton. Gueuara, epist.*

The congregation vnder the Law, was not dismissed without the Priests [a] benediction and [b] valediction; the which custome is reteined in the Christian Church, that no man depart out of the Temple, before the diuine praiers and sermon end: so the [c] 4. Councell of Carthage, decreed, excommunicating all such as offend in this kinde.

[a] Num. 6. 23.
[b] *Zepperus. con. 1. in loc.*
[c] *Canon. 24. & Concil Agathen cap 47.*

Thus you see Christ was instructed by good lessons and life: so that if Iesus had not beene Iesus, to bee saued, and not a Sauiour; hee might haue sayd of his mother *Mary*, which [d] *Augustine* writes of his mother *Monica*: *Maiori sollicitudine me parturiebat spiritu, quàm carne pepererat*; [e] *parturiuit*

[d] *Confess. lib. 5. cap. 9.*
[e] *Idem confess. lib. 9. cap. 8.*

carne, vt in hanc temporalem nascerer; corde, vt in æternam lucem renascerer.

Now for his body; when he was missing, *Ioseph* and *Mary* sought him instantly with all diligence till hee was found: *Behold thy father and I haue sought thee weeping.* Where literally note *Maries* humble carriage toward her husband *Ioseph*, and the care of them both ouer Christ their child. The dutifull respect of *Mary* toward *Ioseph* is obserued [f] *ex ordine verborum*; in that shee saith, *thy father and I*, not, I and thy father. As Cardinall *Woolsies* stile, *Ego & Rex meus*, I and my king, is insupportable in the *Politikes*; so, I and my husband insufferable in the *Oeconomicks*. It was [g] *Assuerus* his edict, and it is Gods law, that *all women both great and small shall giue their husbands honour, and that euery man shall beare rule in his owne house*: for the man is the wiues [h] head, and the wife is her husbands subiect: *Subdita eris sub potestate viri*: Thou shalt be subiect to thine husband, and he shall rule ouer thee, Gen. 3. 16. So that a woman murthering her husband, is accounted by the [i] Ciuill lawes a paricide, by the [k] statutes of our land a traitor.

The next remarkable point is the ioynt care of them both ouer Iesus: *Thy father and I haue sought thee weeping.* As *Paul* said to [l] *Timothie*, so wee to euery father, *serua depositum*, keepe that which is committed to thee. Haue a tender eye ouer thy child, which is a pledge of Gods goodnesse, and that happily which may moue the more, flesh of thy flesh, and bone of thy bone; not onely a liuely picture, but a liuing and a walking image of thy selfe. Barren *Sara* was so glad of a child, that shee called her only sonne, [m] *Isacke*, that is, laughter. How wicked then is that parent, who neglecteth his owne flesh, his owne child, which is a token from heauen, and ordinarily the best monument of himselfe after death on earth?

As this example concernes the naturall father, so like wise the ciuill and ecclesiasticall: for, *incuria præpositi, iniuria depositi; detrimentum pecoris ignominia pastoris*, &c. Pastor and Prince must seeke the good of such as are vnder them, as *Ioseph* and *Marie* did Christ, with carefull hearts, &c. In a [o] mysticall sense these words insinuate, when, where, and how Christ is to be found of vs.

1. When? *On the third day.*
2. Where? *In the Temple.*
3. How? { *Socialiter*; in vnitie; *thy father and I.* / *Desiderabiliter*; with an earnest desire to finde. / *Lachrymabiliter*; with teares: *haue sought thee sorrowing.*

First, Christ is to be found on the third day: vers. 46. *It came to passe three daies after, that they found him in the Temple.* The first day was the time before the law, in which, as [p] Christ told his Apostles, all the Patriarks and holy fathers desired to see the things which they saw, and could not see them; and to heare the things which they heard and could not heare them.

The second day was the time vnder the law, when also the Priests and Prophets expected Christ, but they could not finde him: therefore the Prophet *Esay* crieth out in his 64. Chapter, *Oh that thou wouldest breake the heauens and come downe.*

The third day is the present time; this acceptable time of grace; wherein Christ is to be found: [q] *hora est nunc*; the houre is now. Therefore to day, while it is to day seeke the Lord euen while he may be found; call vpon him while hee is neere; for the next day, which is the fourth day, is the time after death, and [r] then he cannot be found or sought.

Ioseph and Mary could not finde Christ among their kinsfolke, &c. [t] *Non humana cognatione, nec cognitione comprehenditur:* Hee that will finde Christ, must forsake friends, [s] forget his owne people, and his fathers house. They found him in Ierusalem, [u] that is, in the Church among the faithfull: not among barbarous Heathens, or blasphemous heretikes; his dwelling is at Sion, there you may finde him among the Doctors in the Temple: [x] not in the

[f] *Ex Augustino. Maldonat. in loc. & Iansen. concord cap.* 12.
[g] Ester. 1. 20.
[h] Ephes. 5. 23.
[i] *L. 1. D. ad legem Pompeiam de paricidijs.*
[k] *Rastal. collect. stat. tit. treason.*
[l] 1. Tim. 6. 20
[m] Gen. 21. 3.
[n] *Hieron. epist. ad Suniam. tom. 1. fol* 80.
[o] *Iacob. de Vorag. ser. 3. Dom. infra octa. Epiphan.*
[p] Luke. 10. 24.
[q] Iohn 4. 23.
[r] Psal. 6. 5.
[t] *Iansen. vbi supra.*
[s] Psal. 45. 11.
[u] *Beauxamis. har. tom. 1. fol. 77.*
[x] *Thom. in loc. ex Origen.*

the market, not in the tauerne, but in the Temple, [y] for hee is to be found in his word, in his Sacraments, among the Doctors and Preachers. If this leſſon often taught, were once learned, it would make you to frequent Gods houſe more diligently, thirſt after his word more greedily, reſpect Chriſts ambaſſadours more reuerently.

The third point to be conſidered is, how Chriſt is to be found: *Socialiter*, in vnitie, *pater tuus & ego.* God is loue, and his followers are the children of peace, and his Miniſters the meſſengers of peace, his doctrine the doctrine of peace: and therefore if wee will finde him, wee muſt *follow the* [z] *truth in loue.*

God ſaid to the ſerpent: [a] *I will put enmitie betweene thee and the woman, and betweene thy ſeede and her ſeede.* But if we ſeeke Chriſt in contention, all the feud is among our ſelues, and not betweene Satan and vs. [b] *Odium in nos ipſos conuertimus*: all our fight is againſt our friends, and not againſt our foes.

Againe, wee muſt ſeeke Chriſt earneſtly: *Quærebamus te & nihil extra te*; Ieſus for Ieſus: and laſtly, we muſt ſeeke Chriſt, *lachrymabiliter* ſorrowing.

Now *Mary* did feare for three cauſes as interpreters obſerue:

1. [c] Leſt Chriſt ſhould leaue her, and aſcend to his Father in heauen.
2. [d] Leſt he ſhould fall into the hands of perſecutors.
3. [e] Leſt he ſhould forſake the Iewes, and goe to ſome other nation.

So we muſt ſeeke Chriſt with three ſorts of teares: of
- Deuotion; leſt he withdraw his gracious countenance from vs.
- Contrition, when he doth abſent himſelfe for a time.
- Compaſſion, when any member of his is afflicted and perſecuted.

And he went down with them, and came to Nazareth, & was obedient to them.]

As the former part of this Goſpell is a paterne for parents how they ſhould inſtruct their children; ſo this latter is a glaſſe for children, how they ſhould obey their parents; *Omnis enim actio Chriſti, inſtructio Chriſtiani*: For euery line of Chriſt is a copy for a Chriſtian. In that therefore the Lord of all ſubmitted himſelfe to the gouernment of his ſuppoſed father, and vnderling mother, as [f] *Hierome* notably, *Venerabatur matrem, cuius ipſe erat pater; colebat nutricium, quem nutriuerat*; and that for the ſpace of thirty yeeres, executing filiall and œconomicall duties in their houſe; what doth he but teach obedience to ſuperiors? eſpecially that children ſhould honour their father and mother, albeit they be neuer ſo meane; for this ſubiection is a [g] vertue, not a weakeneſſe.

If parents inioyne things vnlawfull, and contrary to Scripture, then, as expoſitours vpon this text commonly note, wee muſt preferre our Father in heauen before our fathers on earth, and ſay with Chriſt, *How happened it that yee ſought me? wiſt yee not that I muſt goe about Gods buſineſſe?* Otherwiſe we muſt not offend them ſo much as with [h] a wrie looke. See *decalog. com.* 5.

The dutifull child ſhall [i] proſper as Chriſt, in fauour with God and men: but graceleſſe [k] *Cham* ſhall be curſed; rebellious [l] *Abſalon*; diſobedient [m] *Phineas* and *Hophni* ſhall not liue out halfe their daies. It was [n] Gods law, that the ſtubborne child ſhould bee ſtoned to death openly, that all might heare and feare. By the [o] common lawes, he that murthers his parent, is reputed a pety traitor. By the [p] Ciuill lawes in old time, an offender in that kinde was ſowed in a ſacke, with a dogge, a cocke, a viper, and an ape, and ſo caſt into ſome deepe water, as vnworthy to reape the benefit of any element. For ſo [q] *Tullie* doth excellently gloſſe that law: *Vt qui eum necâſſet, vnde ipſe natus eſſet, careret iis rebus omnibus, ex quibus omnia nata eſſe dicuntur. Etenim quid eſt tám commune, quàm ſpiritus vivis? terra mortuis? mare fluctuantibus? littus iectis? Ita viuunt, dum poſſunt, vt ducere animam de cœlo non poſſint: ita moriuntur, vt eorum oſſa terra non tangat: ita iactantur fluctibus, vt nunquam abluantur:*

[y] *Melanct poſtil. in loc &.* Church Hom. cõcerning the right uſe of the Church part. 1

[z] Epheſ. 4. 15.

[a] Gen. 3. 15.

[b] *Nazian. epiſt. ad Euſtat. per. Caſaubonum public.*

[c] *Thom. in loc.*
[d] *Gloſſ.*
[e] *Iacob de Voragi. vbi ſupra.*

[f] *Epiſt. de vitando ſuſpect. contubern: tom. 1. fol 224 Vide Bernard. hom 1. in verba ſupermiſſus eſt Angelus Gabriel.*

[g] *Non infirmitatis, ſed pietatis. Ambroſ in luc lib. 2. cap 2.*

[h] *Vultu ſæpe læditur pietas. Cicero pro Sext. Roſ. orat. 2.*

[i] *Zepperus com. 2. in loc.*

[k] Gen. 9. 25.

[l] 2 Sam. 18.

[m] 1 Sam. 4.

[n] Deut 21. 21

[o] *Kaſtal. col. at. tit treaſon.*

[p] Lege penult. D. ad legem Pompeiam de Parricidijs.

[q] *Vbi ſupra.*

abluantur: ita postremò ejciuntur vt ne ad saxa quidem mortui conquiescant.

It is [r] probable, that Christ submitting himselfe to *Ioseph*, vsed his occupation, but what it was, I cannot shew: you need not know. Saint *Hilary* thinks he was a Smith; *Hugo*, that he was a Mason: most Diuines, that hee was a Carpenter. So [r] *Iustin Martyr*, and other ancient Doctors haue gathered out of Matth, 13. 55. Marke 6. 3. See *Sixt. Senens. bibliothec. lib. 6. annot. 62. Baron. annal. Tom. 1. ann. 12. Iansen. concord. cap. 54. Maldonat. & Khemis. in Matth 13. 55.*

[r] *Erasmus annot. in* Mat 13. 55. *& Zepperus con. 1. in loc.*
[r] *In dialog. cum Tryphon.*

Now then in that Christ exercised a mechanicall trade, we may [t] learne that a poore man may serue God, and often doe much good in an honest occupation: the text saith, *Iesus prospered in wisedome and in fauour with God and men.* Hee was a lambe, and therefore the bigger the better: but the wicked are [u] goats and [x] therefore the longer they liue, the worse they are.

[t] *Zepperus vbi supra. Idem Bishop Latymer in loc.*
[u] Mat. 25. 33.
[x] *Dez. con 4. Dom. 1 post. Epipban.*

Mary kept all these sayings together in her heart.] It was well shee layd them vp, better that shee kept them, best of all that shee kept them all. Let vs also lay these things vp in our secret treasurie, that being inwardly grafted in our hearts, they may bring forth in vs the fruit of good liuing.

This Gospell is well fitted to the day: for after the celebration of Christs birth, circumcision, Epiphany; what should follow but his first manifestation in the Temple, and then on the text dominicall his first miracle wrought in Cana of Galile.

The Gospell and Epistle concord: [y] for what Christ doth in the one, is a patterne of that *Paul* saith in the other. *Paul* doth require; first, *that we should offer our selues a quicke sacrifice to God*; and then, *according to the measure of grace*, that we should become seruiceable to men, euery one among our selues one anothers members: euen so Christ here did first dedicate himselfe to God, in celebrating the Passeouer; in hearing the Doctors, in disputing about religion, in neglecting his acquaintance, to doe the businesse of his Father in heauen: and then, he went with his parents, and came to Nazareth, and was obedient to them.

[y] *Ferus ser. 5. & 6 Dom. 1. post Epiphan.*

Or (as [z] other obserue) the Gospell and Epistle both insinuate, that two things are requisite to saluation, *humilitas mentis, munditia Carnis.*

[z] *Postill. cum glossis & figuris Epist. Dom. infra octa. Epiphan.*

For the first, *Pauls* precept is, that no man stand high in his owne conceit, but so iudge of himselfe, that hee bee gentle and sober, as a member helping other. And Christs patterne is; he became subiect to *Ioseph*, and *Mary*, though he was Lord of all.

For the second, *Pauls* precept is; Offer your bodies a quicke sacrifice, holy and acceptable to God. And Christs patterne is; he did the businesse of God in the Temple, neglecting the pleasures of the flesh among his friends and acquaintance. Sweet Iesus indow vs plentifully with thy grace, that wee may thus preach and practise; that following thee, who art the way, wee may come to thee which art the life. *Amen.*

The Epistle. Rom. 12. 6.

Seeing that we haue diuerse gifts according to the grace that is giuen vnto vs, &c.

[a] *Luther* is of opinion, that this Epistle should be *capite breuior, & fine prolixior*; shorter in the beginning, longer at the end. For the beginning apperteines vnto the conclusion of the Epistle for Sunday before; and the end to be the beginning of the Epistle for Sunday following: yet so, that it may be both read and expounded as a text absolute in it selfe. The summe whereof is, that we must imploy and improue the manifold gifts of God vnto the glory of his name, and good of his people.

[a] *Postil. maior dom 2. ab Epiphan.*

This

This exhortation is inferred vpon a familiar compariſon vſed in the words immediately before: for *as we haue many members in one body, and all members haue not one office; ſo we being many, are one body in Chriſt, and euery man among our ſelues one anothers members.* In which obſerue foure inſtructions.

Firſt, as the members are not made by their owne vertue, but created by Gods almighty power, before they could execute any function in the body; not members becauſe working, but on the contrary; working becauſe members: in like ſort, Chriſtians are not members of Chriſt through their owne good workes, but they doe good workes, becauſe they be members, and inſerted into Chriſt: as the tree brings forth the fruit, and not the fruit the tree. The Papiſts then in their works of congruitie, run too much vpon the figure called ὕστερον πρότερον, ſetting the cart before the horſe, merit before mercie. *Potes ate deficere* (ſaith [b] *Auguſtine*) *ſed teipſum reficere non potes; ille reficit, qui te fecit.*

[b] In Pſal. 94.

Secondly, the members are well [c] content with their ſeuerall offices and place; the foote is not grieued at the heads ſupremacy, neither doth the noſe maligne the eye, nor eye couet to be tongue, but euery one performes his function without any faction: euen ſo wee which are members of Chriſts myſticall body, muſt be content with our [d] vocation and calling, neither enuying ſuch as are aboue, nor deſpiſing ſuch as are vnder vs. [e] *Although there be diuerſities of gifts, yet but one ſpirit: diuerſities of adminiſtrations, yet but one Lord. diuerſities of operations, yet but one God, who worketh all in all.*

[c] *Zanchius in* Epheſ. 4. 16

[d] 1. Cor. 7. 20.

[e] 1. Cor. 12. 4.

Are all Apoſtles? are all teachers? are all workers of miracles? haue all the gift of healing? doe all ſpeake with tongues? doe all interpret? It is God who worketh all in all; communicating indifferently ſpirituall life to all his members; inſomuch as the leaſt is a member of his body ſo well as the greateſt. In this reſpect all parts art peeres.

Albeit (I ſay) there be diuerſe gifts, and diuerſe meaſures of gifts, and ſo by conſequence for faſhion and function an imparity; yet becauſe they be [f] donatiues, grants, and graces, as it is ſaid heere, the mighty may not ſcorne the meane, nor the meane enuy the mighty, no part muſt be pert. [g] *For what haſt thou that thou haſt not receiued?* He that appointed thee mouth or eye, might haue made thee foot or hand. Againe, no member ought to mutter againſt head or fellow; for the myſticall body of Chriſt is all faire: [h] *Tota pulchra es amica mea*: now beauty conſiſts in variety of colours, and in a concinne diſpoſition of ſundry different parts. [i] *If the whole body were an eye, where were the hearing? If the whole were hearing, where were the ſmelling?* But God hath in a moſt ſweet order, diſpoſed the members euery one of them in the body: *firſt, Apoſtles; ſecondly, Prophets; thirdly, teachers; then, workers of miracles; after that, the gift of healing; helpers, gouernours, diuerſities of tongues.*

[f] *Sarcerius in loc*

[g] 1. Cor. 4. 7.

[h] Cant. 4. 7.

[i] 1. Cor. 12. 17

He then that affects in the Church an hotch potch parity, martyrs, and marres Chriſts body, which is, σῶμα συναρμολογούμενον, &c. a body fitly knit together by euery ioynt: Epheſians 4. 16.

Thirdly, there is a ſympathy betweene the members of the naturall body; [k] *for if one ſuffer, all ſuffer with it, if one member be had in honour, all the members reioice with it.* So *Paul* in this Scripture: *Be merry with them that be merry, weepe with them that weepe.* Paine is often leſſened by pity; paſſion is releeued in one by compaſſion of many. [l] *Minus fit quod patitur vnum membrum, ſi compatiantur alia membra: nec ipſa mali reuelatio fit per communionem cladis, ſed per ſolationem charitatis; vt quamuis aly ferendo patiuntur, aly cognoſcendo compatiuntur: Communis fit tamen tribulatio, quibus probatio, ſpes, delectio, ſpirituſque communis eſt.* He that hath not this fellow-feeling, may ſuſpect worthily that he is not a liuely member of Chriſt; for his body is coupled, and knit together throughout euery ioynt, wherewith one miniſtreth to another. If then wee doe not [m] beare one anothers burthen, and feele

[k] 1. Cor. 12. 26

[l] *Auguſtin. Epiſt.* 133.

[m] Galat. 6. 2.

one anothers misery, we are not knit together by the sinewes of loue: and if not knit to the body, no part of the body.

Fourthly, there is no dead or idle member in the body, but euery one helpes another, and is seruiceable for the good of the whole: the eye doth direct the head, and the hand guard the eye; the nose smells for all, tongue speakes for all, hand workes for all. [n] *The eye cannot say to the hand, I haue no need of thee; nor the hand againe to the feet, I haue no need of you: but euery part seekes anothers, and not his owne good.*

[n] 1. Cor. 12. 21 25.

In like sort, the wise Counseller must see for all; the tall Souldier fight for all: the iudicious clerke write for all: as [o] *Occam* said vnto the Emperour *Lewis; If you will defend me with your Sword, I will defend you with my pen.* Seeing we haue diuerse gifts, according to the grace giuen vnto vs; if a man haue the gift of prophecy, let him haue it, &c.

[o] *Trittenhem. de Scriptor. in vita Ockham.*

The duties here mentioned, are [p] partly { Publike; *If a man haue the gift of prophecy, &c.* / Priuate; *If a man shew mercie, let him doe it with cheerefulnesse.*

[p] *Luther in loc.*

The publike concerne things { Spirituall, for { Doctrine { Theoricall; *as prophecying and teaching.* / Practicall; as exhortation. } / Discipline; *Let him that ruleth doe it with diligence.* } / Temporall; *If any man giue, let him doe it with singlenesse.*

If any man haue the gift of prophecy, let him haue it agreeing to the faith.]

A Prophet in old time foretold things to come: but vnder the Gospell a [q] Prophet is he that interprets the Prophets; he that shewes Christ is come, spoken of by the mouth of all his holy Prophets euer since the world began. A Preacher is a Prophet, as the word is vsed, 1. Cor. 14. 1. and 1. Cor. 13. *we know in part, we prophecy in part.* A Preacher then must teach agreeing to the faith; that is, according to the Scripture, which is a rule of faith: or according to the [r] Creede, which is an abridgement of that rule; for [t] *other foundation can no man lay, then that which is layd, Christ Iesus.*

[q] *Aquin in loc.*

[r] *Luther &c. Caluin in loc.*
[s] *D Fulke in loc.*
[t] 1. Cor. 3. 11.

He that will edifie Gods house, must build vpon Christ, and square all his doctrines according to the rule of truth. [v] *If any man speake, let him talke as the words of God.* It is not said here, that a Prophet ought to vse no booke but the Bible; no Commentarie but the Creed; for that is too spirituall (as [x] *Marlorate* notes.) He that will preach agreeing to the Scripture, must reade the best expositors of the Scripture: for, as [y] *Bernard* said, all bookes are written for the bettering of the conscience, which is the booke of the soule: so we must examine all bookes, especially treatises of Diuinity, for the better vnderstanding of this one booke, which is κατ' ἐξοχὴν the booke.

[u] 1. Pet. 4. 11.

[x] *Præfat in expos. N. Testament.*
[y] *De domo interior. cap. 28.*

Neither is it said heere, that the Prophet in the pulpit must speake nothing beside plaine text, but only that he must exercise his gift according to faiths analogie, κατὰ τὴν ἀναλογίαν τῆς πίστεως, *teaching the wholesome words of Christ, and* [z] *consenting to the doctrine which is agreeable to godlinesse*: for whatsoeuer is deduced out of Gods booke by necessarie consequence, must be receiued as his word; let him that hath the gift of prophecie, haue it agreeing to the faith.

[z] 1. Tim. 6. 3.

Or [a] as other interpret; to beget and confirme faith in vs euermore. For, *if a Prophet rise among you, saying, Let vs goe after other Gods and serue them,* &c. *thou shalt not harken vnto the words of the Porphet,* Deut. 13. 1. The true Prophet is he, *Cuius in ore verbum vitæ, cuius in more vita verbi.*

[a] *Aquin in loc.*

Or, as [b] *Melanct.* and [c] most of the most ancient fathers, according *to the proportion of faith and grace giuen.* As if he should say, Whosoeuer is called by the Church lawfully to preach the word, let him abide therein according to the measure of his gift: for God hath giuen to some more, to some lesse, and often blesseth him that hath lesse more then him that hath more. Let euery man

[b] *In loc.*
[c] *D. Fulke in loc.*

man therfore exercise his talent with faith and diligence, to the best edification of Gods people committed to his charge: so likewise, *let him that hath an office, waite on his office; let him that teacheth, take heed to his doctrine; let him that exhorteth giue attendance to his exhortation, according to the proportion of grace.* Let not any suffer his [d] talents to rust, but imploy them, and so multiply them vnto the Donors glory; [e] *who gaue some to bee Apostles, and some Prophets, and some Euangelists, and some Pastors and Teachers for the gathering together of the Saints, for the worke of the ministrie, and for the edification of the body of Christ.*

[d] Mat. 25. 18.
[e] Ephes. 4. 21.

If any giue, let him doe it with singlenesse.] With an [f] vpright intention, not to be seene of men, [g] or to gaine much by giuing a little; for that is not simplicity but duplicity.

[f] *Gorran. in loc.*
[g] *Aquin. in loc.*

Or because *Paul* speakes of Deacons, publike guardians of the poore, such as wee call Almoners and ouerseers; [h] he would not haue them deale subtilly for their owne benefit, but simply for the common good, distributing the Churches beneuolence committed vnto their charge, without respect of persons, according to the seuerall necessities of the Saints.

[h] *Martyr. in loc.*

Let him that ruleth, doe it with diligence.] The slothfull and idle person is the deuils shop; there hee workes, euer busie when men are lasie. *Whereforе* [i] *doe that which is in thine hand with all thy power; especially, take heed that thou doe not the worke of the* [k] *Lord negligently.* That which Christ said of our redemption, euery Christian must say of his particular vocation: *It is meat and drinke for me to doe my fathers will.* Vnto diligence there are two maine motiues.

[i] Eccles. 9: 10.
[k] Ier. 48. 10.

1. In regard of God, who bestowes his gifts for this end, that they may be well imployed in his holy seruice.

2. In respect of our selues: for [l] *vnto euery one that hath, it shall be giuen, and he shall haue abundance; and from him that hath not, euen that he hath shalbe taken away.*

[l] Mat. 25. 29.

- The priuate duties are
  - Particular, concerning our
    - Generall: *Hate that which is euill, cleaue to that which is good.*
    - Faith: *Be feruent in spirit: continue in prayer.*
    - Hope: *Reioice in hope, be patient in tribulation.*
    - Charitie, in
      - Giuing due respect to
        - Superiours: *In giuing honour goe one before another.*
        - Equalls: *Be kind one to another with brotherly loue.*
        - Inferiours: *Distributing to the necessitie of the Saints: harboring the distressed: equalling our selues to them of the lower sort.*
      - Forgiuing: *Blesse them that persecute you, &c.*

All which offices are to be performed
- Freely.
- Fully.
- Fitly.

Freely, with cheerfulnesse and compassion: *Bee merry with the merry; Weepe with such as weepe.*

Fully, without sloth or dissimulation; *Let loue be without dissimulation.*

Fitly: *Apply your selues to the time*: for there is a time for all things: and καιρῶ βελτίονι, doth [m] fit the place better, then κυρίῳ βελτίονι. See *Luther. postil. Erasm. Martyr. in loc.*

[m] *Ambros. in loc.*

His meaning is not, that wee should alter our manners and religion according to the time; like the *Polypus and Camelion*: for in the beginning of this chapter he doth aduise the contrarie; *Fashion not your selues according to the world.* But that we should apprehend the best hint to doe good in the Church, euermore redeeming the time: Ephes. 5. 16. so shall we be sure to serue God in obseruing the time.

The

The Gospell. IOHN. 2. 1. *bul. ℣. 14th.*

There was a mariage in Cana, &c.

MAriage is honourable (saith [n] *Paul.*) Honoured of God the. { Father. Sonne. Holy Ghost.

[n] Heb. 13. 4.

Father, instituting it at the purest time, in the best place: for it was his [o] first ordinance in paradice, when man was innocent.

[o] Gen. 2. 28.

Honoured of God the Sonne by his presence and first miracle, wrought (as the text saith) *at a wedding.*

Honoured of God the Holy Ghost, who did ouershadow the betrothed virgin *Marie* Christs mother.

Honoured of the whole blessed Trinitie, both in { Deede: for in the worlds vniuersall deluge, maried persons and couples only were deliuered: Gen. 7. Word: comparing it to the *kingdome of heauen*; and holinesse to a [p] *wedding garment*: calling it [q] a great mysterie, representing the spirituall vnion betweene Christ and his Church.

[p] Mat. 22. 12.
[q] Ephes. 5. 32.

Honoured by the primitiue Fathers as a fruitfull seminary, which fills earth with men, and heauen with Saints. Honoured of Iewes, honoured of Gentiles; honoured of all, except [r] heretikes and Papists: herein appearing rather like deuills, then Diuines, as *Paul* tells vs, 1. Tim. 4.

[r] *Taciani: Augustin. her. 25. Saturnini: Iren. lib. 1. cap. 12.*

The Papists in making mariage a sacrament, seeme to commend it more then we: but in affirming, that holy Priesthood is prophaned by this holy sacrament, [s] is to honour it as the Iewes honoured Christ, in clothing him with a Purple robe.

[s] *Doctor Fulke, in Heb. 13. 4.*

Mariage is a sacrament, and yet a sacrilege. So [t] *Bellarmine* plainly, *Coniugia post solennia vota, non connubia, sed sacrilegia*: so the rest of that vnchast generation generally, such as vow, first chastitie, then marry; begin in the spirit, and end in the flesh: mad men (saith [u] *Luther*) not vnderstanding what is the spirit, or what is the flesh. For in single life to burne with lust, and when one concubine will not serue, to commit villanie with many strumpets, are manifest workes of the flesh: on the contrary, for a man to loue his owne wife to gouerne his familie, to bring vp his children in instruction and information of the Lord, are fruits of the spirit.

[t] *Orat habit Rom. Tom. 3. controuers. in fine.*

[u] *Com. in Gal. 3. 3.*

We might rather say, that in heat of youth (as [x] *Augustine* speakes) *inquieta adolescentia*, to vow single life, were a sinne: *for whatsoeuer is not of faith is sinne.* [y] *Sed de talibus perpetuæ virginitatis votis fides nulla, nulla in sacris literis est litera.*

[x] *Confess. lib. 2. cap. 3.*

[y] *Ram. de relig. lib 2 cap. 9.*

[z] Saint *Ambrose* writes peremptorily, that all the twelue Apostles had wiues, except Saint *Iohn*: and almost all the Romish Postils obserue, that *Iohn* was the bridegroome at this wedding. If this annotation be true why doe they condemne mariage in Priests? If false, why doe they suffer it for currant, as well in their [a] accurate new writers, as in their old fustie [b] Friers.

[z] *In 2 Cor. 11.*
[a] *Pontan. bibliothec. con. Tom. 1 folio. 217. Diez. con. 1. Coster. con. 2 in loc.*
[b] *Dormisecure in loc. Anton. Berontin. quæst. 17. super Euan. dominical.*

If any desire to be further satisfied in this curiositie, let him read *Maldonat* vpon the first of Saint *Iohn*, in the preamble; and *Cardinall Barronius annal. Tom. 1. fol. 94.*

In

In this history foure things are regardable.

1. The occasion of the miracle; want of wine at a wedding, described by circumstances of
   - Time: *the third day.*
   - Place: *in Cana a towne of Galile.*
   - Persons:
     - Guests, inuited, as *Christ and his disciples.*
     - [c] Gossips, comming of their owne accord, to further and helpe the businesse.

2. Certaine passages of speech vpon this occasion, betweene Christ and his mother: verse 3. 4.
3. The miracle it selfe: verse 6. 7. 8. 9.
4. The consequent and effect of the miracle: verse 11.

[c] *Luther. maior postil. in loc. & Ludolphus de vita Christ. part. 1. cap. 25.*

And the third day.] These circumstances of time, place, persons, are set downe to confirme the truth of the miracle. The time was the third day: [d] mystically there are three dayes of the world: the first, before the law: the second, vnder the law: the third, after the law. The world was instructed before the law by the Patriarches example: by the writings of the Prophets vnder the law: but in the third day, which is the Gospels acceptable time, by Christ and his miracles. Or literally, the third day from his being in the wildernesse, as *Euthymius*; or, the third day after his conference with *Nathaniel*, as [e] *Epiphanius*; or, the third day after he came into Galile, as *Iansenius*. I like the conceit of [f] *Rupertus*, affirming, that the Coniunction [*and*] doth send the reader to that which is said before, to wit, in the first Chapter, vers. 35. *The next day Iohn stood, and two of his disciples, &c.* This is the first day. The second day is mentioned in the 43. verse, The day following Iesus would goe into Galile. Now the third day this mariage was in Cana So [g] soone then as Christ had called his disciples, he presently begins to manifest himselfe, both in his words, and in his workes: and because this was his first miracle, wee [h] should giue the greater attention to it.

[d] *Hom. ex Beda in loc.*

[e] *Hæres. 51.*
[f] *Com in Iohan. lib 2.*

[g] *Iansen.*

[h] *Caluin.*

There was a mariage.] [i] This insinuates, it was a solemne meeting, not a clandestine mariage; done not in a corner secretly, but after a publike fashion, with consent of parents and friends openly. Such was the custome in old time: *Tobith* 7. *Iudges* 14. where *Samsons* mariage feast is said to continue seuen daies: and it is well retained in our age; the [k] Church appoynting that all mariages ought to be performed with the good will of friends in the most publike place, at the most publike time, betweene eight and twelue in the forenoone; the which is a renewed old canon of the Councell of [l] *Arls*, and of [m] *Euaristus*, Bishop of Rome, writing thus vnto the Prelates of Africa: *Non fieri legitima matrimonia, nisi ab his qui super ipsam faminam dominationem habent; & à quibus custodiatur, petatur; à parentibus autem sponsetur, legibus dotetur suo tempore, sacerdotaliter cum precibus benedicatur: aliter præsumpta non coniugia, sed adulteria, &c.*

[i] *Beauxamis in loc.*

[k] *Canon. 62.*

[l] *Ca. 6. vt Pet. Crabbe, Tom 1. Concill fol 632.*
[m] *Caus 3 qua 5. vt Crabbe vbi supra fol. 66.*

In Cana a Citie of Galile.] There were [n] two Canaes, one called Cana the greater, neere the coasts of Tyrus and Sidon, *Iosua* 19. 28. from whence the good Cananite woman came: *Mat.* 15. 22. This other was Cana the lesser, neere Nazareth, from whence *Simon* the Cananite: *Mat.* 10 4.

[n] *Hier. in loc. Hebraic. Tom. 3. fol. 278.*

Cana signifieth zeale; Galile, transmigration. [o] Hereby signifying typically, that Christ delights in their company, who be feruent in deuotion, and are willing to passe from things earthly, to things heauenly: or insinuating, that matrimoniall loue shall only continue but in this our pilgrimage; for in heauen, we shall neither marie wiues, neither haue wiues bestowed in mariage: *Matth.* 22. 30.

[o] *Beda vbi supra.*

Some note that Galile signifieth rotation: intimating the mutable changes and chances in this estate. Concerning this, and the like, I send the reader to *Bibliothec. concion. Tom. 1. fol. 217.*

If I durst venture vpon any mysticall exposition, it should be this; A mariage ought to be made *in Cana of Galile*: that is, in an honest desire to flee

flee fornication, and to poſſeſſe our veſſels in chaſtity, to paſſe from Sodome to Cana.

The mother of Ieſus.] Not as other writers vſually, *the virgin*: or as other Euangeliſts, *Mary*; but *the mother of Ieſus*. Becauſe the ſeeds of *Apollinariſts*, *Valentinians* and other heretikes, denying Chriſts humanity, were ſowen in S. *Iohns* age.

Was there.] Cana was nere Nazareth, and it is thought probable by moſt interpreters as well old as new, that either the bridegroome, or the bride, was coſen to [p] *Marie*; ſo that vpon neighbourhood and affinity ſhee came to this wedding, as a fauourer, and furtherer of the buſineſſe: [q] otherwiſe *Mary was no buſy body*, nor pratling idle goſſip [r] gadding from houſe to houſe. We read only that ſhee viſited her coſen [s] *Elizabeth*, and here was preſent at the mariage feaſt of another eſpeciall friend, who was deare in blood, and neere in place.

And Ieſus was called alſo and his diſciples.] [t] This example may teach all inuiters, eſpecially parents, to bid ſuch gueſts vnto their childrens mariage dinner, as are modeſt and religious. At ſuch meetings vſually wild wantons are beſt welcome. Graue perſons are for a funerall, mad merry people for a wedding: if Chriſt preach, or ſober *Mary* be preſent, all the ſport is ſpilt. Theſe are ſpots in your loue-feaſts, as S. *Iude* ſpeakes: innite ſuch men as Chriſt, ſuch women as *Marie*, who may be paternes vnto the new married of lowly and louely carriage.

Secondly, this example of Chriſt, of the Virgin, of the Diſciples, is a ſufficient [v] warrant for men to call, and for men to come vnto neighbourly meetings, and friendly feaſts, as occaſion is offered. It is written of *Philip* [x] *Melanthon* that great Diuine, that he was exceeding courteous in this kind; often inuited, often inuiting. *Reioice with them that reioice*, ſaith *Paul*: We may be merry (ſaith [y] *Luther*) at a feaſt, and recreate our ſelues with pleaſant talke; which may feede the minde, as meate doth the maw. See *Luther. poſtil. maior. in loc.*

But wee muſt auoyd in our merriments all drunkenneſſe and ſurfetting: [z] There was ſo little wine prepared for this feaſt, that the pots were empty, before the pates were full: ſuch a neceſſarie want, as that Chriſt miraculouſly ſupplied it.

[a] Eccleſiaſtes hath pronounced *a woe to that land whoſe Princes eate in the morning*: [b] that is, by ſurfetting and riot deuoure their eſtate ſo ſoone as it comes into their hands; euen in the morne of their youth, and afterward liue by baſe courſes in their afternoone. What a woe then hangs ouer that countrey, where both Princes and people too, riſe vp early to follow drunkenneſſe? when a man of meane quality will waſte ſo much vpon his wedding dinner, as might haue fed him and his all the yeere; and ſo much vpon his wedding garment, as happily might haue clothed him all his life. Surely the deuill danceth at ſuch a marriage, Chriſt is not preſent.

Chriſt is inuited vnto a wedding [c] two waies: by {Prayer. / Good intentions in that enterpriſe.}

Firſt by prayer, as yong *Tobith* and *Sara*, who being together in the bride-chamber, and, as the [d] ſtory ſaith, in the bride-bed, roſe againe to begge a bleſſing of God after this ſort: *Bleſſed art thou O God of our fathers, &c, and ſhee ſaid with him, Amen.*

Euery regenerate man is [e] *Gods houſe*; and Gods houſe is called *the houſe of* [f] *prayer*. I know that text is expounded by [g] Chriſt of the Temple materiall; yet it may not vnfitly be conſtrued of the Temple [h] myſticall. If then euery good man be a prieſt, as [i] S. *Peter* calls him; a Church, as [k] S. *Paul* termes him, it is meet he ſhould vndertake no buſineſſe, eſpecially ſuch a maine matter as mariage, without often and hearty prayer.

Secondly,

[p] *Chryſoſt. hom 20 ſuper Ioh. & Bucer. apud Marlorat, in loc.*
[q] *Frequentius videri in publico diſplicebat. Ambroſ. in Luc lib. 2*
[r] 1 Tim. 5. 13.
[s] Luke 1. 40
[t] *Ferus ſer. 7. in loc.*
[u] *Muſculus & Marlorat in loc.*
[x] *Camerarius in eius vita, pa. 37.*
[y] *Loc. com. tit. de pys coniugys.*
[z] *Acoſta con. 2. in loc.*
[a] *Cap. 10. 16.*
[b] *Diez con. 1. in loc.*
[c] *Coſter. con. 2. in loc.*
[d] Tobith 8.
[e] Heb. 3. 6.
[f] Eſay 56. 7.
[g] Mat. 21. 13.
[h] *Bellarmin. de bonis operibus in particular, lib. 1 cap. 10.*
[i] 1. Epiſt. 2. 9.
[k] 1. Cor. 3. 16.

Secondly, Christ is called to our wedding by good intentions, in this enterprise; which are principally three:
1. Auoyding of fornication: 1. Cor. 7. 2.
2. Procreation of children: Gen. 1. 28. *to bee brought vp in instruction, and information of the Lord*: Ephes. 4. 6.
3. Mutuall consolation and comfort: Gen. 2. 18

If a man in the feare of God, vndertake this honourable estate, for these good ends, he calls as it were Christ and God to his wedding: but he that marrieth vnaduisedly, lightly, wantonly, like bruit beasts hauing no vnderstanding, doth inuite Satan and his reuellers, and then no maruell if that which was ordained for his helpe, turne to his hurt. For in this the philosopher truly: *Corruptio optimi pessima*:

And his Disciples.] [l] Christ was inuited for his mothers sake, the Disciples for Christ. They went but inuited.

Here I might remember [m] S. *Hieromes* aduice to *Nepotian*: *Conuiuia tibi sunt vitanda secularium; & maximè eorum qui honoribus tument. Facilè contemnitur clericus qui sæpe vocatus ad prandium, ire non recusat: nunquam petentes raro accipiamus rogati.*

[n] *Epiphanius* is of opinion that *Ioseph* was dead before this time, because there is no mention made of him in the Gospell, after his going vp to Hierusalem at the Passeouer, Luke 2. therefore no maruell if he were not bid with Christ and his Disciples.

Diuines haue rendred sundry reasons, why Christ and his company being inuited came to this wedding.

First (as our [o] Church doth speake) to beautifie with his presence this holy calling: [p] *Confirmare voluit, quod ipse fecit, nuptias*: [q] and it was exceeding fit that Christ should worke his miracle, for the confirmation of Gods first ordinance.

Secondly, to manifest his [r] humility, vouchsafing to visit the meanest.

Thirdly, to certifie the spirituall mariage betweene the Church and himselfe: *Seuerus Antiochenus orat. 161. vt citatur in Græc. caten. & á Maldonat. in loc.*

Fourthly, that he might act this miracle at this solemne celebritie: [s] *Miraculi potiùs quod acturus erat, quàm conuiuij gratiâ profectus.*

Wee cannot now feast Christ in his person; but wee may feede him in his ministers, in his members. Inuite therefore the good man, and the poore man, as [t] *Iob* saith, *If I haue eaten my morsels alone, and the fatherlesse haue not eaten thereof*. As [v] *Amos* complained of the rich gluttons in his time, *deuouring the Lambes of the flocke*, and *calues out of the stall; drinking wine in bowls, and anointing themselus with the chiefest ointments, and singing to the viole: but no man* (saith the Prophet) *is sorry for the affliction of Ioseph*. If thou wilt feast Christ, inuite the Disciples, inuite *Mary*, the fatherlesse, the widdow: for he protests openly; [x] *whatsoeuer is done vnto the least of my brethren, is done vnto mee.*

And when the wine failed.] Want at a wedding [y] doth intimate the discontentment and vanitie of earthly pleasure, *that euen in laughing the heart is sorrowfull, and the end of mirth is heauinesse*: Prouerbs 14. 13. Eccesiastes 2. 1.

We need not dispute curiously [z] whether this want was occasioned either by the pouertie of the parties inuiting, or by the riotous intemperance of the guests inuited, or by the lauish negligence of the seruitors, or by the multitude of acquaintance, who came, not called, as it is vsuall at such meetings: it is enough for vs to know that it came to passe by Gods all-seeing prouidence, that our Sauiour might manifest his glorie. For, as it is sayd of him that was borne blinde, Iohn 9. *Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him*: so neither the master of the feast, nor the guests, nor the seruants offended in that the wine failed; only this happened for our good, and Christs glory.

[l] *Maldonat. in loc.*
[m] *Epist. de vita clericorum tom. 1. fol. 15.*
[n] *Hæres. 78.*
[o] *Com. Booke, tit. Matrimony.*
[p] *Aug. tract. 9. in Ioan.*
[q] *Coster. vbi sup.*
[r] *Theophylact in loc & Aug. ser. 41. de tempore.*
[s] *Cyril. in loc.*
[t] Iob. 31. 17.
[v] Amos. 6.
[x] Mat 25. 4.
[y] *Acosta con. 2. in loc.*
[z] *Marlorat. ex Musculo in loc.*

They

They haue no wine.] [a] This speech is grounded vpon faith, hope and charitie. Faith, in that shee beleeued Christ was able: hope, being throughly perswaded Christ was willing miraculously to supply this want.: Her words are but three *vinum non habent*: an indicatiue short narration; not an optatiue long oration. Hereby teaching vs, that albeit in regard of our miserie, nothing can be sayd too much; yet in respect of Christs mercie, one word is enough, as being more willing to releeue then we to request.

Lastly, this is a demonstration of her charitie; [b] being solicitous for her good friends, accounting their want her woe. [c] For if one member of Christs mysticall body suffer, all suffer with it: and therefore the good Virgin out of [d] sympathy, perceiuing the wine would faile, cried vnto her sonne, *they haue no wine.*

Shee could not but be full of pitty, who carried in her wombe nine moneths the God of compassion. If a man hold an apple in his hand all the forenoone, he will smell of it all the afternoone. *Mary* did inwombe the father of mercies: her bowels therefore must needs be very compassionate. [e] *Nam & ante mentem repleuit quàm ventrem, & cùm processit ex vtero, non recessit ab animo.* As *Mary* to Christ, *they haue no wine*; so I to you, the *poore haue no corne.* For their supply (God be thanked) as yet we need no miracle, but onely your mercie. [f] S. *Peter* said to the begging cripple: *Siluer and gold haue I none but such as I haue that giue I thee. In the Name of Iesus Christ rise vp and walke.* But our [g] liues if not our lips, vtter the contrary; compassion and pittie haue wee none, but goods and corne which we haue giue we not.

[h] *Iulius Cæsar* gloried in nothing so much as in pardoning his enemies, and gratifying his friends. Hee did beleeue as a Pagan, but worke as a Christian: but I feare [i] many beleeue like Christians, but liue like Pagans.

The subtill disputant presseth his aduersarie with two premisses, that hee may bring him to an absurd conclusion. Satan is the most cunning sophister, hee doth *præmittere duo, delicias & diuitias.* Now we must denie the first proposition flatly, and distinguish of the second. And this distinction must be a diuision, and this diuision Christs diuision: [k] *Diuide pauperibus,* Giue to the poore.

Master [l] *Tyndall* being a diligent Preacher, and a great student, allotted two dayes in euery weeke, monday, and saturday, to visit the sicke and to releeue the poore, which he termed his owne dayes of pastime; a sweet recreation (as [m] *Ambrose* speakes) *in alieno remedio vulnera sua curare*: To benefit our selues in helping other. In our time we want such women as *Mary*, such men as *Tyndall*, &c.

If any shall demand how *Mary* came by this faith, hope, charitie? how shee beleeued Christ to be God, and able to doe wonders? Answere is made, first, that shee might vnderstand this by [n] diuine reuelation: for *Gabriel* an harbinger of heauen told so much vnto her: [o] *He shall be great, and shall be called the Sonne of the most high: and he shall raigne ouer the house of Iacob for euer, and of his kingdome shall be no end.*

Secondly, [p] by the preaching of *Iohn* the Baptist, openly proclaiming Christ to be the Lambe of God who takes away the sinnes of the world.

Thirdly, by the diligent obseruation of Christs doctrine both abroad and at home: for the text saith in the second of S. Luke, *that Mary kept all those sayings and pondered them in her heart.* Where by the way note, what an excellent thing it is to marke the words of the Preacher, and safely to lay them vp in our heart as in a treasure house, that as occasion is offered at any time, they may be ready for our vse.

What haue I doe with thee.] [q] There is some difference betweene the Protestants and Papists about this answer, which seemes exceeding hard and harsh. I will therefore follow S. [r] *Augustines* exposition, as an indifferent Iudge betweene both: *Operaturus facta diuina non agnoscit viscera humana.*

What

[a] *Iansen. concord. cap.* 18.

[b] *Zepper. con.* 1. *in loc.*
[c] 1. Cor. 12. 26
[d] *Calum. in loc.*

[e] *Bernard serm.* 1. *Dom.* 1. *post octau. Epiphan.*

[f] Acts 3. 6.

[g] *Hieron epist. ad Eustochium: tom.* 1. *fol.* 146.
[h] *Augustin. epist.* 5.
[i] *Guevara. epist.*

[k] Mar. 10. 21.

[l] In the life of *Tyndal* before his workes.

[m] *Orat. de obitu Theodosij.*

[n] *Maldonat. in loc.*
[o] Luke 1. 32.

[p] *Theophylact. in loc.*

[q] *Rhemists & Maldonat in loc.*
[r] *Tract.* 8. *in Ioan. ac de fide & symb. cap.* 4.

What haue I to doe with thee?] To wit, in this buſineſſe. I had mine humane weakeneſſe from thee: but to worke miracles is a diuine power; and therefore why ſhould I reſpect my mother in matters appertaining to the commiſſion of my Father? as it is in this daies Epiſtle; *Let him that hath an office wait on his office.* Hence we may learne, that reſpect of kindred ought not to bee the principall motion in doing our dutie, but Gods glory; neglecting [f] father and mother, wife and children, brethren and ſiſters, and our owne life, to doe the will of our heauenly father. [t] *Pietatis genus eſt impium eſſe pro domino.*

Secondly, this doth ſhew that [v] God defers our ſuits vntill his good houre.

Thirdly, Chriſt anſwered roughly, leſt we ſhould account his mother our mediatrix and aduocate. For [x] hee foreſaw the ſuperſtition of popery, making *Mary* the Queene of heauen, and aſſigning greater dignity to the mother, then to the Sonne. For whereas Gods kingdome conſiſts of his iuſtice and mercie the [y] Papiſts attribute the greateſt part, which is mercie, to *Mary*, making her high Chanceller, and Chriſt, as it were chiefe Iuſtice: ſo that a poore client may well [z] appeale from the tribunall of God, to the court of our Lady. The whole Church doth ſing.

[a] *Iube filio*
O fœlix puerpura
noſtra pians ſcelera:
iure matris impera
redemptori

Behold their new *Pater noſter*, anſwerable to *Bonauentures Pſalter.* It is their owne for the matter, albeit as yet they are in my debt for the forme.

[b] Mater noſtra quæ eſt in cœlis[*O* [c] *veram matrem, quæ ſemper monſtrat ſe, eſſe matrem: melior quam decem matres, itaque te matrem laudamus*; vti Bonauentura in pſalterio virginis ad hymnum Ambroſij.

Sanctificetur nomen tuum] *Nomen tantæ virtutis (inquit [d] Idiotus) vt ad eius inuocationem cœlum rideat, infernus conturbetur: ineffabile ſuo modo nomen, vt in nomine tuo flectatur omne genu, cœleſtium, terreſtrium, & infernorum.*

Adueniat regnum tuum] *Es enim regina cœli, & domina mundi ſicut in eo doctorum paucitas, & indoctorum turba conſentit.*

Fiat voluntas tua] *Nam tu potes iubere filium, qui poteſt omnia; ſicut Bonauentura dicit, &* [e] *Eccleſia docet:* [f] *beati, qui timent dominam noſtram, & beati omnes, qui ſciunt facere voluntatem ſuam. Panem noſtrum quotidianum da nobis hodié.)* [g] *Nam ab vnâ matre petuntur omnia, quaſi filius Chriſtus ſemper infans eſſet.* [h] *Oculi noſtri ſperant in te domina, mitte nobis cibum & eſcam.*

Demitte nobis debita noſtra] *Es enim mater* [i] *gratiæ & miſericordiæ; regina miſericordiæ, &c.* Bonauentura ſer. 2. de Maria.

Et ne nos inducas in tentationem] *Es enim* [k] *exordium ſalutis noſtræ,* [l] *quapropter in omnibus preſſuris reſpice ſtellam maris: voca & clama Mariam. Ipſa enim eſt anchora quâ nauis in mari firmatur, & eſt nauis quâ homo à tentationum fluctibus liberatur.*

Sed libera nos a malo] *Tu nos ab hoſte protege, ac horâ mortis ſuſcipe; vt habet eccleſia* [m] *cantus.* [n] *Ad eam venite omnes qui laboratis, & tribulati eſtis, & refrigerium dabit animabus veſtris. Te* [o] *precor mitiſſimam virginum gemmam, vt in tremendo & terribili iudicio me liberes & protegas à pœnis inferni.*

Quia tuum eſt regnum, potentia, & gloria] *Laus Deo virginique matri; ſicut communiter in librorum Epilogo, papicola, virginicola.*

Cum adulatoriè quidam ſcripſiſſet de Papa Adriano: Traiectum plantauit, Louanium rigauit. Cæſar autem incrementum dedit: *alter homo lepidus ſub ſcripſit*, Deus interim nihil fecit. *Ita quidem ego, ſi Maria mater noſtra, domina noſtra, regina noſtra, mediatrix noſtra, patrona noſtra, ſaluatrix noſtra; Chriſtus interim* [p] *vnicus mediator Dei & hominum nihil pro nobis fecit. Ille mediator eſt mediatus, mediator dimidiatus; in illius locum Maria ſucceſſit; illa, illa vocata; innocata velut aduocata.*

[f] Luke 14. 26.
[t] Hieron. epiſt. Marcel. tom. 1. fol. 155.
[v] Melancth. in loc.
[x] Zepper. in loc.
[y] Biel. expoſit. can. miſſæ lect. 80. vt D. Reynold. idolat. lib. 1. cap. 1. & Caſſander. conſult. art. 21.
[z] Bernardin. in Marioli.
[a] Caſſander vbi ſupra
[b] Poſtil. catbol. con. 2. Dom. 3. poſt natiuit.
[c] Ribera com. in 6. Michæ. Numb. 15.
[d] D. Morton. apolog. lib. 1. cap 67. ex Vega. com. in Apocalyp. 12.
[e] D. Fulke in 1. Tim 2.
[f] Pſalter. virgin. Pſal. 127.
[g] Eraſmus col. de peregrinat. religionis ergo
[h] Pſalter. virgin
[i] Bellarmin de beatitudin. ſanct. cap. 17.
[k] Lexicon. theolog. Altenſtaig. in verb. Maria.
[l] Bonauent. tom. 3. pag. 320.
[m] Bellarmin. vbi ſupra.
[n] Bonauent: ſicut Chemnitius, 3. part. examin. pag. 149.
[o] Hortulus animæ. pag. 163.
[p] Conſule Melanctbon. apolog. confeſſ. Auguſtan. Tit. de ſanct: innocat.

O woman.] Hence the *Montanists* and *Valentinians* absurdly gather, that Christ was not the Sonne of *Mary*: yet (as [q] *Augustine* notes) euen the same Euangelist in the same place, cals her againe and againe, *the mother of Iesus.* Our Sauiour happily called her woman, not mother, [r] to signifie that hee was greater then her child; that his elect people might acknowledge him to bee the Sonne of God; as they knew he was the sonne of *Mary*: or [s] woman, because then a widow.

Mine houre is not yet come.] [t] Some read this clause with an interrogation; Is not mine houre yet come? Am I not yet of sufficient yeeres and discretion, to manage my businesse without your direction? The houre is now come wherein you must obay my commands, as I haue submitted my selfe heretofore to yours.

[v] Other interpret this of his passion, according to that of our euangelist, chapter 7. 30. *No man layd hands on him, because his houre was not yet come.* As if Christs meaning were this: In miracles acted by the finger of God, I haue nothing to doe with thee: but when my weake flesh which I tooke from thee, shall be crucified, in that houre I will acknowledge you to be my mother. And so we read, Iohn 19. 25. *Then stood by the crosse of Iesus, his mother: and when Iesus saw his mother, and the disciple standing by, whom he loued, he said vnto his mother; Woman, behold thy Sonne.*

But it is expounded most aptly, that it was not as yet an [x] opportune time to worke the miracle, [y] because the want of wine was not generally perceiued and manifested. It is Gods houre when wee most need. [z] *Cum omne carnale concilium & auxilium cessauerint*: when all men and meanes are wanting, [a] God is a present helpe in trouble.

This one clause then [b] insinuates our Sauiours
- Power.
- Prouidence.
- Wisedome.
- Pitie.
- Pietie.

Power.] For no man hath an houre. [c] *Times and seasons are put in Gods owne power onely.* Whereas therefore Christ saith, *Mine houre*; he doth euidently demonstrate, that he is creator of yeeres, and eternall [d] clok-keeper of time.

Prouidence.] For it came not to passe by fate or fortune, but by disposition diuine; [e] determining from all eternitie, both what, when, and where Christ should suffer and doe.

Wisedome.] Performing this act of wonder in the right *quando*, when it might procure the greatest good to men, and glory to God.

Pitie.] For hereby the new maried conceiued hope, that he would releeue their want in his good houre.

Pietie.] Toward his mother; not absolutely denying, but only deferring her suit for a time. *Nondum venit*: It shall come, though as yet not come.

His mother said vnto the ministers, Whatsoeuer hee saith vnto you doe it.] Shee was not offended or discouraged with Christs answere, but beleeued his word, and submitted her selfe to his will: a notable president of [f] faith and [g] obedience; teaching vs in all afflictions of body and soule, wholly to stay our selues vpon his gratious promises. In a word, it is [h] a good rule to be followed in all things; heare him; in all the workes of thy calling, whatsoeuer he saith vnto thee, doe it; not onely beleeue, [i] but doe.

And there were standing there six water-potts of stone.] The relation of the miracle it selfe containes in it a most liuely [k] picture of the Church militant, subiect euen in her greatest happinesse to much want and woe: but Christ that keepes Israel doth neither slumber nor sleepe; he knowes her workes, and in the midst of her wants, euen when she thinkes her selfe forsaken, heares her prayers and turnes her water into wine, giuing her a garment of gladnesse for the spirit of heauinesse.

The

[q] *Tract. 8. in Ioan.*
[r] *Marlor. in loc.*
[s] *Maldonat in loc.*
[t] *Greg. Nyss. hom. in Apost. verba, Tunc ipse filius subijcietur ei, &c.*
[u] *August. vbi supra. & Rupertus in loc.*
[x] *Theophylact. in loc*
[y] *Chrysost. hom. 21. in Ioan.*
[z] *Marlorat ex Brent. in loc.*
[a] Psal. 46. 1.
[b] *Pontanus in loc*
[c] Acts 1. 7.
[d] Dubartas 1. day, 1. weeke.
[e] Acts 4. 28.
[f] *Bullinger.*
[g] *Calvin.*
[h] *Zepperus.*
[i] *Pontanus.*
[k] *Melanct. postil. in loc.*

The Fathers and Friers abound with other allegories. He that liſt may read *Auguſt. tract. 9. in Ioan. Bernard. ſer. 2. poſt octau. Epiphan. Rupert. comment. in Ioan lib. 2. Luther poſtil. maior. Dom. 2. ab Epiphan. Ferus ſer. 9. Dom. 2. poſt Epiph. Pontanus bibliothec. con. tom. 1. fol. 222. 223. &c.*

I did alway thinke of gloſſes, as [l] *Auguſtine* of graces: *Alter aliquando fructuoſus eſt donis pancioribus, ſed potioribus, alter inferioribus ſed pluribus*: One man edifieth his hearers with many, though meane notes; another with few, but fit; ſhort, but ſweet. I paſſe therefore from the miracle, to the conſequent and effect.

The which is twofold: { 1. The manifeſtation of Chriſts glory. 2. The confirmation of his Diſciples faith.

Chriſt in his morals inſtructed vs to liue well; in his miracles to beleeue well. And therefore this fact increaſing the Diſciples faith, and illuſtrating his honor, *Omne tulit punctum, quia miſcuit vtile dulci.*

[l] *De ſancta virginitat. cap. 46.*

The Epiſtle. Rom. 12. 16.

Bee not wiſe in your owne opinion, &c.

SAint *Paul* exhorts vs in this Epiſtle, not to hurt, but rather helpe our enemies.

Not to hurt by { Concealing that which is good; as, { Wiſedome: *Be not wiſe in your owne opinion.* Sanctimony: *Prouide things honeſt in the ſight of all men.* / Rendring that which is euill: verſe. 17. *Recompence no man euill for euill*: and verſ. 19. *Auenge not your ſelues, &c.*

But to helpe by preſeruing { Peace: verſ. 18. *If it be poſſible, liue peaceably with all men.* verſ. 20. *If thine enemie hunger; feed him.* / Patience: verſ. 21. *Bee not ouercome of euill, but ouercome euill with good.*

Be not wiſe.] Not in your ſelues, nor onely wiſe to your ſelues: not in your ſelues and [m] owne conceit. [n] *If any man among you ſeeme to be wiſe, let him be a foole, that hee may bee wiſe.* [o] *Seeſt thou a man haſtie in his matters and haughty; there is more hope of a foole, then of him.* It is [p] recorded as a great fault in *Charles*, Duke of Burgundie, that hee ſeldome asked, neuer followed the counſell of other. On the contrary, *Moſes, a man* [q] *learned in all wiſedome of the Ægyptians, and mighty both in words and deeds*, obeyed the voyce of his father in law *Iethro*, doing according to his aduiſe: Exod. 18. 24. *Saul* harkned vnto the counſell of his ſeruant: 1. Sam. 9. *Agamemnon* in *Homer*, wiſhed for ten *Neſtors.* [r] *Alexander ſeuerus* neuer determined any thing of moment, without twelue or twenty iudicious Lawyers. It is a great part of wiſedome, yea the firſt entrie to knowledge, [s] *ſcire quod neſcias*; not to bee too wiſe, or in our opinion ſo wiſe, that wee neglect others helpe. The Pope in this reſpect (as [t] *Roderigo*, Biſhop of *Zamora* well obſerues) is moſt vnfortunate. For though hee hath all things at command, yet euermore ſtands in need of one thing, to wit, a faithfull counſeller.

The Romans at this time being Lords of the world, were puffed vp exceedingly with the greatneſſe of their gifts, and largeneſſe of their Empire: *Paul* therefore did often (as *Chryſoſtome* notes) inculcate this exhortation, in this Chapter twice, that it might be remembred once.

The men of England, yea the women of England, abuſing the great light of the Goſpell, and long peace, are growne ſo wiſe, that many will take vpon them to teach euen their moſt learned teachers: and therefore we muſt againe and againe preach and preſſe this one leſſon: *Be not wiſe in your owne opinion.* Let no man preſume to know more then is meet for him to know; but ſo

[m] Prou. 3. 7. Eſay. 5. 21.
[n] 1. Cor. 3. 18.
[o] Prou. 29. 20.
[p] See the life of Cominæus before his workes in Engliſh.
[q] Acts 7. 22.
[r] *Reuſner in ſymbolis.*
[s] *Fulgentius lib. 1 mytholog.*
[t] *In ſpecul. vitæ human. lib. 2. cap. 3. & Vignier.* anſwere to *Baron.* pag. 39.

iudge of himselfe that he be gentle and sober, according as God hath dealt to euery man the measure of faith

Or as [u] other expound it; Be not wise to your selues: but as [x] *Salomon* speakes *Let thy fountaines flow forth, and the riuers of waters in the streets*: according to the measure of grace, proceeding from the fountaine of goodnesse, communicate thy wisdome to other, hid not thy talent.

To one is giuen by the Spirit the word of wisdome, [y] *tanquam luminare maius*; vnto another the word of knowledge, *tanquam luminare minus*; vnto another prophecie, vnto another faith, vnto another diuersitie of language, *tanquam stellæ*, as starres in the firmament of the Church. Our light then must shine before men, and we must wast our selues for the good of such as are in Gods house. *The* [z] *candle must not be put vnder a bushell, but on a candlestieke. Scire tuum nihil est, nisi te scire hoc sciat alter.* If thou wilt be onely wise to thy selfe, thou shalt at last turne foole. For as water standing still is soone puddle: [a] so the gifts of the minde not imployed are impaired. [b] *Africanus* said truly, that vse begat wisdome:

Vsus me genuit, mater peperit memoria.

Let vs not then inclose truth and the knowledge thereof, it is common. If wee make it priuate, we shall bee depriued of it. As [c] *Augustine* sweetly: *Non licet habere priuatam, ne priuemur eâ.* [d] When Christ ascended vp on high, hee gaue gifts to men, among other the gift of [e] wisdome, for the gathering together of the Saints, for the worke of the ministrie, for the building vp of his mysticall body. Wisedome then is not giuen only for thy selfe, but for other, among the rest [f] euen for thine enemies, that the Lord God might dwell among them.

Secondly, we may not conceale our sanctimonie. *Prouide things honest in the sight of all men.*] as *Paul* expounds *Paul.* [g] *Giue none offence neither to the Iewes nor to the Grecians, nor to the Church of God.* [h] For as a man must haue care of his conscience before God; so likewise of his credit before men.

Some prouide thungs honest

- Before men, but not before God, as the vaine-glorious hypocrites, *Herod* within, *Iohn* without, painted tombes, as Christ aptly: *Sepulchra quasi semipulchra, exteriùs nitida, interiùs fœtida.*
- Before God, but not before men; as the malecõtẽt, & vndiscreet professor, by whose euill exãple the name of God is often [i] blasphemed.
- Neither before God nor men: as the shamelesse ruffins and Atheists of the world, *whose* [k] *glory is their shame*, [l] *delighting in doing euill, and boasting of iniquitie*; reputing dishonestie no dishonour, but the top of their gallantry. So Saint [m] *Augustine* writes of himselfe before he was Saint: *Vbi non superat quô admissô æquarer perditis, fingebam me fecisse, quod non feceram, ne viderer abiectior, quô eram innocentior.*
- Both before God and men; as [n] *Elizabeth* and *Zacharie*, who were iust before God, and vnreproueable before men: so must euery Christian abstaine, so farr as he can, [o] *from all appearance of euill*: [p] yet this honest care of our carriage must not be to please men, but only to praise God. As S. [q] *Peter* interprets S. *Paul*: *Haue your conuersation honest, that they which speake euill of you, as of euill doers, may by your good workes, which they shall see, glorifie God in the day of the visitatiõ.* Let your light (saith Christ) shine before men; not only that they may see your good works, but also that seeing, they may glorifie your father which is in heauen. [r] *Vt hoc ipsum quod homo per bona opera placet hominibus, non ibi finẽ cõstituat vt hominibus placeat, sed referat hoc ad laudem Dei, & propterea placeat hominibus, vt in illo glorificetur Deus.*

As we may not conceale from our enemie wisdome and knowledge which are good: so much lesse render euill. *Recompence to no man euill for euill.*] A Magistrate may punish a malefactor, and so *pro malo culpæ*, render *malũ pœnæ.*

[f] But

[u] *Ambros. & Gorran. in loc.*
[x] Prou. 5. 16.
[y] *Augustin. confess. lib. 13. cap. 18.*
[z] Mat. 5. 15.
[a] *Plutarch. de non latendo.*
[b] *Aul. Gel. lib. 13. cap. 8.*
[c] *Confess. lib. 12. cap. 25.*
[d] Ephes. 4. 8
[e] 1. Cor. 12. 8.
[f] Psal. 68. 18.
[g] 1. Cor. 10. 32
[h] *Marlorat ex Caluin. in loc.*
[i] Rom. 2. 24.
[k] Philip. 3. 19.
[l] Prou. 2. 14.
[m] *Confess. lib. 2. cap. 3.*
[n] Luke 1. 6.
[o] 1. Thes. 5. 22
[p] *Theophylact. in loc.*
[q] 1 *Epist.* 3. 22.
[r] *August. lib. 1. de ser. dom. in mont.*

[s] But this is not to recompence euill for euill, but good for euill: becauſe corrections are directions, as well to the ſeer as ſufferer: [t] the fleſh is deſtroyed, that the ſpirit may be ſaued. A Magiſtrate then may render euill for euill: but a priuate man out of a priuate grudge, may not auenge himſelfe, but rather *giue place to wrath.*

The which may be conſtrued of { Our owne wrath. / Aduerſaries anger. / Gods iudgement.

Of our owne wrath, as [u] *Ambroſe: reſiſte iræ, ſi potes; cede ſi non potes.* An haſtie [x] colerick man is like one that dwelles in a thatched houſe, who being rich in the morne, through ſudden fire is a begger ere night. It is extreame folly to doe any thing in furie; but wiſdome to giue place and ſpace to wrath. It was an excellent decree of [y] *Theodoſius*, enacted by the counſell of S. *Ambroſe*, that execution after a ſeuere ſentence ſhould be deferred thirty daies: *vt ira decocta, durior emendari poſſit ſententia*, that all heat of contention allaied, if need require, the ſeueritie of the cenſure might be qualified and moderated.

Secondly, this may be conſtrued of our [z] aduerſaries anger: for as [a] thunder and gunnes hurt not any thing which yeelds vnto their furie, but onely that which is hard and ſtiffe; ſo the raging and roaring of our foes are beſt quelled by patience. Turne to the brauling curre, and he will be more fierce; but ride on neglecting him, and he will ſoone be quiet. You may turne the prouerbe:

Veterem iniuriam ferendo vitas nouam.

Thirdly, this may be conſtrued of Gods iudgement, and that [b] moſt fitly: for to God onely vengeance belongs, and he will auenge our cauſe. The malicious man in reuiling thee, doth [c] treaſure vp wrath againſt the day of wrath, and therefor giue place to Gods wrath: [d] *Caſt all your care on him for hee careth for you.*

Yea, but may wee not complaine to the Magiſtrate for redreſſe of iniuries? Yes ſurely, for he is Gods liuetenant on earth, and therefore the vulgar Latine, *voſmet ipſos defendentes*, is inſufficient, [e] as our Diuines haue well obſerued: and the Rhemiſts haue well mended it, reading as wee doe, *reuenge*, or, *auenge not your ſelues.* For wee may be ſo wiſe as ſerpents in defending our ſelues, howſoeuer ſo innocent as doues in offending other. [f] He that commits his cauſe to the Magiſtrate, giues place to diuine iudgement: for all ſuperiour powers are [g] Gods ordinance: but whoſoeuer auengeth his owne quarrell, ſteps into the Princes chair of eſtate, yea Gods owne ſeate, dethroning both, and ſo diſturbs heauen and earth.

Here then is no place for duell; a fault (as it is vſed *in England, the Low-Countries, eſpecially* [h] *France*, for euery punctilio of honour falſly ſo called) againſt not only the rules of reaſon and religion (as [i] *Bernard* notably: *Quis hic tam ſtupendus error, quis furor hic tám non ferendus, nullis ſtipendijs militare niſi aut mortis aut criminis? Nam occiſor lethaliter peccat, & occiſus æternaliter perit*) but euen againſt the principles of that art.

As a Chriſtan may warre in [k] loue, ſo a Chriſtian muſt iarre in loue; ſo contend with his aduerſary before the lawfull Iudge, that the partie caſt in the ſuit may be bettered, if not in his money, yet in his manners, and Satan only conquered: [l] *Vt qui vincitur, ſimul vincat; & vnus tantummodò vincatur Diabolus.* [m] Otherwiſe when we ſue for our right out of rancor and malice, wee commit not our caſe to God and his deputie the Prince, but make them both our deputies, our inſtruments of reuenge; the which is ſuch an horrible crime, that *Paul* calls it a *myſterie of iniquitie*, 2. Theſſ. 2. 7. I ſay, this ſecret exalting of our ſelues aboue all that is called God, vſing Soueraignes as ſeruants in our priuate quarrels, is to play the Deuill and the Pope.

Wee may not then diſſemblingly, but ſimply giue place to wrath. An hard ſaying, and therefore *Paul* doth [n] ſweeten it with a louing tearme, ἀγαπητοί, dearly beloued: as if he ſhould ſpeake thus, It is my loue, that I write ſo much againſt malice:

[s] *Aquin. in loc.*
[t] 1. Cor. 5. 5.

[u] *Offic. l. 1. c. 21.*
[x] *Bonauen. dieta ſalutis, ca. 5.*

[y] *Reuſner. in ſymbolis, & Tilman. in loc.*

[z] *Aut fugiendo, aut permittendo. Hieron in loc.*
[a] *Mart. in loc.*

[b] *Theophylact. Aquin. Luther in loc.*
[c] Rom. 2. 5.
[d] 1. Pet. 5. 7.

[e] *Whitaker* againſt *Reynolds* the papiſt.
[f] *Aquin. & Tileman in loc.*
[g] Rom. 13. 1.

[h] Where within tenne yeers ſixe thouſand gentlemen haue beene ſlaine, as it appeares by the Kings pardons *vide les ombres des defunctis ſieurs de Villemor & de Fontaines pag. 46.*
[i] *Exhortat. ad Milites Templi cap. 2. fol. 401.*
[k] *Auguſtin. epiſt. 5.*
[l] *Baron annal. Tom. 9. fol. 5.*
[m] *Marlorat. ex Calvin in loc.*
[n] *Eraſmus & Martyr in loc.*

malice; not for your hurt, but for your eternall good. If you will not beleeue me, beleeue God himselfe, who saith in his holy [o] word, *Vengeance is mine I will repay saith the Lord.*

God doth reuenge the quarrell of his children vpon the wicked in this, and in the world to come. In this life, so the children who mocked his Prophet *Elisha*, were rent in peeces with beares, 2. King. 2. So when Hierusalem had killed the Prophets, and stoned such as preached vnto her, Almighty God was wroth, and sent for his warriers, and destroyed those murtherers, and burnt vp their city: Matth. 22. 7.

[p] Three shamelesse ruffins accused *Narcyssus*, a reuerend and holy Bishop, of a most hainous crime, confirming their accusation with imprecation: the first wished if it were not so, that he were burnt: the second, that he might die of the iaundise: the third, that he might lose his eyes. And afterward in processe of time, the first had his house set on fire in the night, and he with all his family was burnt: the second had the iaundise from the crowne of his head, to the sole of his foote, whereof he died vncomfortably: the third, seeing what was befallen these twaine, repented, and confessed the conspiracy; yet for all that hee lost his eyes.

[q] Earle *Godwin* swearing at table before the King, that hee did not murther *Alfred*, after many words in excusing himselfe, said; so mought I safely swallow this morsell of bread, as I am guiltlesse of the deed. But so soone as he had receiued the bread, forthwith he was choaked.

What need we looke so farr? The confounding of the *Spanish Armado*, the defeating of so many cruell treasons against our late *Queene of blessed memorie*; the frustrating of that hellish *Gunpowder treason*, are plaine demonstrations that vengeance is Gods, and he will repay; that he doth [r] plead the cause of his seruants, against such as striue with them, and fight against such as fight against them.

Againe, God rewards the wicked in the world to come; *Depart from me yee cursed into euerlasting fire, prepared for the deuill and his Angels. For I was an hungred, and yee gaue me no meat; I thirsted, and yee gaue me no drinke, &c.* [t] If they shall be punished who did no good, how shall they be tormented who render euill to the members of Christ; If negligent *Dives* bee tortured in hell, for omitting only the workes of mercie, what shall become of violent *Dives*, for committing the workes of cruelty?

[t] Some sinners are punished only in this life, as poore *Lazarus*, and that incestuous Corinthian. Other onely in the life to come, As the rich Glutton, who while he liued, had the world at will. Other are both tortured in this life and tormented in the next; as the filthy Sodomites, who for their burning lust, had here *sulphureum ignem*, and shall haue there, *gehennalem ignem*. Or as *Saluianus, lib. 1 de gubernat. Dei*, God sent vpon them in this life, *Gehennam è cœlo*.

Wherefore seeing Almighty God doth reuenge our quarrell, either immediatly by himselfe, or mediatly by his ministers and warriers, euen all his creatures in heauen and earth; it is both faithlesse and fruitlesse for our selues to right our selues. It is faithlesse not to beleeue that the Lord will deale with vs [u] according to his word, who promised by the mouth of his holy [x] Prophet: *With thine eyes shalt thou behold and see the reward of the vngodly.* Fruitlesse, for as much as it is a [y] fearefull thing to fall into the hands of the liuing God, whose little finger is heauier then our whole hand.

If it be possible, so much as in you is, liue peaceably with all men.] We must seeke peace, yet vnder these conditions; If it be possible, and as much as in vs is. For wee cannot haue peace with some men; and wee may not haue peace in some matters. See ser. on the first lesson for the next Sunday, ioyned to the Gospell and Epistle.

If thine enemie hunger, feed him.] There are degrees of loue; [z] *Doe good to all men, especially to them which are of the houshold of faith.* Among the faithfull, the neereſt

[o] Deut. 32. 35. Heb. 10. 30.

[p] Euseb. Histor. lib. 6. cap. 8.

[q] Lanquet. chr. fol. 196. Idem Malmesbur. de gestis regum Anglorum lib. 2. cap. 13.

[r] Psal 35. 1.

[t] Augustin de fide & operibus cap. 15.

[t] Theophilact. in Matth. 12.

[u] Luke 2. 29. [x] Psal. 91. 8.

[y] Heb. 10. 31.

[z] Galat. 6. 10.

neereſt ought to be deareſt vnto vs; a wife, father, child allie, neighbour, friend, is to be reſpected more (*cæteris paribus*) then a ſtranger or an enemie: yet in caſe of neceſſity, thou muſt feede thy foe, bleſſing him that did curſe thee. By the ciuill lawes, he that bequeathes a man nouriſhment, intends he ſhould haue bed and boord, apparell and dwelling. [a] *Alimentis legatis, cibaria & veſtitus & habitatio debentur.* [b] In like ſort, God inioyning vs in his Teſtament and laſt will to feed our enemies, includes alſo, that we muſt harbour them, and cloath them, and according to their ſeuerall neceſſities, euery way releeue them.

[a] *Lege, quos nos hoſtes 234. de verb. ſignific.*
[b] *Martyr in loc.*

In ſo doing thou ſhalt heape cooles of fire vpon his head.] I finde [c] two conſtructions of theſe words; one bad, another good. It is a ſenſleſſe ſenſe, to ſay by well doing, thine enemie not deſcruing it, thou ſhalt heape coales of fire vpon his head; encreaſe Gods heauy iudgements againſt him. Our Apoſtles intent is to mooue men vnto charitable workes euen toward their enemies: hereby to doe them good and to purpoſe the ſame. But if that were the meaning, *Paul* ſhould teach vs how to be reuenged; and in ſhew of doing kindneſſe, to worke miſchiefe, pretending good, intending euill.

[c] *Theophylact. Aquin. & Tileman in loc.*

The better conſtruction is; In ſo doing thou ſhalt either confound, or conuert thine aduerſary. [d] Confound him in his conſcience, making him acknowledge, that thou art more religious, and more nobly minded then himſelfe. So when *Saul* vnderſtood of *Dauids* honeſt and honourable carriage toward him, inſtantly brake forth into this ingenuous confeſſion; [e] *thou art more righteous then I, for thou haſt rendred mee good, and I haue rendred thee euill.* Or elſe thou ſhalt [f] conuert him to thy ſelfe. For [g] *loue is ſtrong as death, the coales thereof are fiery coales and a vehement flame.* There is no greater prouocation to loue, then preuention in loue. [h] *Nimis enim durus animus, qui delectionem, etſi nolebat impendere, nolit rependere.* Kinde reſpect to thy foe, ſhall blow the coales of his affection, and inflame his loue toward thee.

[d] *Caluin in loc.*
[e] *1. Sam. 24. 18.*
[f] *Hieron. in loc.*
[g] *Cant. 8. 6.*
[h] *Aquin. ex Auguſt. in loc.*

Be not ouercome of euill.] Wee muſt haue patience, when wee cannot haue peace; ſo we ſhall be [i] more then conquerours, ouercomming without reſiſtance, which is the [k] moſt noble kind of victory: or ouercome euill with goodneſſe; that is make the wicked good by thy good example. [l] *Probum ex improbo redde.* For as [m] *Auguſtine* from *Seneca, diligendi ſunt mali, vt non ſint mali.* We muſt manifeſt our loue to the wicked, in winning them to God, not in foſtering or flatering them in their folly.

[i] *Rom. 8. 37.*
[k] *Martyr in loc.*
[l] *Theophylact. in loc.*
[m] *Epiſt. 54.*

The Goſpell. MATTH. 8. 1. vulo v. 14

When he was come downe from the Mountaine, &c.

Downe from the Mountaine.] [n] From the mount of heauen, into this valley of earth; as a Phyſitian to cure our leproſies. [o] Or from the mount of the law, to the plaine of the Goſpel. [p] Or from the mount of contemplation, vnto the field of action. [q] Or he came downe from the mountaine, firſt inſtructing his diſciples, and after, deſcending to the capacities of the people. [r] Teaching all teachers hereby, to deliuer high points vnto the learned, and plaine principles to the ſimple. *Doctores aſcendunt in montem, vbi perfectioribus excellentia præcepta; deſcendunt autem, cùm inferioribus leuiora demonſtrant.*

[n] *Haymo apud Thom. in loc*
[o] *Coſter. con 3. in loc.*
[p] *Ferus ſer. 4. in loc.*
[q] *Origen. hom. 5. in Matth.*
[r] *Haymo vbi ſup & Acoſta. con. 2. in loc.*
[s] *Chryſoſt & Hieron. in loc.*

Behold a leper.] In Chriſt, preaching and practiſe meet togither. So ſoone as he had ſaid well, [s] he proceeds for the confirmation of his doctrine to do well; acting good workes and great workes: good workes of mercy, great workes of miracle; of mercy in helping, of mercy in healing a leprous man preſent, and a palſie man abſent. Intimating hereby, that it is not enough to talke of Gods wayes, except we walke in his paths; and manifeſting himſelfe to the world, that hee was the Meſſias of the world. As if he ſhould argue thus; If you beleeue not my words, [t] yet credit me for my wonders. [v] *I make the blind to ſee, the deafe*

[t] *Ioh. 5. 36.*
[v] *Matt. 11. 5*

deafe to heare, the lame to goe. I cure all kinde of diſeaſes, euen with the leaſt touch of my finger, and leaſt breath of my mouth. *I heale the Leper, I heare the Centurion.*

The leper was a Iew, the Centurion a Gentile; the leper poore, the Centurion rich; the leper a man of peace, the Centurion a man of warr. [x] Inſinuating hereby, that God is no [y] accepter of perſons; but that his benefits indifferently belong to men of all nations and all faſhions.

[x] *Culman. & Hemingius in loc.*
[y] Acts 10. 34.

In [z] *Chriſt there is neither Iew nor Grecian, neither bond nor free.*] Yet Chriſt did firſt cure the Iew, then the Gentile. For ſaluation was offered, [a] firſt, to the Iewes; he touched the Iew, but cured the Gentile with his word. [b] Hee viſited Ieruſalem in his owne perſon, but healed other nations by the Preachers of his Goſpell.

[z] Gal. 3. 28.
[a] Acts. 13. 46.
[b] *Rupertus in loc*

In the leper 2. things are remarkable: the { Weakneſſe of his body: *ſicke, and ſicke of a leproſie.* / Vertues of his minde: { Faith. / Adoration. / Wiſdome. / Patience. / Confeſſion.

In Chriſt alſo two things are to bee conſidered: his { Mercy; that would ſo readily. / Might; that could ſo eaſily cure this diſtreſſed lazer.

A leper.] All weakeneſſe originally proceeds from [c] wickedneſſe; [d] either from ſome defect in our conception, or diſorder in our converſation: as *Mephiboſheth* had [e] his lamneſſe by falling from his nurſe; ſo euery man his ſickneſſe by falling from the Lord. Chriſt, who was free from ſinne, was alſo free from ſickneſſe: but vnto men, carying about them bodies of ſinne, diſeaſes are as it were a [f] ſermon from heauen, wherein Almighty God accuſeth of ſinnes, and ſhewes his wrath againſt ſinners.

[c] Iohn 5. 14.
[d] *Thom. 3 part. quaſt. 14 art. 4.*
[e] 2. Sam. 4.
[f] *Hemingius in loc.*

But the condition of a leper, as we reade in the [g] law, was of all other ſicke, moſt inſupportable. Firſt he muſt liue alone, ſeparated from the fellowſhip of Gods people, as vnworthy to come into cleane company. Secondly, he did weare foure markes to be knowne by; his garments torne, his head bare, his mouth couered, and he muſt cry; I am vncleane, I am vncleane. For griefe whereof, aſſuredly ſome pined away; being forlorne in their ſorrow, deſtitute of all good comfort and company. Yet this leper indued with a liuely faith, is not hopeleſſe, howſoeuer hapleſſe. For he comes, and ſaith vnto the great Phiſitian of the world; *Lord, if thou wilt, thou canſt make me cleane*: though hee knew that his ſickneſſe in the worlds eye was incurable, yet he did beleeue that vnto God nothing is impoſſible. He felt his owne miſerie to be great, yet hoped Chriſts mercy was more great: and therefore comes vnto him (as [h] *Ludolphus* aptly) *Non tam paſſibus corporis quàm fide cordis*: If thou wilt, thou canſt. A ſtrong faith in a weake body.

[g] Leuit. 13.

Faith comes by [i] hearing: and the reaſon why this leper extraordinarily deſired to heare Chriſt, and heare of Chriſt, was his vncleane diſeaſe: [k] ſo that the weakeneſſe of his body, brought him vnto the Phyſitian of his ſoule. Note then here with [l] *Paul, that all things happen for the good of ſuch as are good.* It was good for *Dauid* that he was in trouble; good for [m] *Naaman* that he was a leper; for his vncleaneſſe brought him vnto the Prophet, and the Prophet brought him vnto the ſauing knowledge of the true God. It was good for *Paul* that hee was buffeted by Satan, for otherwiſe peraduenture through abundance of reuelations he would haue buffeted God.

[h] *De vitâ Chriſti, part. 1. Cap. 41.*
[i] Rom. 10. 17.
[k] *Feruſerm. 4. in loc.*
[l] Rom. 28.
[m] 2. Kings 5.

Of all herbes in the garden (as one wittily) Rew is the herbe of grace. Many times our woe doth occaſion our weale: for as pride doth breed ſores of ſalues, ſo faith on the contrary doth often make ſalues of ſores, altogether renouncing her owne merit, and wholly relying vpon Chriſts mercy. *Tanto deſiderantius ad Chriſtum contendit, quod ſuam indignitatem & immunditiam probè ſentiret:*

ſentiret: as [n] *Luther* and [o] *Ferus* accord in this; and that ſo truly, that as a Papiſt ſaid; if *Bonauentura* had not beene a Romiſh Saint, hee would haue beene reputed an aſſe: ſo the Proteſtant, if *Ferus* had not beene a Romiſh aſſe, hee might haue proued in the Church a renowned Saint.

[n] *Poſtil. maior in loc.*
[o] *Vbi ſupra.*

The ſecond vertue to bee conſidered as a fruit of his faith, is adoration; [p] a ſpirituall fee for a ſpirituall phyſitian: as the bodily Doctor muſt be payed, ſo the ghoſtly prayed. He therefore worſhips Chriſt, and that with all humbleneſſe of { Thought. Word. Deed.

[p] *Thomas ex Chryſoſt. in loc.*

He comes to Chriſt as a vaſſall to his Lord: *Domine non tanquam ad dominum titularem, ſed tanquam ad dominum tutelarem*: *If thou wilt thou canſt.* Out of the abundance of the heart the mouth ſpeaketh: and therefore beleeuing in his heart that Chriſt was the Lord, willing and able to helpe, confeſſeth it alſo with his mouth: If it be for my good, I am ſure thou wilt: and I beleeue thou canſt; attributing all to Chriſts might and mercie, nothing to his owne either worth or woe.

Vttering this alſo with humble geſture. For, as *S.* [q] *Marke* reports, hee kneeled, and as Saint [r] *Luke*, he fell on his face: teaching vs in prayer to fall downe and kneele before the Lord our maker. Hee that worſhips God irreuerently, ſhewes himſelfe not a Chriſtian, but a [s] Manichee: [t] who thought God made the ſoule, but not the body.

[q] *Cap. 1. 40.*
[r] *Cap. 5. 12.*
[s] *Diez, con. 1. in loc.*
[t] *Auguſtin. hæreſ. 46.*

Thirdly, note the lepers wiſdome, who did obſerue circumſtances of { [*] Place: not preſſing to Chriſt on the mount but expecting him in the valley. Time: not interrupting Chriſt in his ſermon, or diſturbing his auditory. Perſon: ſpeaking in a ſuccinct ſtile.

[*] *Chryſoſt. & Theophylact. in loc.*

Lord if thou wilt thou canſt make me cleane. Giuing vs to vnderſtand, that in ſuing vnto men which are wiſe, and in praying God who is wiſedome, wee need not vſe many, but pithy words. See Goſpell, *Dom. 2 quadrageſ.*

The fourth vertue is his patience, who was content notwithſtanding his extreame miſery, to ſtay Gods leiſure, and Chriſts pleaſure: [u] Firſt, ſeeking the kingdome of God, and then deſiring that other things might be caſt vpon him. [x] In the firſt place giuing God glory, *Lord if thou wilt, thou canſt.* In the ſecond, praying for his owne good: *Make me cleane*; not as I will, but as thou wilt O Lord: preſcribing neither the time when, nor place where, nor manner how, but referring all to Chriſt, poſſeſſing his ſoule with patience.

[u] *Mat. 6. 33.*
[x] *Ferus. ſer. 5. in loc.*

The laſt vertue to be regarded in this leper, is confeſſion. He knew the Phariſees hated and perſecuted all ſuch as confeſſed Chriſt: yet hee calls him Lord, and worſhips him as a Lord, and proclaimes him in the preſence of much people to be the Lord. It is well [y] obſerued, that Gods omnipotent power and infinite mercies are the two wings of our deuotion, whereby faith in the midſt of all trouble mounts into heauen. Here the leper acknowledgeth openly Chriſts omnipotency: [z] for he ſaith not, intreat God to make me cleane, but, *if thou wilt, thou thy ſelfe canſt*; and therefore thou art the very Chriſt: neither doth hee [a] doubt of his mercie, [b] for he ſaith not make me cleane, but, *if thou wilt, make me cleane.* [c] It is enough to ſhew my need, I commit the reſt to thy cure, to thy care. Thou canſt doe whatſoeuer thou wilt, and thou wilt doe that which ſhall be moſt for my good and thy glory.

[y] *Zepper. in loc.*
[z] *Chryſoſt. & Theophylact. in loc.*
[a] *Ambroſ. lib. 5. in Luc.*
[b] *Ludolpus vbi ſupra.*
[c] *Coſter explicat. in loc.*

This may teach vs how to confeſſe our wickedneſſe to God, as alſo to profeſſe his goodneſſe vnto men. Our wickedneſſe vnto God: for as *Seneca* truly, *Prima ſanitatis pars eſt velle ſanari*: The firſt ſtep vnto health is to bee deſirous of helpe. [d] *Ipſe ſibi denegat curam, qui ſuam medico non publicat cauſam.* Our ſinnes are a ſpirituall vncleaneſſe and leproſie, defiling the whole body, making our eies to luſt, our mouth to curſe, our tongue to lie, our throat an open ſepulchre, our hands nimble to ſteale, our feet ſwift to ſhed bloud. It is therefore neceſſary

[d] *Auguſtin. epiſt. 188.*

neceſſarie we ſhould manifeſt vnto Chriſt our ſores, that he may ſee them, and ſearch them, and ſalue t hem.

Againe, by this example we may learne to profeſſe the faith of Chriſt openly, though [c] the Kings of the earth ſtand vp, and the rulers take counſell againſt the Lord, and againſt his anointed. Other happily thinke ſo, but dare not ſay ſo. Some peraduenture ſay ſo, though they thinke not ſo: but I beleeue as I ſpeake, and ſpeake as I beleeue: *Lord if thou wilt, thou canſt make me cleane.*

[c] Pſal. 2. 2.

Hitherto concerning the Patient: I come now to the Phyſitian, in whom two things are obſeruable:

1. His mercy, who would ſo readily.
2. His might, who could ſo eaſily cure ſuch an incurable leproſie.

And Ieſus put forth his hand.] He granted that cheerfully, which the leper deſired earneſtly. The leper ſaid, *If thou wilt*, and Chriſt anſwereth, *I will*; and as I will, I ſay, *be thou cleane*; and as I ſay, I doe; *his leproſie was immediatly cleanſed*: he ſpake the word, and it was done; he commanded and it was effected, euen with little mouing of his lips, and touch of his finger.

Here then is comfort for the diſtreſſed ſoule: The leper cals, and Chriſt heales him; the Centurion comes and Chriſt helps him. Other Phyſitians are deceiued often themſelues, and often deceiue others; and therefore we venture much, when we truſt them a little. The beſt phyſick (as one ſaid) is to take no phyſicke: but if we commit our cauſe to this heauenly Doctor, our venture is without all peraduenture: for he cureth all that [f] calleth vpon him, and [g] eaſeth all that come vnto him.

[f] Pſal. 50 15.
[g] Mat. 11. 28.

Ieſus put forth his hand and touched him.] [h] Extendens manum ſuum] *quod fuit liberalitatis contra auaros*: tetigit eum] *quod fuit humilitatis contra ſuperbos*: dicens volo] *quod fuit pietatis contra inuidos*: mundare] *quod fuit poteſtatis contra incredulos.*

[h] Ludolph. vbi ſupra.

It was vnlawfull to touch a leper, as we finde, Leuit. 14 In that therefore Chriſt touched here this leper, he ſhewes himſelfe to be greater then *Moſes*, aboue the law. When *Eliſha* cured *Naaman*, he did not put his hand on the place becauſe he was ſubiect vnto the law; but Chriſt touched this leper as being Soueraigne of the law. So *Chryſoſtome*, *Ambroſe*, *Theophylact* *Ludolphus*, and almoſt all other vpon the place.

Secondly, note with [i] *Melanchthon*, that morall duties are to be preferred before ceremoniall offices; and therefore Chriſt neglects a ceremonie to ſaue his brother, and that according to Gods owne commandement, [k] *I will haue mercie not ſacrifice.* The beſt gloſſe vpon the Goſpel is faith, & the beſt expoſition of the law is loue. [l] Chriſt therefore did offend the ſound of the law, but not the ſence.

[i] Poſtil. in loc.
[k] Oſee 6. 6.
[l] Thomas ex Chryſoſt. in loc.

Thirdly, this intimates that Chriſt was *homo verus*, and yet not *homo merus*; a very man in touching, but more then a meere man in healing with a touch. [m] *Ambroſe* pithily: *Volo dicit propter Fotinum imperat propter Arium, tangit propter Manichæum.* He did touch the leper to confute *Manichæus*, denying him to be the very man; hee did vſe the imperatiue moode, *be thou cleane*, to confound *Arius*, denying him to be very God.

[m] Lib. 5. in Luc. cap. 1

Fourthly, obſerue with [n] *Cyrillus* of Alexandria, the precious neſſe of Chriſts humanity, the which vnited to the Godhead, is the ſole ſalue of all our ſores; his rags are our robes, his crying our reioicing, his death our life, his incarnation our ſaluation

[n] Maldonat. in loc.

Fifthly, with [o] *Aquine*, to demonſtrate that himſelfe and none other cured him, becauſe himſelfe and none other touched him.

[o] Ex Chryſoſt. & Ianſen. concor. cap. 44.

Sixthly, with [p] *Caluin* and *Marlorat*, Chriſts humilitie, who did vouchſafe not onely to talke with the leper, but alſo to touch the leper. [q] According to this example, wee muſt learne not to loath any Lazarus, as the rich Glutton in the Goſpell, but rather (as it is reported of [r] *Elizabeth*, the Kings daughter of Hungary) to make medecines for his maladies, and plaiſters for his wounds: in humanity to releeue the diſtreſſed, in humilitie to kiſſe the very feet of the poore.

[p] In loc.
[q] Origen.
[r] Poſtil. cathol. com. 1. in loc.

As

As Christ ſtretched out his hand to the leper, [f] ſo we ſhould put forth our hand to the needy. *Let not thine hand* (ſaith the [t] wiſe man) *be ſtretched out to receiue and ſhut when thou ſhouldeſt giue.*

Laſtly, with [u] *Tertullian* and [x] other, how Chriſt in this action reſpected not the letter but the meaning, which is the ſoule of the law. The Scriptures are not [y] *in ſuperficie, ſed in medulla; non in verborum folijs, ſed in radice rationis.*

Now the reaſon of the law forbidding the cleane to touch the vncleane, was, leſt hereby they ſhould be polluted. But Chriſt could not be thus infected; he therefore touched the leper, not to receiue hurt, but to giue helpe: ſo the text of [z] *Paul* is to be conſtrued; *hos denita.*

The Nouice may not be familiar with an old ſubtill fox; but a iudicious Diuine may conferr with an heretike, not to peruert himſelfe, but to conuert his aduerſary: Chriſt may touch a leper, if it be to heale him; and the Miniſter of Chriſt may teach an heretike, if it be to win him, and not to wound the truth.

I will be thou cleane.] *I will.* ([a] If God will) is the ſtile of man: our will being ſubordinate to Gods eternall decrees, in [b] whom we liue, and moue, and haue our being. But, *I will*, is the ſtile of God onely, who doth whatſoeuer pleaſeth him, in heauen, in earth, in ſea: Pſal. 135. 6. The commanding terme then, *I will*, and imperatiue moode, *be thou cleane*, (except we read the text with the ſpectacles of *Arius*) [c] euidently proue, that Chriſt is God Almighty.

And immediately his leproſie was cleanſed.] This amplifieth exceedingly Chriſts greatneſſe and goodneſſe: firſt, in that he cured this vncleane perſon thorowly, then in that he cured him quickly; for in all our ſuits vnto men, wee deſire two things eſpecially, that they deale ſoundly and roundly. Chriſt dealt ſo ſoundly with this leper, as that he did expoſe his cure to the cenſures euen of his aduerſaries the Prieſts, of all, moſt ready to cauill at his cariage, and mocke his miracle: ſo roundly, ſo ſpeedily, that whereas ordinary phyſicke muſt haue time for operation, his extraordinary medicine wrought, as the text ſaith, *immediatly*, inſtantly.

Ieſus ſaid vnto him, tell no man.] S. [d] *Marke* reports, that this leper inſtantly publiſhed the matter, & that in ſuch ſort, that Ieſus could not openly enter into the citie, but was without in deſert places, and yet people came to him from euery quarter. Here then a queſtion is made, whether it was a fault in the leper or no, thus to divulge the miracle? For [e] *Eſay* would haue men declare Gods works among the people. [f] *Dauid* wiſhed often, *O that men would therefore praiſe the Lord for his goodneſſe.* And Chriſt himſelfe ſaid vnto another, whom he cured in the 5. of S. *Marke; Goe thy way home to thy friends, and ſhew them what great things the Lord hath done to thee.* [g] *Ludolphus* anſwers by diſtinction, affirming that

there is *triplex præceptum*, { *Cautelæ.* / *Probationis.* / *Obedientiæ.* }

Or, as [h] other, { *Obligationis.* / *Tentationis.* / *Inſtructionis.* }

All the poſitiue lawes of God are obligatory; the commandements affirmatiue binde *ſemper*, and the negatiue *ſemper*, *& ad ſemper.* The probatory precepts are to trie vs only. So God [i] commands *Abraham* to kill *Iſaac*, intending hereby not to deſtroy the ſonne, but to trie the father. Admonitory precepts; as here Chriſt commanded the leper to tell no man: hereby teaching vs in him to ſhun vaine-glory; for ſo moſt Interpreters expound it.

This diſtinction is inſufficient; as hauing no firme ground in the Bible. For when Almighty God inioynes a particular command, for the triall of his people, contrary to the generall ſcope of his law, he doth at that inſtant [k] diſpenſe with the generall, and the particular only binds: as in the ſacrificing of *Iſaac*, *Offer thy Sonne*, was an exemption at that time from the law, *Thou ſhalt not kill.*

And as for admonitory precepts, how did this leper infallibly know, that Chriſts

[f] Prou. 31. 20.
[t] Eccleſ. 4. 31.
[u] Lib. 4. *contra Marcion.*
[x] *Thomas & Chryſoſt. in loc. & Ludolphus vbi ſupra.*
[y] *Hieron. expoſit. prior. in c. 1. ad Galatas.*
[z] 2. Tim. 3. 5
[a] Iames 4. 15.
[b] Acts 17. 18.
[c] *Iuſt. Martyr. Athanaſ. & reliqui fere Patres, vti Maldonat. in loc.*
[d] *Cap.* 1. 45.
[e] *Cap* 12. 4.
[f] Pſal. 107.
[g] *Vbi ſupra.*
[h] *Heluetius in loc*
[i] Gen. 22.
[k] *Perkins treat. of conſ. cap. 2.*

Christs command, *tell no man*, was rather an instruction for other, then a prohibition vnto himselfe? Wherefore seeing all Christs iniunctions binde, I subscribe vnto their opinion, [l] who thinke this leper offended in publishing abroad Christs benefit, notwithstanding he did it affectionately, and zealously. For we must giue thankes vnto God, not as wee will, but as hee will: Deuteronomie 4. 1. Iohn 2. 5.

[l] *Caluin, & Marlor. in loc.*

Hence wee may learne to temper our zeale with knowledge and obedience: for [m] obedience is better then sacrifice.

[m] 1. Sam. 15. 22

If any demand, why Christ would haue this miracle concealed: I answere with [n] *Paul*; O man, who art thou which disputes against God? [o] If thou dispute with him, thou canst not answere one thing of a thousand: but he can render a thousand answers vnto this friuilous obiection. As first, that there is a time for all things; a time wherein, Christ would be thorowly knowne, and a time wherein he would not be knowne, because his houre was not yet come.

[n] Rom. 9. 20.
[o] Iob. 9. 3.

Secondly, [p] *Non erat necesse, vt sermone iactaret, quod corpore præferebat*: It was needlesse to publish the miracle, seeing his whole body made cleane, was as it were turned all tongue to tell it.

[p] *Hieron. in loc.*

Thirdly, it was absurd, that the leper should boast he was cleane, before hee was iudged to bee cleane. Therefore Christ saith in the next clause, *Goe and shew thy selfe vnto the Priest*: and then being adiudged cleane, tell whom thou wilt.

Shew thy selfe vnto the Priest.] Interpreters obserue diuerse reasons of this command. First, to [q] confirme the truth of the miracle, when as the leper according to law shall be iudged cleane.

[q] *Marlorat. in loc.*

Secondly, that the leper might enioy the [r] benefit of his cure: for he might not enter into the Citie, [s] before the Priest had pronounced him cleane.

[r] *Theophylact. in loc.*
[s] Leuit. 14.

Thirdly, to [t] condemne the Priests, who taught, that Christ was not an obseruer, but rather a transgressor of the Law.

[t] *Hieron. in loc.*

Fourthly, that as the law doth witnesse of Christ, and all the sacrifices are types of Christ: [u] so likewise the Priests, expounders of the law, might also witnesse, that Christ is the true Messias of the world; that seeing this miracle, they might beleeue; or in not beleeuing, bee left inexcusable.

[u] *Idem Ibidem.*

Fifthly, to [x] magnifie the calling and office of the Priests, howsouer they were wicked wretches. Hereby teaching vs, not to vilifie that holy profession for the faults and infirmities of some *Iudas* crept in among the twelue.

[x] *Melanct. hon. in loc. & Ludolph. vbi supr.*

Lastly, by this example, instructing vs to doe the greatest right vnto those who doe vs the most wrong. Goe to the Priests, albeit they bee my mortall enemies, and doe that respect, which is incident to their places and persons.

Here the Gospell and Epistle meet. Christ did not render euill for euill, but ouercome euill with goodnesse: prouiding things honest, not onely before God, but also in the sight of all men; auenging not himselfe, but giuing place to wrath, hauing peace so farr as might be with all men.

The [y] Papists vpon this clause build auricular particular confession vnto the Priest. The leper ought to shew himselfe vnto the Priest of the old Testament: *Ergo*, the sinner infected with spirituall leprosie must confesse himselfe vnto the Priest of the new Testament.

[y] *Coster. con. 3. Acost. con. 2. in loc, &c.*

Answere is made, that an argument drawne from allegories and similitudes is of little or no force, except it be seconded by some other euident text, whose naturall and proper sense is agreeable therevnto: but there is no such place, which either expresseth or implieth auricular popish confession, and therefore *quod non lego, non credo.*

[z] *Iewel defence of Apol. fol. 151.*

[z] *M. Harding* saith, that auricular confession is Gods ordinance: but when he comes vnto the point, his onely confirmation is his owne bare affirmation: *Wee tell them that confession is an institution of God, and not of man*: as if his tale should stand for Gospell, in whom are found so many legends, and legions of lies.

[a] *Panormitan* confesseth honestly, that it is not a diuine constitution, but an humane tradition: and [b] *Maldonate* writes plainly, that many Catholickes are of the same opinion, as namely *Scotus* among the Schoolemen, and the expounders of *Gratian* among the Canonists.

If then a tradition, of what antiquitie? *Beatus Rhenanus* a popish Doctor anoweth in his [c] notes vpon *Tertullians* booke *de Pœnitentiâ*, that this kinde of confessing was vnknowne in the daies of *Tertullian*, who liued about three hundred yeeres after Christ: and it is noted in the glosse vpon the [d] Decrees, and by [e] *Peter Lombard*, that it was not vsed in Saint *Ambrose* time, who liued foure hundred yeeres after Christ. [f] *Erasmus* an indifferent man, affirmes peremptorily, that this manner of confessing to the Priest secretly, was not as yet ordained in *Hieromes* age. The Greeke Church, as [g] *Theodorus* writes, hath no such custome. [h] *M. Harding* himselfe is constrained against his will, to confesse that the termes of auricular and secret confession are seldome mentioned in the Fathers. [i] A greater clerke then he, saith neuer in old time.

Wee may then iustifie *Caluins* challenge, *lib. 3. institut, cap. 4. sect. 7.* that auricular Popish confession was not practised in the Church vntill twelue hundred yeeres after Christ, instituted first in the Lateran Councell, vnder *Innocentius* the third.

Wee read that there was in the [k] Primitiue Church, a godly discipline, that such persons as were notorious sinners, were put to open penance, and that by the direction of the Bishop or Pastor: [l] and such as voluntarily desired to make publike satisfaction for their offences, vsed to come vnto the Bishops and Priests, as vnto the mouth of the congregation. But this confession was not constrained, but voluntarie; not priuate, but publike: yet hence the Priests abusing the peoples weakenesse, tooke their hint, to bring in auricular confession vpon perill of damnation. A cunning inuention to discouer the mysteries of all states, and all men, and to inrich that couetous and ambitious sea: for confessions euermore make worke for Indulgences, and Indulgences are a great supporter of the triple crowne.

The Papists in this case flie from the Scriptures vnto the Councells, from the Councels vnto the Fathers, and from the Fathers vnto their last starting hole, miracles. Auricular Confession is Gods ordinance (saith [m] *Bellarmine*) because God hath wrought many miracles at auricular Confession. It is answered aptly, that *Dauid* saith not, thy wonder, but *thy word is a lanterne*. Scripture without miracles are a good warrant; but miracles without text, are insufficient: for they were wrought by false Prophets in [n] old time, by false Teachers in [o] our dayes.

It is obserued by *Tully*, that bad Orators in stead of reasons vse exclamations: and so *Bellarmine*, for want of arguments, is faine to tell a tale or two related by *Bonaventura*, *Antoninus*, and our good Countriman *Alanus Copus*; all which is no more, but aske my fellow whether I be a theefe.

That priuate confession, as it is vsed among the Papists, is neither necessary nor [p] possible; see *Caluin. Institut. lib. 3. cap. 4. Iewel defence Apolog. part. 2. cap. 7. diuision 2. D. Morton, Apolog. catholic. part. 2. cap. 64. Master White, way to the true Church, pag. 157. 226. 227.*

Offer the gift. For the [q] labourer is worthy of his hire. This is a witnesse to the Priests, [r] that is, their right and due by law. Yea though the Priest doe not labour, yet we must giue vnto Cæsar the things which belong vnto Cæsar, and vnto God the things which appertaine to God: the publike Ministrie must bee maintained, although the Ministers be neuer so weake, neuer so wicked.

And when Iesus was entred into Capernaum, there came vnto him a Centurion.] This miracle doth second the first.

[a] *Melanct. lib. com. 2. fol 161.*
[b] *Sum. qu. 18. art. 4. Vide Morton. Apolog. part. 1. cap. 64 Idem ferè Peresius de tradit. part. 3. consid 3. & Iansen. concord. cap. 147.*
[c] *Argument in libel. Tertull. de pœnitent.*
[d] *De pœnit. distinct. 1. Petr. in glossâ. Iewel vbi supra fol. 155.*
[e] *Senten. lib. 4. distinct 17. cap cum ergo.*
[f] *Schol in Epist Hieron ad Oceanum de obitu. Fabiola, tom. 1. fol 201.*
[g] *Melanct. & Iewel vbi suprà.*
[h] *Idem ibid. fol. 148.*
[i] *Rhenanus vbi suprà, & Erasmus annot. in Act 19. vti Bellarm. fatetur de pœnit. lib. 3. cap. 1.*
[k] Communion booke, *tit.* Cõmination.
[l] *Rhenanus & Iewel, vbi supra.*
[m] *De pœniten lib. 3 cap. 12.*
[n] Deut. 13. 1.
[o] Matt. 24. 24.
[p] *Quod sine numero est, quomodo numerabo? Bernard serm. de quadruplici debito.*
[q] Luke 10. 7.
[r] *Melanct. com. in loc.*

In it obserue the
- Fact of Christ:
  - Performing that fully, which the Centurion desired faithfully; *his seruant was healed in the same houre*: ver. 13.
  - Promising further also, that other Gentiles, euen from all the quarters of the world, shall come vnto him, and *rest with Abraham, Isaac, and Iacob in the kingdome of heaven*: vers. 11.
- Faith of the Centurion:
  - Perswading Christ to cure his seruant: verse. 5. 6.
  - Disswading Christ to come into his house, because it was vnfit / vnnecessary.

Vnfit: *I am not worthy that thou shouldest come vnder my roofe.* Surely this Captaine was a man of great worth, a deuout man, [f] for hee builded a Synagogue; a good man to the Common-weale wherein hee lived, one that loued the nation of the Iewes, a man of such a faith, as that Christ found none so great in all Israel, vers. 10. a louing master to his seruants, as this act declares a man of command and authority, vers. 9. yet this great Worthy confesseth himselfe vnworthy; like the wheate eare which hangs it head downe lowest, when it hath most corne. By this example learne lowlinesse of minde. When the Sun is right ouer our heads, our shadowes are most short; euen so when wee haue the greatest grace, wee must make the least shew.

[f] Luke 7. 5.

Vnnecessarie; because Christ can helpe the distressed onely with his word, [t] euen one word, which he proues *à minori ad maius*: [u] *I am a man vnder the authority of another*, &c. *I am a man*, but thou art God; *I am vnder another*, but thou art Lord of all; *I haue souldiers obedient to me.* For albeit vsually men of that profession are rude, yet, *I say to one goe and hee goeth,; vnto another come, and hee commeth*; and therefore Sickenesse, which is thy [x] souldier, if thou speake the word onely, will depart: say to the palsie goe, and it will goe; say to thy seruant, Health, come and, it will come.

[t] *Maldonat. in loc.*
[u] *Zepper. in loc.*
[x] *Theophylact. in loc.*

I haue not found so great faith.] He might haue remembred in this noble Captaine, bounty, loue, deuotion, humilitie; but he commends faith most of all, as being indeed the ground of all; without which one vertue the rest are sinne: Rom. 14. 23. Heb. 11. 6.

The Epistle. Rom. 13. 1. vnto v. 8

Let euery soule submit himselfe, &c.

This Epistle consists of three parts; a
- Proposition: *Let euery soule submit himselfe to the authority of the higher powers.*
- Reason: *for there is no power but of God, &c.*
- Conclusion: *wherefore yee must needs obey, giuing to euery man his dutie; tribute to whom tribute, &c.*

The proposition is peremptory, deliuered not narratiuely, reporting what other hold meet; but positiuely, importing what God would haue done, not aduised only by *Paul*, but deuised euen by Christ, as a command, in imperatiue termes expressly; *Let euery soule be subiect.* In which,

obserue the Qualitie / Equality of this dutie,
- *To submit our selues.*
- Belonging indifferently to all; *Let euery soule*, &c.

First of the last, according to the words order in the text.

Let euery soule.] [y] That is, euery man: putting the principall part for the whole. So Gen. 46. 27. *All the soules of the house of Iacob, which came into Egypt, are seuenty*: that is, as *Moses* expounds himselfe, Deut. 10. 22. *seuentie persons.* If any demand, why *Paul* said not; Let euery body, but *euery soule*; [z] Diuines answer fitly,

[y] *Aquin. & Gorran in loc.*
[z] *Gualter. in loc.*

fitly, to ſignifie, that wee muſt obey, not in outward ſhewes onely, but in truth and in deed: *Omnis anima quoniam ex animo*: [a] *Not with eye ſernice, but in ſinglenesſe of heart.*

This vniuerſall note confutes as well the ſeditious Papiſt, as the tumultuous Anabaptiſt. The Papiſt exempting Clergie men from this obedience to ſecular powers: a doctrine not heard in the Church a [b] thouſand yeeres after Chriſt.

[c] *Bernard* out of this place reaſoneth thus with an Archbiſhop of France: *Let euery ſoule be ſubiect*: if euery, then yours: I pray, who doth except you Biſhops? *Si quis tentat excipere, conatur decipere.* So *Chryſoſtome, Theodoret, Oecumenius, Theophylact*, vpon this Text expreſly: Clergie men are not excepted; *Ergo*, not exempted.

[d] *Gregorie* the Great, one of the moſt learned Popes, alleageth this gloſſe; Power (ſaith hee) ouer all men is giuen to my Lord *Mauritius* the Emperor, from heauen: and leſt any ſhould imagine Prieſts exempted, hee ſaith in the ſame place, to the ſame Prince; *Sacerdotes meos tuæ manui commiſi*: and *epiſt. lib.* 2, *epiſt.* 103. Chriſt hath appointed *Mauritius* to be ruler, not ouer ſouldiers onely, but ouer Prieſts alſo.

[e] *Iuſtitian*, who fauoured the Church, and of all other Emperors inlarged moſt the priuiledges of Churchmen, inacted this law; Let no Biſhop be brought, or preſented againſt his will, before the Captaine or ciuill Iudge, vnleſſe the Prince ſhall ſo command.

Our Sauiour Chriſt, the beſt Interpreter of Gods law, doth ſhew both by precept and practiſe, that Clergie men owe ſubiection and loyaltie to the ciuill Magiſtrate: ſo [f] *Bernard* writes; Howſoeuer you Biſhops hold your ſelues free, yet Chriſt *alitèr iuſſit, alitér geſſit.* He taught otherwiſe, Luke 20.25. ſpeaking vnto prieſts; *Giue to Caſar the things which are Caſars.* He wrought otherwiſe: for being a Prieſt and a Prophet, he ſubmitteth himſelfe to the Roman Magiſtrate, [g] confeſſing the Preſidents power to be from heauen.

His Apoſtles did tread in their Maſters ſteps: Act. 25. *Paul* appealed vnto *Cæſar*, and appeared before *Cæſar*, as his lawfull gouernor. Saint *Iude* deteſted them for falſe Prophets, *who deſpiſed gouernement, and ſpake ill of thoſe that are in authority.* [h] Saint *Peter* exhorted all men to *ſubmit themſelues vnto Gods ordinance, whether it be to the King, as to the ſuperiour, or vnto the gouernours, as vnto them that are ſent of him for the puniſhment of euill doers, and for the praiſe of them that doe well.*

I will not write *Iliads* after *Homer*, nor diſpute this point after thoſe reuerend Fathers of incomparable iudgement and induſtry, *Iewel, Bilſon, Andrewes*; *in diſpari genere par laus.* Each of them haue fought the battle of the Lord valiantly: the firſt with a ſword; the two latter haue ſtabbed the Popes ſupremacy with a dagger, euen to death.

Secondly, Libertines and Anabaptiſts are confounded by this vniuerſalitie, [i] who thinke themſelues free from all lawes. In Germany they would haue framed a Politike body, like the body of *Poliphemus*, without his eye; or like the confuſed *Chaos* in old time, when height and depth light and darkeneſſe were mingled together. Our Apoſtle teacheth here, that ſome muſt bee ſubiect, other ſoueraigne; ſome low, ſome high: ſome rule, ſome obey popular equality is the greateſt inequality, voyd of all name, nurture, and nature, of a common weale.

The ground on [k] which Anabaptiſts haue framed their anarchie, is Iam. 2.1. *My brethren, haue not the faith of our Lord Ieſus in reſpect of perſons.* If no reſpect of perſons, no diſtinction; if no diſtinction, why ſhould there bee difference betweene bond and free, Prince and people? Anſwer is made, that *S. Iames* ſaith not; haue no reſpect of perſons; but, *Haue not the faith of Chriſt in reſpect of perſon*; as he doth interpret himſelfe in the verſe following; he ſpeakes of grace, not of place. All men are fellowes in regard of the common faith, and

[a] Coloſſ. 3.22.

[b] B Bilſon, againſt the Ieſuites, *pag.* 128.

[c] *Epiſt.* 42. *ad archiepiſc. Senõ.*

[d] *Epiſt. lib.* 2. *Epiſt* 100.

[e] *Cod. li.* 1. *tit.* 3. § *Nullus. & in authent. de ſanct. Epiſc.* §. *Sed neq; pro qualibet.*

[f] *Vbi ſuprà.*

[g] Ioh. 19. 11.

[i] *Bullinger aduerſus Anabaptiſt. fol.* 95.

[k] *Rhemiſts annot. in* Iam. 2.1

ſpirituall grace: but all men are not fellowes in reſpect of authority and place; for ſome be parents, other children; ſome maſters, other ſeruants; ſome commoners, other commanders.

Beaſts and Deuills obſerue order. [l] *Rex vnus eſt apibus, & dux vnus in gregibus.* Among Bees there is one maſter; among flocks of ſheepe, one Bellwether. The Cranes haue their Captaine; [m] *Quem ordine literato ſequuntur* Albeit the Graſhopper hath no king, [n] yet goe they forth all by bands. In hell, which is the kingdome of confuſion, there is a diſtinction of perſons and order; otherwiſe [o] Belzebub could not be chiefe of deuills.

The Libertines haue wreſted alſo that text of *Paul*, 1. Tim. 1. 9. *The law is not giuen vnto the iuſt or righteous man*: *Ergo*, good men are exempted from obedience to lawes. [p] It is anſwered aptly, that the iuſt man doth well not for feare of puniſhment, as compelled by law, but of grace and meere loue toward God and goodneſſe: *virtutis amore. Iuſto lex non eſt poſita*, [q] *neque ad condemnationem neque ad coactionem*: Albeit there were no King, nor law to command him, he would be a King and a law to himſelfe, obeying higher powers of his owne accord, with all his heart and ſoule. Thus euery perſon, as well Chriſtian as Heathen, Eccleſiaſticall as Laicke, muſt ſubmit himſelfe to ſuperior powers.

Submit himſelfe] To be ſubiect, is to ſuffer the Princes will to be done, *aut á nobis, aut de nobis*, either of vs, or on vs: of vs, when he commands for truth; on vs, when he commands againſt the truth: either we muſt be patients, or agents: agents, when he is good and Godly; patients, when he is tyrannous and wicked. Wee muſt vſe not a ſword, but a buckler againſt a bad Prince. Saint *Paul* here doth not ſay; let euery ſoule be ſubiect to Chriſtian and vertuous gouernors, but [r] indefinitely to Potentates, in that they bee Potentates; as Saint [s] *Peter* expreſly: *not onely to the good and curteous, but alſo to the froward.*

If *Peter* and *Paul* enioyned all men in their time, to ſubmit themſelues vnto gouernors, albeit they were worſhippers of deuills, and cruell perſecutors of Chriſtians; how much more ſhould we now reſpect and honor religious Kings, which are defenders of the faith, and nurſing Fathers vnto the Church? as [t] *Caſar Baronius* hath well obſerued againſt the bloudy practiſes of turbulent ſtatizing Ieſuits.

I haue read and heard, that the Ieſuits are deſirous to purge Saint *Pauls* Epiſtles, eſpecially this to the Romans, as being herein more *Lutheran* then *Catholicke*, This text of all other, *Omnis anima poteſtatibus ſublimioribus ſubdita ſit*, is much againſt their humor and honor. How Pope [u] *Boniface* the eight, and [x] other Papiſts haue wronged this Scripture, both in their precepts and practiſes, is ſeene of all Chriſtian people, felt of all Proteſtant Princes.

Higher powers] [y] not higheſt onely, for wee muſt obey the [z] ſubordinate Magiſtrate ſo well as the ſupreme. So that that this propoſition hath three large extenſions; euery ſoule, in euery thing, muſt ſubiect himſelfe to euery ſuperiour. *Be wiſe now therefore o yee Kings: vnderſtand yee that are Iudges of the earth*, how the Church of Rome doth leſſen all this extent.

Clergie men are exempted; *Ergo*, not euery ſoule. Cauſes eccleſiaſticall are excepted; *Ergo*, not in euery thing. The Pope may depoſe what higher powers he liſt; *Ergo*, not to euery ſuperior, but only to thoſe whom his holineſſe doth not curſe. Thus ſome Princes onely may command ſome men onely, in ſome matters onely: whereas *Paul* here; *Let euery ſoule ſubmit himſelfe to the authority of the higher powers*, &c.

For there is no power.] The reaſon is threefold, drawne from the threefold good:

[l] *Cyprian. de vanitat. Idol.*
[m] *Hier. Epiſt. ad Ruſticum.*
[n] Pro. 30. 27.
[o] Luke 11. 15.
[p] *Theophylact. in* 1. Tim. 1.
[q] *Melanct. in* 1. Tim. 1.
[r] *Aquin. in loc.*
[s] 1. *Epiſt.* 2. 18.
[t] *Præfat. tom.* 11. *annal.*
[u] *In extrauagant. vnam ſanctam.*
[x] See Peter Martyr. *in loc.*
[y] *Marlorat. ex Hyperio in loc.*
[z] 1. Pet. 2. 14.

honesto, which Paul shewes à [a] Bonitate { ordinantis; there is no power but of God. / ordinationis; the powers are ordained, or ordered.

Ab malum: resist, is euill: culpæ; whosoeuer resisteth the power resisteth the ordinance of God. / pœnæ; they that resist, shall receiue to themselues damnation.

Ab vtili, for, to: submit our selues is good, because the Magistrate *is the Minister of God for our good*, for the good of peace, protection, iustice, religion, and the like. *For this cause we pay tribute, quia ministri Dei sunt in hoc ipsum seruientes.*

iucundo, we must obey for *conscience*: the which vnto the disobedient, is a perpetuall hell; but vnto such as obey Gods ordinance, is a continuall feast.

No power but of God.] An argument from the Author of authority; all higher powers are from the highest power, vnto whom all creatures must be subiect. It happeneth often that *potens*, the ruler, is not of God: [b] *Ipsi regnauerunt & non per me*: They haue set vp Kings, but not by me; they haue made Princes, and I knew it not. [c] And the manner of getting kingdomes is not alwaies of God. [d] *Alexander 6.* obtained the Popedome by giuing himselfe to the deuill. [e] *Phocas* by sedition got his Empire. [f] *Richard 3.* came to the Crowne of England by butchering his Nephewes, and other of the blood Royall; yet the power it selfe is euer from God: [g] *By mee Kings raigne.* [h] *Thou couldest haue no power* (saith Christ to *Pilate*) *except it were giuen thee from aboue.*

The powers that be, are ordained of God. [i] Insinuating that the Magistrate is not from God, after any common manner as all things are, but after a more speciall fashion ordained. The Lord is the God of order, and order is the good of euery creature, with whom it is better not to be, then to be out of order.

Whosoeuer therefore resisteth.] If there be no power but of God, and nothing done by God but in order; he that resisteth authority, resisteth Gods ordinance. So the Lord himselfe sayd to [k] *Samuel*: *They haue not cast thee away, but they haue cast me away, that I should not raigne ouer them.* And hee might haue sayd of Princes as he doth of Preachers, [l] *hee that despiseth you, despiseth me.* For he sayd of both; [m] *Ego dixi, dij estis.* As God is a great King, so a King is as it were a little God. He therefore that resisteth the Prince, resisteth him that sent him, almighty God the King of Kings, and Lord of Lords: 1. Tim. 6. 15.

There are [n] two binders of the conscience: 1. Proper, Gods law. 2. Improper, mans law.

Gods holy word hath absolute and soueraigne power to binde the conscience, For God is Lord of conscience, creating it, and gouerning it, and onely knowing it.

The lawes of men improperly binde conscience, not by their owne vertue, but by the power of Gods law which here and elsewhere commands obedience to Princes. He therefore that willingly with a disloyall minde breakes any wholsome lawes of men, is guilty of sinne before God: [o] *Non enim habenda sunt pro traditionibus humanis, quandoquidem fundata sunt in generali mandato & liquidam habent approbationem, quasi ex ore Christi.* So Saint [p] *Augustine* notably: *Hoc iubent Imperatores, quod iubet & Christus, quia cum bonum iubent, per illos non iubet, nisi Christus.*

They that resist shall receiue to themselues damnation.] It may be construed [q] either of temporall punishment, or eternall iudgement, of temporall, [r] for *the wrath of a King is like the roaring of a Lion: he that prouoketh him vnto anger sinneth against his owne soule.*

By the [s] lawes of England a traitor conuicted and attainted, hath his iudgement to be drawne from his prison to the place of execution, as being vnworthy to tread any more vpon mother earth; and that backward with his head

[a] Gorran. in loc.
[b] Ose. 8. 4.
[c] Aquin. in loc.
[d] Balæus in vita Alex. 6.
[e] Tileman. in locum.
[f] Polydor Virgil. hist. Anglic. lib. 25.
[g] Pro. 8 15.
[h] Ioh 19 11.
[i] Marlorat. in locum.
[k] 1. Sam 8.7.
[l] Luke 10.16.
[m] Psal. 82. 6.
[n] Perkins Treatise of conscience. cap. 2.
[o] Calvin in 1. Cor. 14 & Institut lib.4. cap. 10 §. 30.
[p] Epist. 166.
[q] Aquin. & Gorran. in. loc.
[r] Pro. 20. 2.
[s] Stanford pleas of the Crowne lib. 3. cap. 19.

head downward, for that he hath been retrograde to naturall courſes; after hanged vp by the necke betweene heauen and earth, as deemed vnworthy of both: his priuie parts are cut off, as being vnprofitably begotten, and vnfit to leaue any generation after him; his bowels and entrals burned, which inwardly had conceiued and concealed ſuch horrible treaſon; then his head cut off, which imagined the miſchiefe: laſt of all, his whole body quartered, and made a prey for the birds of the aire, as one ſayd of a Romiſh treacherous Ieſuite:

Sic bene paſcit aues, qui male panit oues.

How Rebels haue ruinated vtterly themſelues, and their families, all Hiſtories are full of [t] tragicall examples: *acquirunt ſibi damnationem*, as it is in the vulgar; they doe not onely receiue, but pull vpon themſelues heauy iudgements.

Againe this may be conſtrued of eternall damnation, 'as is manifeſt in [u] *Chore Dathan*, and the reſt of that conſpiracy, who went downe quicke to hell. If murther be fitly termed a crying ſin, then treaſon may well be called a roaring ſinne.

For as he that robs a Scholler is ſayd to rob many; ſo the traitor that murthers a Prince, kills many, ſometime the whole State; the which aſſuredly cries aloud to the Lord, in ſuch ſort, that it awaketh him, and often calls him to ſpeedie iudgement.

He is the Miniſter of God for thy wealth] [x] If he be a good Prince, *cauſa eſt*, he is the cauſe of thy good, temporall and eternall; if an euill Prince, he is an occaſion of thine eternall good, by thy temporall euill. [y] *Si bonus, nutritor eſt tuus; ſi malus, tentator tuus eſt*: If a good King, he is thy nurſe, receiue thy nouriſhment with obedience; if euill, he is thy tempter, receiue thy tryall with patience. So there is no reſiſtance, either thou muſt obey good Gouernors, willingly, or endure bad tyrants patiently.

Magiſtrates are Gods Miniſters: *ergo*, ſubordinate to God. If then higher Powers enioyne things againſt him, [z] who is higher than the higheſt, *It is better* [a] *to obey God than men. Hic* (ſaith *Auguſtine*) *contemne poteſtatem, timendo poteſtatem*: In that thou feareſt Gods power, feare not mans power: as *Iulians* ſouldiers would not worſhip Idols at his command, yet when he led them againſt an enemie, they obeyed moſt readily: * *Diſtinguebant Dominum temporalem á domino æterno, & tamen ſubditi erant propter dominum æternum.* As all power is from God, ſo for God: and therefore when the Prince commands againſt truth, it is our duty to be patient, and not agent.

For this cauſe pay yee tribute.] Subſidies are the Kings ſtipend or pay: for he is the miniſter of God, and great ſeruant of the State. So *S. Paul* expreſly, *Seruing for the ſame purpoſe*; not to take his owne eaſe, [c] but to wake when other ſleepe; taking ſuch care, that all men elſe may liue without care. *Magna ſeruitus eſt magna fortuna:* [d] *nam ipſi Cæſari cui omnia licent, propter hoc ipſum multa non licent.* [e] *Eraſmus* wittily: *Miſeros eſſe Principes, ſi intelligant ſua mala, miſeriores ſi non intelligant.* A Prince muſt be like Iob, [f] *eyes to the blind, & feete to the lame.* [g] Be yee wiſe therefore, yee Kings, *Intelligite Reges. Intelligere eſt intus legere*; they muſt not altogether hang vpon the almes-basket of their Councell, but vnderſtand of themſelues in ſome meaſure thoſe things which concerne their places: *Erudimini qui, quia iudicatis.*

Wherefore yee muſt needs obey] Becauſe all powers are of God; becauſe they bring with them the good of order; becauſe it is a ſin to diſobey; becauſe iudgment temporall and eternall accompany this ſinne; becauſe gouernement is the meane of our weale, becauſe Kings are hired by tribute to ſerue their ſeruants, and care for their ſubiects. It is neceſſary we ſhould obey, both *ex neceſſitate finis & præcepti*; for hereby we ſhall doe that which is acceptable to God, and profitable to our ſelues: acceptable to God, enioyning obedience; profitable to our ſelues: enioying the good of gouernment, [h] *that wee may lead a quiet and peaceable life in all Godlineſſe and honeſtie.*

Not onely for feare of vengeance, but alſo becauſe of conſcience] Thus all muſt obey, bad men for feare, good men for loue. The Kings Bench compels the one,

[t] *Conſu'e Tileman & Martyr. in locum.*
[u] Num. 16. 32.
[x] *D. Buckeridge* Sermon vpon the fift verſe of this Chap.
[y] *Auguſt. ſer. 6. de verbis Dom. ſecundum Mat.*
[z] Eccleſ. 5. 7.
[a] Acts. 4 19.
[b] *Vbi ſupra.*
* *Auguſtin. in* Pſalm. 124.
[c] *Plutarc. com. ad Principem indoctum.*
[d] *Seneca conſolat. ad Polybium*
[e] *Manlius in loc com.*
[f] Iob. 29. 15.
[g] Pſalm. 2. 10.
[h] 1. Tim. 2. 2.

one, *for hee beareth not the ſword in vaine*; but the Chancery moues the other: and therefore the Papiſts and Schiſmatikes are not good men, in pretending conſcience for their diſobedience to the Ciuill magiſtrate. For as a learned [i] Father of our Church obſerues excellently: *Tutâ conſcientiâ præſtari poſſunt, quæ propter conſcientiam præſtanda ſunt*: A man may doe that with a ſafe conſcience, which he muſt doe for conſcience.

Tribute to whom tribute] Soueraigne *Sublimities* on earth are Gods among men, in reſpect of their attributes and tributes. [k] Almighty God himſelfe expects and receiues at our hands his immediate rents, as prayer and thankſgiuing; the reſt as tithes and tributes hee doth accept, being faithfully payed vnto his Stewards and Vice-gerents. It is very remarkable that our Sauiour neuer did any miracle about honour or money, [l] except that one for giuing tribute to *Cæſar*. [m] *For, we muſt giue to Cæſar, the things which appertaine to Cæſar, honor to whom honor, tribute to whom tribute*: but how much, is not defined by Chriſt or *Paul*. They leaue that (as [n] Biſhop *Latimer* obſerues) to *Cæſars* Councell for to determine. Wherefore let all ſuch as are in commiſſion for the ſubſidie, remember that excellent ſpeech of [o] *Saluianus*: *Illud indignius & pœnalius, quòd omnium onus non omnes ſuſtinet, imò quod pauperculos homines tributa diuitum premunt, & infirmiores ferunt ſarcinas fortiorum, res diuerſiſſimas diſſimilimaſq; patiuntur inuidiam & egeſtatem; inuidia eſt enim in ſolutione; egeſtas in facultate.*

i *Tortura Torti. pag. 70.*

k Cuſtomers Alphabet by *M. Thomas Milles.*

l Mat. 17. 27.
m Mat. 22. 21.

n Ser. at Stanford.
o *Lib. 5. de gubernat. Dei.*

The Goſpell. Matth. 8. 23. *vnto* ye end

And when hee entred into a ſhip, his diſciples followed him, &c.

Saint *Matthew* reports in this Scripture two miracles, one wrought by Chriſt in the water, another on the land.

The firſt is both an { Hiſtorie. / Myſtarie.

The word of God is a [p] two edged ſword; hauing one edge, ſaith [q] *Tertullian* in the ſenſe of the matter; and another in the ſound of the words; or (as [r] *Ludouicus Viues* obſerueth) being ſharpe in a literall expoſition, and ſharpe in an allegoricall ſenſe. Moſt Interpreters therefore note that the ſhip here mentioned, is a type of the [s] Church militant, toſſed in the world, [t] which is moſt like the ſea, with ſtormes of perſecution, vntill Chriſt the Maſter of the ſhip, (who ſeemes to ſleepe for a time) doth awake by the prayers of paſſengers, and makes a calme.

In the ſtory two things are to be conſidered eſpecially: the { ſhipping / ſailing } of Chriſt.

In his ſhipping two points obſeruable: { 1. *That he entred himſelfe.* / 2. *That his diſciples followed him.* }

In ſailing two principall occurrences are to be noted alſo: the { *raging* / *ſtilling* } *of a tempeſt.*

The tempeſt is ſayd here to be { Sudden; *Behold there aroſe.* / Great: *ſo that the ſhip was couered with waues: and Chriſt (who was to comfort and helpe all) was aſleepe.* }

In the ſtilling of the tempeſt foure things are regardable:
1. Chriſt awaketh: *his diſciples came, and awoke him, ſaying, Maſter ſaue vs, &c.*
2. The Diſciples are rebuked: *Why are yee fearefull, O yee of little faith?*
3. The tempeſt calmed: *He rebuked the windes and the ſea.*
4. The beholders of this miracle wondred, *ſaying, What manner of man is this, &c.*

Ieſus entred into a ſhip.] As the ſuperſtitious [u] Papiſts in latter dayes aſſigned ſeuerall Saints for ſeuerall ſeruices; as *Apollonia* for the tooth-ach; for hogs, Saint *Anthonie*; for horſes, Saint *Loy*; for Souldiers, Saint *Maurice*; for Seamen, Saint

p Hebr. 4. 12.
q Lib. contra Praxeam.
r In Auguſtin. lib. 14. de ciuit. cap. 12.
s Conſule Luther. Melanct. Latymer Culman. in locum.
t Vide Pontan. in locum.

u D. Fulke in 1. Tim. 2. 5.

Saint *Nicholas*, &c. So the groſſe idolatrous Heathen in old time, marſhalled their Gods into ſeuerall rankes, allotting Heauen for *Iupiter*, Hell for *Pluto*, the Sea for *Neptune*.

Chriſt therefore to ſhew their [x] vanitie, and to manifeſt himſelfe to be the ſole Commander of the world; ſo ſoone as he had wrought miracles on the land in healing the leper, verſ. 3. in curing the Centurions ſeruant, verſ. 13. in caſting out Deuills, verſ. 16. in helping all that were ſicke, verſ. 17. he comes now (ſaith [y] *Origen*) to ſhew wonders on the Sea.

[x] *Granat Dom. 3 poſt Octau. Epiphan. con. 2.*

[y] *Hom 6. in diuerſ. ſcript. loc.*

Wee need not then exhibit ſupplications either vnto the noe Gods of the Gentiles, or moe Gods of the Papiſts, importuning the Virgin *Mary* for euery thing, [z] as if her ſonne Ieſus were ſtill a babe, not able to helpe. For if we be Schollers, he is our Saint *Gregorie*, the *God of* [a] *wiſdome*; if Souldiers, he is our *Mars*, the *God of* [b] *Hoſts*; if wee deſire to liue in quietneſſe, he is the *God of* [c] *peace*; if Mariners, he is our *Nicholas* & *Neptune*, that enters into the ſhip, & calmes the tẽpeſt. [d] *If we aſcend vp into heauen, he is there; if we deſcend downe into hell he is there alſo; if we take the wings of the morning, and dwell in the vttermoſt part of the Sea yet thither ſhall his hand lead vs, and his right hand hold vs: hauing all power ouer all things in all places, & doing whatſoeuer he will in heauen, earth, ſea*, Pſal. 135. 6.

[z] *Eraſmus Colloq. de peregrin. Religionis ergô.*

[a] Dan. 2. 20.

[b] Eſay 3. 1.

[c] Heb. 13. 20.

[d] Pſal. 139. 7.

S. Matthew verſ. 18. of this chapter, and S. *Marke*, chap. 4. verſ. 36. intimate another reaſon why Chriſt entred into the ſhip: namely, to ſhun the multitudes of people: for as the Sun, though a moſt glorious creature, [e] *oculus mundi*, the worlds eye, is regarded little, becauſe it ſhineth euery day; ſo Miniſters, the [f] light of the world, are ecclipſed much by the groſſe interpoſition of earth. It is true that familiaritie breeds contempt, and as true, [g] *cuius perſona deſpicitur, eius prædicatio contemnitur*; and therefore, [h] Clergie-men, as Chriſt here, muſt vpon occaſions often withdraw themſelues *à turbâ turbulentâ*.

[e] *Ouid.*

[f] Matth 5. 14.

[g] *Bernard. ſer. 2. de reſurrectione Domini.*

[h] *Soarez. tract. 3. in 8. Matth.*

[i] *Bartholomæus Anglicus* mentioneth a Lake in Ireland, in which if a ſtaffe be pight, and tarrieth any long time therein, the part that is in the earth, is turned to iron, and the part in the water ſtone, onely the part aboue the water remaines in his owne kinde. So it is with *Aarons rod*, and with the Crozier ſtaffe; if it ſticke long in the common puddle, it will not diuide the waters aright, but become ſo ruſty as iron, ſo ſtony, as flint; onely that rod is like it ſelfe, which is aboue the waters, aboue the ſtreame, aboue the people. The vulgar is like Tapeſtrie, the further, the fairer, but the neerer you come, the worſe they are. He that is pinned as a cogniſance to the towne-coat, and depends vpon the common ſleeue, [k] *pendet magis arbore quàm qui pendet ab altâ*, is as baſe as a ſigne that hangs on a painted may-pole. *Paul* then had a good cauſe to deſire that he might be deliuered from [l] vnreaſonable men; and Chriſt here, to decline troubleſome troopes, entring into a ſhip with his Diſciples.

[i] *De proprietatibus rerum lib. 15. cap. 80.*

[k] *Scaliger.*

[l] 2 Theſ. 3. 2. ἀτόπων καὶ πονηρῶν.

Our Sauiour Chriſt could haue walked on the water, as he did, Matth. 14. or elſe dried vp the water, as he did for the children of Iſraell, Exod. 14. but he did neither; for if he ſhould haue haue vſed his omnipotent power in euery thing as God, no body would haue beleeued him to be man; he did therefore take this courſe in the whole courſe of his life, to manifeſt both. If he were not God, whom did [m] *Gabriel* call Lord? If not man, whom did *Mary* beare in her wombe? If not God, whom did the [n] wiſemen worſhip? If a man, whom did [o] *Ioſeph* circumciſe? If not God, who promiſed [p] *Paradiſe* to the theefe? If not man, who hanged on the Croſſe? [q] If not God who rebuked the windes and the Seas? If not man, who ſlept in the ſhip? If not God, who raiſed the tempeſt? If not man, who went into this barke.

[m] Luke 1.

[n] Matth. 2.

[o] Luke 2.

[p] Luke 23.

[q] *Origen. vbi ſupra, & Ludolphus de vita Chriſti, part. 1. cap. 46.*

His Diſciples followed him. A ſhip, as [r] *Hilarie* notes, doth fitly reſemble the Church of Chriſt: for as a ſhip is ſmall in the foredecke, broad in the middle, little in the ſterne: ſo the Church in her beginning and infancy, was very little; in her middle age flouriſhing, but in her old age, her company ſhall be ſo ſmall and her beleefe ſo weake, that when the Sonne of God ſhall come to iudge the ſonnes of men, he ſhall ſcarſe finde any faith on earth, Luk. 18. 8.

[r] *In Matth. cap. 13. & Poſtil. Catholic. Dom. 5. poſt nat. con. 1.*

It

It is [f] obſeruable, that Chriſt and his Diſciples ſailed all in one ſhip: he did enter in firſt, and his Diſciples followed. [t] *Vnus mundus docet vnum eſſe Deum*: The world being but one, teacheth vs that there is but one God; one God, that there is but one Church; one Church, one truth: and therefore as the Church is called by [u] *Paul*, *Columna veritatis*; ſo by *Salomon*, *Columba vnitatis*. Cant. 6. 8. *My Doue is alone.*

Noahs Arke repreſents the [x] Church: all in the Arke were ſaued, all out of the Arke periſhed. All that continue with Chriſt, in his ſhip are ſecure, though the Sea make a noiſe, and the ſtormes ariſe: but he that vtterly forſakes the ſhip, and ſwims either in the cockboat of Heretickes, or vpon the windy bladders of his owne conceits, ſhall neuer touch the land of the liuing. As in *Salomons* Temple there were three roomes, the porch, the body, the *ſanctum ſanctorum*; ſo likewiſe in Chriſtianity, we cannot enter into the holieſt of holy, but by the Church, nor into the Church, but by the porch of Baptiſme. Firſt there muſt be ſhipping; then, ſailing; laſt of all, arriuing. Firſt, we muſt be ſhipt with Chriſt in baptiſme; after, ſaile with him in the Pinneſſe of the Church, or elſe we ſhall neuer anchor in the hauen of happineſſe.

S. *Matthew* doth vſe the word *follow*, *ſignanter*; inſinuating, that all Chriſts Diſciples ought to follow him, as himſelfe ſaith: [y] *If any will be my Diſciple let him forſake himſelfe, and take vp his croſſe, and follow me.*

Some in their high-towring thoughts and immoderate zeale, runne before Chriſt, as [z] *Iames* and *Iohn*: other goe cheeke by iole with him, as *Pelagians*, and all ſuch as mingle their merit with Chriſts mercy, making him but halfe a Mediator, *mediatum, dimidiatum mediatorem.* Other follow Chriſt, but a far off, as *Peter*, Mat. 26. 58. Other follow Chriſt neere, but not for Chriſt, not for loue but for loaues, as the people, Ioh. 6. 26. Few follow him in a troubleſome ſea, as the Diſciples here.

[a] The people followed him in the plaine, not vp to the mountaine, nor into the Sea: but Chriſt leauing the multitude, would haue his company toſſed in the waues of affliction, [b] leſt they ſhould be puffed vp with preſumption and pride.

[c] *Apollonius* writes of certaine people that could ſee nothing in the day, but all in the night. In like manner many men are ſo blinded with the ſun-ſhine of proſperity, that they ſee nothing belonging vnto their good; but in the winter night of miſerie, [d] *ſchola crucis, ſchola lucis*: no ſuch ſchoole-houſe as the croſſe-houſe. The [e] Paſſieman lying in his bed, deſired to be brought vnto Chriſt. [f] *Ptolomeus Philadelphus*, being ſo ſickly, that he could not follow worldly delights as he was wont, gaue himſelfe to reading, and builded that his renowned Library. The Diſciples here ſeeing the wonders of the deepe, and dangers of the ſea, were humbled in feare, and raiſed vp in faith.

And behold there aroſe a great tempeſt.] Vntill Chriſt was in the ſhip, there was noe ſtorme. While men haue [g] pillowes ſowed vnder their elbowes, all is peace; [g] but ſo ſoone as Chriſt rebukes the world of ſinne, [h] The wicked are like the raging Sea, that cannot reſt, whoſe waters caſt vp dirt and mire.

Iohn Baptiſt raiſed ſuch a ſtorme by preaching againſt *Herod*, that it coſt him his head. When *Paul* preached at *Athens*, *Corinth*, *Epheſus*, &c. there followed alway tumults and vprores among the people. When *Luther* firſt preached the Goſpell, inſtantly there was great thundring from Rome, a great tempeſt in Germanie, France, England, Scotland, and in the whole Chriſtian world, which all the Popes Bulls and Calues too, could not appeaſe.

This ſtorme was not by chance, but raiſed by [i] Gods prouidence, who brings the windes out of his treaſures, Pſal. 135. 7. and the tempeſt was ſo great, that the miracle might be great: the greater the tempeſt, the greater was the tryal of the Diſciples faith.

In ſo much that the ſhip was couered with waues] The Church is often in danger, [l] but it cannot be drowned; [m] hell gates cannot ouercome it. *Robur fidei concuſſum, non excuſſum.* Albeit Satan goe about daily like a roaring Lion ſeeking

[f] *Pontan. in loc.*
[t] *Athanagoras orat. pro Chriſtianis.*
[u] 1. Tim. 3. 15.
[x] *Ambroſ. ſer.* 11. *& Cyprian. Epiſt. lib.* 1. *Ep.* 6.
[y] Mat. 16. 14.
[z] Luke 9. 54.
[a] *Dicz. con.* 1. *in locum.*
[b] *Thom. ex Chryſoſt. in loc.*
[c] *In mirabilibus hiſtoryis.*
[d] *Zepper. in loc.*
[e] Matth. 9.
[f] *Alexander ab Alexandro, lib.* 1. *cap.* 2.
[g] *Luther. poſtil. & Culman. con.* 4. *in locum.*
[h] Eſay 57. 20.
[i] *Aquin. Ludolphus, Beauxamis in locum.*
[k] *Origen. in Cat. tom. in loc.*
[l] *Ludolphus & Pontan. in loc.*
[m] Mat. 16. 18.
[n] *Tertullian.*

ſeeking

seeking whom he may deuoure, yet there shall be some still. whom he shall not deuoure.

He was asleepe.] [o] Hee that keepeth Israel doth neither slumber nor sleepe. Hee did sleepe as man, but watch as God. [p] *I sleepe, but mine heart waketh.* [q] He seemes only to sleepe, that wee might wake: [r] *nobis dormit Iesus, nobis surgit á somno.* [s] *Christus videtur non attendere, patientiam bonorum, patientiam impiorum expectans.* He doth as it were neglect vs for a time, for the greater manifestation of his [t] power, and our patience.

His disciples came to him and awoke him. Almighty God likes in our necessitie this importunitie: Psal. 50. 15. *Call vpon me in the time of trouble.* Psal, 91. 15. *He shall call vpon me, and I will heare him.* And therefore learne by this example, [u] to come to Christ, to cry to Christ in all extremity, renouncing your selues, and relying vpon him only: *Master saue vs, or else we perish.*

He sayd vnto them why are yee fearefull, o yee of little faith?] [x] It was great faith in that they followed Christ into the ship; but little faith in that they feared.

[y] He saith not, *O yee of faith*, but O *yee of little faith.* It was impossible to come vnto God, and call vpon Christ without faith; in saying, *wee perish*, they shewed infidelitie; but in praying, *saue vs*, they manifested faith.

Againe, hee doth not say: [z] yee of little courage, or yee of little charity: but yee of little faith: because faith is the ground of all other vertues, and in [a] aduersity most vsefull. If we beleeue that Christ is our Captaine in the ship with vs, who can be against vs? And therefore *Paul*, Ephes. 6. 16. *Aboue all, put on the shield of faith, wherewith ye may quench all the fiery darts of the Deuill.*

Then hee arose and rebuked the winds and the Sea.] Christ reprehends the disciples a little, but instantly grants their requests: his reprehensions had not so much sting as [b] honie, for a great calme followed a little chiding: [c] at his word the stormy winde ariseth, which lifteth vp the waues of the sea: They are carried vp to heauen, and downe againe to the deepe: their soule melteth away because of the trouble. They reele to and fro, and stagger like a drunken man, and are at their wits end. But when they crye to the Lord in their trouble, he deliuereth them out of their distresse: for he maketh the storme to cease, so that the waues thereof are still.

A great calme followed a great tempest: [d] *Decet enim magnum magna facere* Christ spake but one word to the violent windes and vnruly seas, and they both obeyed his command. [e] He doth at sundry times and in diuers manners speake to vs, and yet wee will not harken vnto his voice. [f] The spectators of this act might therefore wonder to see the senslesse water and weather obey more then man, indued with reason and religion.

The men maruelled.] [g] *Ideo premantur iusti, vt pressi clament, clamantes exaudiantur, exauditi glorificent Deum*; A great storme caused in the disciples a great feare: great feare, great deuotion: great deuotion occasioned Christ to worke this great miracle, this great miracle moued this great admiration: *What is this man that commands as a God.*

And when he was come to the other side.] Two points are to be considered in this miracle principally: the

- Gratiousnesse of Christ, in curing two possessed of deuills.
- Vngratiousnesse of the Gergesites, preferring a peece of bacon before the Gospell, hoggs before Christ. Such as respect their tithe pigge, more then their Pastor, are Gergesites and deserue that Christ should depart out of their coasts.

I will not in particular examine these, but in stead thereof, insert a few notes vpon the last verse of the first Chapter, appointed to be read at morning prayer this Sunday: preached at *Pauls* Crosse. Ian. 29. 1608.

Esay

o Psal. 121. 4.
p Cant. 5. 2.
q *Thomas ex Origen. in loc.*
r *Emissenus hom. in locum.*
s *Ludolphus in locum.*
t *Zepperus in locum.*
u *Luther. postil. maior in loc.*
x *Culman. con. 1. in locum.*
y *Theophylact. in locum.* See B. *Latymer serm. in locum.*
z *Pontanus in locum.*
a *Melanct in locum.*
b *zepperus in locum.*
c Psal. 107. 25
d *Thom. in loc.*
e Hebr. 1. 1.
f *Origen hom. 6. in diuersos scripturæ locos.*
g *Ludolphus ex Augustin.*

Esay. 57. 21.

There is no peace to the wicked, ſaith my God.

THis text is a proclamation of warre againſt the wicked, enemies to God and his Goſpell, wherein obſerue

the { Thing proclaimed: *No peace to the wicked.* An heauy doome, whether we conſider the time, the matter, or the men: for there is no time, no peace, no wicked, if impenitent, excepted.
Perſon proclaiming: the { Prophet, as Herald. / Lord, as chiefe Commander, { Able to make this warre, becauſe God. / Willing to maintaine this warr, becauſe *my God.*

This ſentence would not be ſo grieuous, if it were not ſo generall, if any wicked man at any time could enioy any kinde of peace: but the propoſition is an vniuerſall negatiue; *Non eſt pax impijs.*

Our and other tranſlations haue it not in the time paſt, *non erat*, there was no peace; nor in the future, *non erit*, there ſhall be no peace; but in the preſent, there is no peace. Or as it is in the originall indefinitely without a verbe, naming no time, that we might feare this iudgement at all times: [h] *Cognatum, imo innatum omni ſceleri ſceleris ſupplicium.* In the words of *S.* [i] *Paul, the wages of ſinne is death*; as the worke is ready, ſo the pay preſent, *nec auſertur, nec defertur*; if impietie, no impunitie; When ſinne is [k] finiſhed, it hath his hire; [l] *ſcelus aliquis tutum, nemo ſecurum tulit.*

If we conſider a wicked man out of [m] Chriſt, he hath neither here peace of grace, nor hereafter peace of glory; but as he paſſeth from ſinne to ſinne, hee goeth as it were from deuill to deuill, euen from hell to hell, from the flaſhes to the flame, from hell internall, to hell eternall.

As this includes all time, ſo likewiſe excludes all peace. For albeit [n] *Harding* found a great difference betweene no bread, and not bread; yet Interpreters here make no difference betweene not peace, and no peace. For the wicked haue no peace with man, no peace with God, no peace with themſelues. None with man: for it is ſayd in the verſe before my text, *The wicked are like the raging ſea, whoſe waters caſt vp dirt and mire.* They are of their owne nature turbulent; but if wee ſtirre them a little, then they fume and fome like the ſea, both actiue (ſaith [o] *Muſculus*) and paſſiue, being neither peace-makers nor peace-takers.

For nature and Scripture tell vs plainly, that righteouſneſſe is elder ſiſter to peace. So ſayd [p] *Ariſtotle* Natures chiefe Secretarie, that agreement in euill is not loue, but conſpiracy. So *Dauid*, a man after Gods owne heart, and a penner of Gods owne will, [*] *iuſtitia & pax oſculatæ ſunt*; righteouſneſſe and peace haue kiſſed each other. As [q] *Auguſtine* vpon the place, *fiat iuſtitia & habebis pacem*, if thou wilt haue peace, worke righteouſneſſe; firſt eſchew euill, and doe good, then ſeeke peace, and inſue it: Pſal. 34. 13. Nay, you need not ſeeke it, for it will finde you; peace will come of it ſelfe to kiſſe righteouſneſſe. On the contrary, no truth no mercy; where there is no loue of good, there can bee no good of loue; no true friendſhip, except it be [q] *Chriſti glutino copulata*, glewed together in Chriſt; a man can hardly be a true friend to any, that is not firſt truly friend to truth it ſelfe.

It was an excellent ſpeech of [r] *Conſtantius.* How can they bee faithfull vnto their Prince, who are perfidious and vnfaithfull vnto their God? I tell thee ſaith [s] *Auguſtine* to *Martianus*, albeit you were mine old acquaintance, yet neuer my friend vntill you were my louer in Chriſt.

And therefore when [t] *Iehoram* ſayd vnto *Iehu.* Is it peace, *Iehu* replied; what peace, while the whoredomes of thy mother *Iezabel*, and her witchcrafts, are yet in great number? What [u] fellowſhip hath righteouſneſſe with vnrighteouſneſſe; what

[h] *Lipſius de cõſtantiâ, lib. 2. cap. 13.*
[i] Rom. 6. 23.
[k] Iam. 1. 15.
[l] *Seneca in Hippolito.*
[m] *Hugo Cardinal. in loc.*
[n] *Reinynder. pag. 163.*
[o] *In loc.*
[p] *Ethic. lib. 8. cap. 3. 4. 8.*
[*] Pſal. 85. 10.
[q] *Hieron. Epiſt. Paul. tom. 3. fol. 1*
[r] *Euſeb. de vita Conſtant. lib. 1. cap 11.*
[s] *Epiſt. 155.*
[t] 2. Kings 9.
[u] 2. Cor. 6. 14.

what communion hath light with darkeneſſe? what concord hath Chriſt with Beliall? as *Iſmael* that was borne after the fleſh, perſecuted *Iſaac* that was borne after the ſpirit, euen ſo it is now, ſaith *Paul*, Galat. 4. 29. The [x] Dragon and his Armie, will fight againſt *Michael* and his Angells.

It is then an idle phantaſie to dreame of an vnity with the Papiſts, of an vniformity with the Schiſmatickes: for ſo long as the one is an enemy to truth, and the other an enemie to peace; ſo long as both are ſet on miſchiefe, combined in faction, howſoeuer different in faith, I muſt tell you from *Eſay*, and *Eſay* from the Lord, *There is no peace to the wicked.*

Pax noſtra bellum contra Satanum (ſaith [y] *Tertullian*) our peace is a continuall warfare againſt Satan and his complices. As Chriſt, ſo the [z] Church muſt ſuffer, and ouercome *in medio inimicorum*, in the midſt of of all our enemies. Pſal. 110. 2. The builder of Gods houſe muſt haue a trowell in one hand, and a ſword in another, Nehem. 4. 17.

And here let not the carnall Goſpeller hold himſelfe exempted, in being of no ſide: for *pax*, (as the [a] Schoole ſpeakes) is *tranquillitas ordinata*: Goodneſſe is εὐταξία, wickedneſſe: ἀταξία: where there is no order, there can be no peace, but a Babel of confuſion: howſoeuer worldlings account the drunkard a good-fellow, the fornicator a kinde man, the flaterer a louing ſoule; yet the truth is, there is no peace in things that are wicked, and therefore no peace with men that are wicked. And as they can haue no peace with the godly, ſo but little agreement among themſelues: [b] *Ephraim* is againſt *Manaſſes*, and *Manaſſes* againſt *Ephraim*, and both againſt *Iuda*. The Phariſees againſt the Sadduces, and the Sadduces againſt the Phariſees; both againſt Chriſt. The Pelagians againſt the Manichees, add the Manichees againſt the Pelagians; both againſt the Catholikes. The Pope againſt the Turke, the Turke againſt the Pope, and both againſt the truth.

All the vices are iarring in extremity, couetouſneſſe fighting againſt prodigality, baſeneſſe againſt pride, raſhneſſe againſt daſtardy; nay, many times, [c] *Ægyptians are ſet againſt Ægyptians*; and birds of a feather doe not alway flie together; for the [d] tranſgreſſor is againſt the tranſgreſſor, and the deſtroyer againſt the deſtroyer: a drunkard will ſtab a drunkard, a theefe rob a theefe, a traitor proue falſe to a traitor, *proditoris proditor*, one wicked wretch is executioner of another.

They be ſo far from the peace betweene man and man, as that they want the loue which is betweene beaſt and beaſt: for if one ſheepe be faint, the reſt will ſtand betweene it and the Sunne, till it be comforted; if one hog hunted, the whole herd will muſter together to reuenge it: of Bees it is reported, *agrotante vnâ, lamentantur omnes*, if one ſicke, all ſorry: yea ſome beaſts are more kinde to man, than mankinde. In humane ſtory we read of gratefull Lions, of kinde Eagles, of truſty Dogs, *qui mori pro dominis, & commori cum dominis parati*; ſaith *Ambroſe*, in his [e] *Hexameron*.

In holy Bible, wee finde that [f] *Eliah* was fed by Rauens; and [g] *Daniel* not hurt among hungry Lyons. [h] *O deteſtandum humanæ malitiæ crudelitatẽ! aues paſcunt; fere parcunt; homines ſæuiunt.* O hatefull cruelty! the birds feed, the beaſts fauour; but one man is a wolfe, yea a deuill to another. In this the wicked reſemble [i] God, that they neither ſlumber nor ſleepe, but like the [k] deuill, in that they watch as the theefe to ſpoyle and deſtroy, ſeeking whom they may deuoure, 1 Pet. 5. 8. For to render good for euill is the part of a Saint: to render good for good, the part of a man: to render euill for euill, the part of a beaſt; but to render euill for good, only the part of a deuill. And yet ſuch is the faſhion of the wicked, [l] *imagining miſchiefe in their hearts, and ſtirring vp ſtrife all the day long: Their throat is an open ſepulchre; the poiſon of Aſpes is vnder their lips: Their mouth is full of curſing and bitterneſſe, their feete are ſwift to ſhed bloud, their teeth are ſpeares and arrowes, and their tongue a ſharpe ſword.* More ſharpe (quoth [m] *Bernard*) than the ſpeare which pierced our Sauiours ſweet ſide. For this doth not onely

[x] Apoc. 12. 7.

[y] Lib. ad Martyres.

[z] Luther. loc. com. Tit. de conciliatoribus.

[a] Thomas 2. 2. quæſt. 29. a. 1.

[b] Eſa. 9. 21.

[c] Eſa. 19. 2.

[d] Eſa. 21. 2.

[e] lib. 6. cap. 4.

[f] 1 King. 17.

[g] Dan. 6. 22.

[h] Cyprian ſer. de or. dominic.

[i] Pſa. 121. 4.

[k] Iohn. 10. 10.

[l] Pſal. 20. 20

[m] Ser. de triplici cuſtodia.

onely wound Christs mysticall body, but also dismember it, in the Common-weale making so many factions, as there are functions; in the Church, so many Creeds, as heads: as the same Father sweetly; *Non iam exanime fodit, sed facit exanime fodiendo*: *Longinus* thrust thorow a body that was dead, but the wicked a body that is quicke. [n] Destruction and vnhappinesse is in all their wayes, and the way of peace haue they not knowne: in their bed appointed for rest, they plot how to be turbulent (as the [o] Prophet speakes) they travell with mischiefe, and bring forth vngodlinesse. In a word, these are the troublers of Israel, thornes in our eyes, pricks in our sides, bellowes and brands of sedition, hating the good, not louing the bad; crossing themselves, at warre with all: *There is no peace to the wicked, saith my God.*

The second kinde of peace is betweene God and man, our reconciliation to God by the mediation of Christ, who is our [p] peace. So the *Glosse interlineall*, and other Expositors generally, *there is no peace*, that is, no Christ to the wicked. The Scripture tels vs, how that we were the sonnes of wrath, enemies of God, fire-brands of hell, aliants from the Common-wealth of Israel, and strangers from the couenants of promise. But Christ God and man, and therefore most fit to be the Mediator [q] betweene the mortall sinner and immortall Iudge, dying for our sinnes, and rising againe for our iustification, is peace to them that are farre off, and peace to them that are neere, saith the Lord in this Chapter. That is, as the Fathers [r] expound it, peace to the Gentiles afarre off, and peace to the Iewes that are neere.

This one blessed Peace-maker hath made attonement for both, and appeareth in the sight of God daily, to plead our pardon as a faithfull Intercessour and Aduocate, in whom only God is well pleased, and without whom God is no hearing God, no helping God, no sauing God, no louing God to vs at all.

And without faith, the Gospell is no Gospell, the Sacraments are no Sacraments, Christ is no Christ. *Faith is* [s] *Iohn the Baptist*, shewing the Lambe of God, which taketh away the sinnes of the world: yea Saint *Thomas*, first handling, then applying the wounds of Christ, euen the spirituall hand that putts on Christs robe of righteousnesse.

The wicked then hauing no true faith, haue no true Christ; and hauing no true Christ, they can haue no true peace with God: the grace of our Lord in redeeming, the loue of God in electing, the fellowship of the holy Ghost in comforting, is farre from them: so long as they continue in their sinnes and vnbeleefe, so long they be traitours, enemies, rebels vnto the King of all Kings: he proclaimes warre, and they can haue no peace.

Thinke on this, yee that forgett God. [t] Yee that ioine house to house, and lay field to field, till there be no place for other in the land: yee that rise vp early to follow drunkennesse, and are mighty to powre in strong drinke. Yee that speake good of euill, and euill of good; which put light for darkenesse, and darkenesse for light, &c. [u] Agree with your aduersarie quickly, while you are in the way: [x] seeke the Lord while he may be found, and call vpon him while he is nigh. [y] O Ierusalem, Ierusalem, thou that killest the Prophets, and stonest them that are sent vnto thee. [z] Suffer the words of exhortation; [a] harden not your heart, but [b] euen in this day heare the voice of the [c] Crier; confesse thy rebellion, and come in to the Lord thy God; [d] for he is gentle, patient, and of much mercie: desire of him to create in thee a [e] new heart, and to giue thee one drop of a lively faith, on dram of holy deuotion, a desire to [f] hunger and thirst after righteousnesse. Suffer not thine eyes to sleepe, nor thine eye lids to take any rest, untill thine [g] vnrighteousnesse is forgiuen, and sinne couered, vntill thy peace be made with God, and thy pardon sealed. O pray, pray, that thou maist haue this peace. O pray, pray, that thou maist feele this peace: for it is the third kinde, the peace of conscience betweene man and himselfe.

[n] Psal. 14. 7.
[o] Psal. 7. 15.
[p] Ephes. 2. 14.
[q] *Augustin. in confess. lib.* 10. *c.* 43.
[r] *Hieron. in loc. ex Paul.* Ephes 2. 17.
[s] Church hom. of salvation, *part* 2.
[t] Esay. 5.
[u] Mat 5. 25.
[x] Esai 55. 6.
[y] Mat. 23. 37.
[z] Heb. 13. 22
[a] Psal. 95. 8.
[b] Luc. 19. 42.
[c] Iohn 1. 23.
[d] Ioel 2. 13.
[e] Psal. 51. 10.
[f] Mat. 5. 6.
[g] Psal. 23. 1.

There are foure kindes of conſcience, as [h] *Bernard* hath well obſerued:

1. A good, but not a quiet.
2. A quiet, but not a good.
3. Both good and quiet.
4. Neither good nor quiet.

The two good belong properly to the godly; the two bad vnto the wicked, whoſe conſcience is either too too quiet, or elſe too too much vnquiet; in neither peace: *Non eſt gaudium impijs*, as the Tranſlators of the Septuagints read, *Non eſt* [i] *gaudere impijs*, There is no ioy to the wicked. Sometime their conſcience is too too quiet, as [k] *Paul* ſpeakes, euen ſeared with a hot iron, when habit of ſinne takes away the ſenſe of ſinne, when as men are paſt feeling, in a reprobate ſenſe, giuen ouer to worke all vncleanneſſe euen with greedineſſe: Epheſ. 4. 19.

This is no peace, but numneſſe of, yea a dumneſſe of conſcience. For at the firſt euery mans conſcience ſpeakes vnto him, as [l] *Peter* to Chriſt; Maſter looke to thy ſelfe: Her prick-arrowes, as the ſhafts of [m] *Ionathan*, forwarne *David* of the great Kings diſpleaſure: but if we neglect her call, and will not lend our eares while ſhe doth ſpend her tongue, this good *Caſſandra* will crie no more.

Now it fareth with the maladies of the minde, as it is with the ſickneſſe of the body. When the pulſe doth not beat, the body is in a moſt dangerous eſtate: ſo if conſcience never prick vs for ſinne, it is a manifeſt ſigne our ſoules are lulled in a deadly ſleepe. That Schoole will ſoone decay, where the monitor doth not complaine; that armie muſt neceſſarily be ſubiect to ſurpriſe, where watches and alarums are not exactly kept; that towne is diſſolute, where no clocks are vſed: ſo likewiſe our little citie is in great perill, when our conſcience is ſtill and ſleepie, quiet but not good; *tunc maxime oppugnaris, ſi neſcis oppugnari*: ſaith [n] *Hierome* to *Helidore*: None ſo deſperately ſicke, as they who feele not their diſeaſe. Saint [o] *Auguſtine* notably: *Quid miſerius miſero non miſerante ſeipſum?* and [p] *Bernard*; *Ideo dolet charitas mea, quòd cùm ſis dolendus, non doleas; & inde magis miſeretur, quod cum miſer ſis, miſerabilis tamen non es*: and [q] *Hierome* to *Sabinian*; *Hoc plango, quòd te non plangis.*

[r] *When the ſtrong man armed keepes his hold, the things that are poſſeſſed are in peace.* Where Diuines obſerue, that vngodly men already poſſeſſed with Satan, are not a whit diſquieted with his temptations. As God is at open war, ſo the deuill is at ſecret peace with the wicked: but yet, ſaith [s] *Hierome*, *tranquillitas iſta tempeſtas eſt*: This calme of conſcience will one day proue a ſtorme. For as God ſaid vnto [t] *Cain*; *If thou doeſt ill, ſinne lieth at the doore.* Where wickedneſſe is compared to a wild beaſt, which dogs a man whereſoeuer he goeth in this wilderneſſe. And albeit for a time it may ſeeme harmles, for that it lieth aſleepe, yet at length, except men vnfainedly repent, it will riſe vp and rent out the very throat of their ſoules. A guilty conſcience being once rouſed and awaked thorowly, will make them like thoſe who lye on a bed that is too ſtrait, and the couering too ſhort, who would with all their heart ſleepe, but cannot; they ſeeke for peace of mind, but *there is no peace to the wicked, ſaith my God.*

As the conſcience was heretofore too too quiet, ſo now too too much vnquiet. As godly men haue the firſt fruits of the Spirit, and certaine taſtes of heauenly ioyes in this life; ſo the wicked on the contrarie feele certaine flaſhings of hell flames on earth. As there is heauen on earth, and heauen in heauen; ſo hell on earth, and hell in hell: an [u] outward hell, and an inward; outward, in outward darkneſſe mentioned in holy Scripture, where there ſhall be [x] weeping and gnaſhing of teeth; at this feaſt (as Biſhop [y] *Latimer* wittily) there can be no mirth where weeping is ſerued in for the firſt courſe, gnaſhing of teeth for the ſecond.

Inward hell is an infernall tormenting of the ſoule, voyd of hope, faith and loue: this hell the deuills haue alwaies in them, and reprobate forlorne people carry about them, inſomuch that they can neither diſport themſelues abroad, nor

[h] Lib *de conſcientiâ, ſect.* 2. *fol.* 1, 84.

[i] *Em, Sa. notat. in loc.*
[k] 1. Tim 4. 2.

[l] Mar. 16. 22.
[m] 1. Sam. 20.

[n] *Tom.* 1. *fol* 2
[o] *Confeſſ. lib.* 1. *cap.* 13.
[p] *Epiſt.* 2.
[q] *Tom.* 1. *fol.* 231

[r] Luke 11. 21.

[s] *Ad Heliodor. de vita eremit.*
[t] Gen. 4. 7.

[u] *Carthuſian in* 3. *ſent diſt.* 22.
[x] Mat. 25 30.
[y] *Ser. ad clerum to the Conuocation.*

nor pleaſe themſelues at home; neither comforted in cmpany, nor quieted alone, but in all places and times, *Erynnis conſcientiæ*, (ſo [z] *Melanchthon* calls it) helliſh hags and infernall furies affright them.

[z] *Comment. in 1. Cor. 11.*

[a] *Auguſtine* in his enarration of the 45. Pſal. thus liuely deſcribes the wofull eſtate of a deſpairing ſinner: *Fugiet ab agro ad ciuitatem, à publico ad domum, à domo in cubiculum*: He runs as a mad-man out of the field into the citie, out of the citie into his houſe; from the common roomes in his houſe to his chamber, from his chamber into his ſtudie, from his ſtudie to the ſecret cloſet of his owne heart: *& ecce hoſtem ſuum inuenit, quo confugerat, ſeipſum quo fugiturus eſt*: and then laſt of all, he is content leaſt of all, himſelfe being greateſt enemie to himſelfe.

[a] *Tom. 8. fol. 286.*

The blinde man in the [b] Goſpell newly recouering his ſight, imagined trees to be men; and the Burgundians (as [c] *Cominæus* reports) expecting a battell, ſuppoſed long thiſtles to be launces: ſo the wicked in the darke, conceit euery thiſtle to be a tree, euery tree a man, euery man a deuill, afraid of euery thing they ſee; yea, many times of that they doe not ſee.

[b] Marke 8. 24.
[c] *Lib. 1. cap. 11.*

[d] *Polydore Virgil* writes that *Richard* the 3. had a moſt terrible dreame, the night before Boſworth field, in which he was ſlaine: he thought all the deuills in hell hailed and pulled him in hideous and vgly ſhapes. *Id credo non fuit ſomnium, ſed conſcientia ſcelerum*; I ſuppoſe (ſaith *Polydore*) that was not a fained dreame, but a true torture of his conſcience, preſaging a bloudy day both to himſelfe, and all his followers.

[d] *Anglican. hiſtor. lib. 25.*

The penner of the Latine Chronicle, *de vitis Archiepiſcoporum Cantuarienſium*, in the life of Archbiſhop *Hubert*, records a will of a couetous oppreſſor in this forme: *Lego omnia bona mea domino Regi, corpus ſepulturæ, animam diabolo.* The godly mans will alway runnes in this ſtile:

Terram terra tegat, dæmon peccata reſumat,
Mundus res habeat, ſpiritus aſtra petit.

I bequeath my body that is earthly to the earth, my ſinnes which are deuiliſh vnto the deuill, my goods that are worldly, to the world, my ſoule that is heauenly to heauen: but this vnhappy wretch in great diſpaire yeelded vp his coine to the King, whom he had deceiued and his ſoule to the deuill whom he had ſerued.

It is written by [e] *Procopius*, that *Theodoricus*, as he was at ſupper, immagined he ſaw in a fiſhes head the viſage of *Symmachus* a Noble man, whom he had vniuſtly ſlaine; with which imagination he conceiued ſuch terrour, as that he neuer after enioyed one good houre, but pining away ended his vnfortunate daies.

[e] *Lanquet. Chron fol. 146.*

Cardinall [f] *Creſcentius*, the Popes Vicegerent in the Chapter of Trent, on a time writing long letters vnto Rome, full of miſchiefe againſt the Proteſtants and cauſe of Religion, had a ſudden conceit that the deuill in the likeneſſe of a huge dogge, walked in his chamber, and couched vnder his table, the which affrighted him ſo much, as that notwithſtanding the counſell and comfort both of friends and Phyſitians, he died a diſconſolate death.

[f] *Sleidan com. lib. 23. in fine.*

To conclude this argument, the deuill *Iudas* out of the hell of his conſcience, was Bailiffe, Iailor, Witneſſe, Iurie, Iudge, Sheriffe, Deaths-man in his owne execution.

Thus as you ſee, the wicked haue no peace with man, no peace with God, no peace with themſelues. The very [g] name of peace betweene man and man is ſweet, it ſelfe more ſweet, [h] like the pretious ointment vpon the head of *Aaron*, that ranne downe vnto his beard, and from his beard to the skirts of his clothing. Yet the peace of conſcience is farr ſweeter, a [i] continuall feaſt, a daily Chriſtmas vnto the good man; as the rich Epicure, Luke 16. ſo the godly fareth deliciouſly euery day. *The man that truſteth in the Lord is fat*, ſaith [k] *Salomon*, he feeds himſelfe on the mercies of God, and merits of Chriſt. And ſo the peace of God paſſeth all theſe: for it paſſeth all vnderſtanding, without which one gift all other are rather curſes then bleſſings vnto vs. As [l] *Cyrill* excellently,

[g] *Cic.*
[h] Pſal. 133.
[i] Prou. 15. 15.
[k] Prou. 28. 25.
[l] *Cyril. Alexand in loc.*

Domino priuante ſuo gaudio, quod eſſe poteſt gaudium? It is the [m] conſolation of Iſrael and ſolace of the Church: [n] Reioice greatly ô daughter Sion, ſhout for ioy ô daughter Hieruſalem, for behold thy King commeth vnto thee. That God is our God, that Chriſt is our Chriſt, that the King of al Kings is our King, that he is reconciled vnto vs, and we to him, is a ioy ſurpaſſing all ioyes, a iubilation as the Scripture terms it, which can neither be ſupreſſed, nor yet expreſſed ſufficiently.

How wretched then are the wicked in being debarred of all this ſweet? of all this exultation, of all theſe iubilees of ioy? for if they can haue no peace abroad, no peace at home, no peace with themſelues, no peace with other, no peace with man, no peace with God; aſſuredly the propoſition is moſt true, *There is no peace to the wicked.*

Yea but you will ſay, there is none good except God; all of vs are gone aſtray: if we ſay we haue no ſinne, the truth of God is not in vs. Of what kind of wicked is this then vnderſtood? Anſwere is made, that this only concernes incorrigible, malitious, impenitent, ſenſleſſe ſinners. For when once men feele their ſinnes, and repent for their ſinnes, greeuing much becauſe they can greeue no more; then in ſuch as [p] ſinne aboundeth, grace ſuperaboundeth, [q] all things worke for their good; euen ſinne which is damnable to other, is profitable to them, occaſioning [r] repentance, neuer to be repented. Remember the ſpeech of God to *Rebecca*; The greater ſhall ſerue the leſſer. Albeit our ſpirituall enemies are ſtronger, and our ſins greater then we, yet they ſhall ſerue for our good, the greater ſhall ſerue the leſſe. God who can bring ſweet out of ſowre, and light out of darkeneſſe, ſhall likewiſe bring good out of euill.

Such offenders haue peace with men, ſo far [t] as is poſſible with all men, [v] endeuouring to keepe the vnitie of the ſpirit in the bond of peace.

Secondly, being iuſtified by faith, they haue peace toward God in Chriſt Rom. 5. 1.

Laſtly, Chriſt dwelling in their heart, they want not peace of conſcience, but abound with ioy in the holy Ghoſt: Rom. 14. 17.

When ſinners are rather paſſiue then actiue in ſinne, when it is rather done on them, then of them, albeit their conſcience accuſe them of the fact, yet it doth not condemne them of the fault: and ſo there is all kinde of peace to the penitent, no kind of peace to the wicked impenitent, ſaith my God.

Hitherto concerning the thing proclaimed: I come now to the perſon proclaiming, in theſe words, *ſaith my God.* The ſubordinate proclaimer is *Eſai*; the principall God himſelfe.

As heertofore the Prophet, ſo now the Preacher is not only the mouth of God as *Luther* cals him; but as *Iohn* Baptiſt ſaid of himſelfe, *The very voice of God.* For albeit we ſpeake, yet it is Chriſt who by vs and in vs calleth vnto you: 2. Cor. 5. 20. See Epiſt. Dom. 3. and Goſpell, Dom. 1. and 4. in aduent.

If then the Lord hath ſaid it, [y] let no man doubt of it: Heauen and earth ſhall paſſe, but not a iot of his word ſhall paſſe: he is not like man, that he ſhould lie, or like the Sonne of man, that he ſhould deceiue. Yea, that we might the better obſerue it, Almighty God hath ſpoken once and twiſe, as it is in the 62. Pſalme. For the Lord hath made this proclamation once before in the 48. chapter, at the laſt verſe. So that as [z] *Auguſtine* in the like caſe, *Verba toties inculcata, vera ſunt, viua ſunt, ſana ſunt, plana ſunt.* One text repeated twiſe, preſſed againe and againe, muſt needs be plaine and peremptorie. And aſſuredly (beloued) if we further examine the perſon of this Chiefe, we ſhall finde him able to make this warre, becauſe God; and willing to maintaine this warre becauſe my God. Hee is ſtiled elſwhere *the Lord of hoſts*, and therefore all, creatures as his warriours, are ready preſſed to reuenge his quarrels, and to fight his battels. His ſouldiers againſt the wicked, are either celeſtiall, or terreſtriall, all the creatures in heauen and on earth. In the beginning God created the heauen and the earth, Gen. 1. and all that therein is, Exod. 23. And in this acception, according to the Bible, which is a lanterne vnto our feete, and a guide vnto our

[m] Luke 2. 25.
[n] Zachar. 9. 9.
[o] Mark. 10. 18
[p] Rom. 5. 20.
[q] Rom. 8. 18.
[r] 2. Cor. 7. 10.
[s] *Luther. loc. com. tit de vulneribus conſcientiæ.*
[t] Rom. 12. 18.
[v] Epheſ. 4. 3.
[x] Iohn 1. 23.
[y] *Bullenger in loc.*
[z] *De adulterinis coniugys ad Pollentium, lib. 2. cap. 4.*

our paths, I finde three heavens, as *Paul* ſaith, he was taken vp into the [a] third heaven:

The { 1. Airie. 2. Starrie. 3. Glorious.

Airie heaven is all the ſpace from vs vnto the firmament: ſo the birds which flie betweene vs and the ſtarres are called in holy writ, *the fowles of* [b] *heauen.* In this heauen are meteors, haile, winde, raine, ſnow, thunder, lightning, all which are at Gods abſolute command, to ſerue ſuch as ſerue him, and to fight againſt them that fight againſt him. As when the wicked old world was filled with crueltie, *The windowes of* [c] *heauen were opened, and the raine was vpon the earth fortie daies and fortie nights*; inſomuch, that this one ſouldier of the Lord deſtroyed all his enemies, euery thing that was vpon the earth from man to beaſt: onely *Noah*, Gods holy ſeruant, remained, and they that were with him in the Arke, whom the raine did not hurt, but rather helpe: for the deeper the flood, the ſafer the ſhip: the water had peace with *Noah* and his company, but open warre with all the reſt of that old world.

So likewiſe the Lord out of heauen rained fire and brimſtone vpon the [d] Sodomites; and haileſtones out of heauen vpon the curſed Amorites at Bethoron, and they were moe, ſaith the [e] text, that died with the haile, then they whom the children of Iſrael ſlew with the ſword.

But what need we looke ſo farre? The great winde [f] this yeere, the [g] great froſt the laſt yeere, ſenſibly demonſtrate this point. What a wracke on the ſea, what a worke on the earth occaſioned by the one? What a dearth, and ſo by conſequence, what a death enſued upon the other? if God caſt forth his ice like morſels, who is able to abide his froſt? Pſal. 147. 17.

To ſtep higher, the ſecond heauen is the firmamant, *cælum quaſi cælatum*, becauſe it is ingrauen, and as it were enameled with glorious lights, as *Moſes* in the firſt of Geneſis, God made two great lights, the greater to rule the day, the leſſer to gouerne the night: he made alſo the ſtarres, and placed them in the firmament of heauen.

Now *this heauen* [h] *declares the glory of God, and the firmament ſhewes his handy worke*: though they want vnderſtanding and are dumbe, yet they trumpet forth his worthy praiſes in ſuch ſort, that there is neither ſpeech nor language, but their voice is heard among them. And as they ſpeake for God as ſchollers, ſo they fight alſo for God as Souldiers; for the ſtarres in their courſe fought againſt *Siſera*: *Iudges* 5. 20. and when Duke *Ioſua* fought againſt the wicked Amorites, he ſaid in the ſight of Iſrael; Sunne, ſtay thou in Gibeon and thou Moone in the valley of Aialon; and the Sunne abode, and the Moone ſtood ſtill, vntill the people of God auenged themſelues vpon their enemies; the Sun abode, and haſted not to goe downe for a whole day: Ioſua 10. 13.

[i] O Lord our gouernour, how excellent is thy name in all the world! When I conſider the heauens, euen the workes of thy hands, the Sunne and the Moone which thou haſt ordeined, what is man, that thou art ſo mindfull of him? or the ſonne of man that thou ſhouldſt thus regard and guard him? The third heauen is called by Philoſophers, *empyreum*: by Diuines, the glorious heauen: by [k] Scriptures, *heauen of heauens*, or heauen aboue the viſible heauens. In this heauen Almighty God hath two ſorts of tall warriours: { Angels. Saints.

Angels are [l] heauenly ſouldiers, miniſtring ſpirits of God, inſtruments of his mercie toward the good; executioners of his iudgements vpon the bad. When *Ioſua* was about to ſacke Iericho, an [m] Angell appeared vnto him as a Captaine with a drawne ſword to fight for his people. When *Zenacherib* and his innumerous hoſt came againſt Iſrael, the Angell of the Lord in one night ſlew one hundred, eighty and fiue thouſand: 2. Kings 19. The firſt borne of Egypt, ſlaine by an Angell: Exod. 12. blaſphemous *Herod* ſmitten with an Angell: Acts 12. 23.

[a] 2. Cor. 12. 2.

[b] Gen. 1. 28.

[c] Gen. 7.

[d] Gen. 19.

[e] Ioſua 10.

[f] December 10

[g] From 21 December, to Ian 15.

[h] Pſal. 19. 1.

[i] Pſal. 8. 1.

[k] 1. King. 8. 27

[l] Luke 2. 13.

[m] Ioſua 5.

Acts 12.23.. To conclude this argument, Angels at the laſt and dreadfull day
[a] Math. 13. ſhall bind the [a] tares, that is, make faggotts of the wicked, and caſt them into hell fire. As they pitch their tents about Gods elect, being the Saints guard
[o] Pſal. 91. 12. and nurſes, as it were, to [o] carry them in their armes, leſt at any time they hurt their foot againſt a ſtone: ſo contrariwiſe, ſpeedy meſſengers and miniſters of Gods anger to the reprobate.

Now for Saints, albeit they be *milites emeriti* (as the [p] Romans ſpeake) ſouldiers diſcharged the field, paſt fighting, paſt fighing, for all teares are wiped from their eyes; euen ſo ſaith the Spirit, they reſt from their labours, and their good workes follow them: Apocalyp. 14. 13. They be paſt warfare, and now liue in æternall welfare, crowned as conquerors in heauen, where there is neither *militia* nor *malitia*.

[p] *Conſule com. Godeſ. Stewchij ad veget. lib. 2 cap. 3.*

Though, I ſay, their fight be ended, and they rewarded with an immortall crowne of glory, yet for as much as there is a communion of Saints, a fellowſhip betweene the triumphant Saints in heauen, and the militant Saints on earth; the bleſſed ſoules departed and deliuered out of the miſeries of this ſinfull world, howſoeuer they be ſecure for themſelues, yet are they carefull for vs: as [q] our Churches in their Harmonie ſpeake, *de ſalutate ſua ſecuri, de noſtra ſalute ſolliciti*: they wiſh well vnto vs, and pray ſtill for vs in generall, albeit they know not our wants in particular. Howſoeuer they fight not any longer againſt Gods enemies with pen or pike, with paper or powder, yet they continually fight againſt them with puſh of prayer, as Saint [r] *Iohn* expreſly; *The ſoules of them that were killed for the word, cryed with a loud voice, ſaying; How long Lord, holy and true? doeſt not thou iudge and reuenge our blond on them that dwell on the earth?* Albeit they contend not with earthly weapons, yet they maintaine Gods quarrell with heauenly wiſhes in generall againſt Satan and his kingdome, out of zeale and heat to Gods cauſe, not out of any ſpleene or hate to any of the wicked in particular; I dare not ſay ſo: for where the ſpirit hath not a pen to write, the Paſtor muſt not haue a tongue to ſpeake, nor the people an eare to heare; but that the bleſſed ſoules in heauen pray for vs, againſt our enemies in generall, is an article of faith, and an euident truth of the Bible.

[q] D. *Reynold. de Idolat. lib. 1. cap. 1.*

[r] Apoc. 6. 10.

I come from Gods ſelected band in heauen, to the common band, the hoſt of his creatures on earth, the which containes both ſea and land, and all that is therein, euermore willing to fight in this quarrell.

[ſ] Exod. 14. The [s] red ſea did ouerwhelme proud *Pharao*, and all his hoaſt, euen all his horſes, his chariots, and horſmen. *Anno* 1588. the ſea and fiſh in the ſea fought againſt the ſuperſtitious Spaniard, enemie to God and his true religion: a wonderfull worke, *which ought to be had in perpetuall remembrance.* I ſay wind and water ouercame that inuincible armie, prepared for our deſtruction; in ſuch ſort, that the [t] popiſh Relator hereof confeſſed ingenuouſly, that God in that ſea-fight, ſhewed himſelfe a very Lutheran, and meere Proteſtant.

[n] *Treat. to Mendoza.*

The floods and invndations which happened in diuerſe parts of this kingdome within theſe few yeeres, here ſhould not be paſſed ouer with drie eies. If the Lord had not according to his infinite greatneſſe and goodneſſe, fettered the waters of our ſeas, as [v] *Xerxes* did the waters of Helleſpontus. If God had not gathered the waters together on an heape, and layd them vp in the deepe, as in a treaſure houſe: Pſalme 33. 7. If he had not ſpoken to the flood, [x] *Hitherto ſhalt thou goe, but no further, and here ſhall it ſtay thy proud waues*, aſſuredly there had followed a great doomeſday to this Iſland. [y] *The waters ſaw thee, O Lord the waters ſaw thee and were afraid*; [z] *Bleſſed be the Lord God, euen the God of Iſrael, which only doth wondrous things; and bleſſed be the name of his Maieſtie for euer, and let all the people ſay, Amen, Amen.*

[o] *Herodot.*

[x] Iob. 38. 11.

[y] Pſalm 77. 16

[z] Pſalm. 72. 18

I paſſe to the ſhore to drie land, [a] which opened and ſwallowed vp quicke, *Corath, Dathan* and *Abiram*.

[a] Numb. 16. 30

In this one Prouince are ſundry rankes of fighting ſouldiers, armies of fell dragons, of hiſſing ſerpents, of roaring lions, of deuouring wolues, of other wilde

wilde beasts in the forrest, and cattle vpon a thousand hills; all which named, and all other not named, are ready with force and furie to crush the wicked, and at Gods alarum to breake them in peeces like a Potters vessell.

Euen the least of these creatures is strong enough, if God set them to fight; an host of froggs, an armie of grashoppers, a swarme of flies, able to dismay *Pharaoh* and all his people; a few rats troubled all the Citizens of [b] *Hamel*; a few worms deuoured [c] *Herod*; a little gnat choked a great man, yea the greatest Monarch in his owne conceit, *Adrian* the Pope.

The very senslesse creatures haue sense and feeling of the wrong done to God. In Siloam (as we read in the [d] Gospell) a Tower fell vpon eighteene persons and slew them. In [e] Rome fifty thousand men were hurt and slaine with the fall of a Theater, as they were beholding the games of the Sword-players. [f] *Anno* 25. *Reg. Elizab.* the scaffold about Parisgarden vpon a Sunday in the afternoone fell downe, which instantly killed eight persons, and hurt many moe. A faire warning to such as prophane the Sabboth, and delight more in the crueltie of beasts, than in the workes of mercie, which are exercises of the Lords day. The time will not suffer me to name, much lesse to muster all the rest of Gods warriours on earth I will only remember one, whom, I thinke you feare most, namely, the plague, fitly called by the Canonists, *Bellum Dei contra homines*, the warre of God against men, and by the Scripture, *the sword* [g] *of God*, and [h] *arrow of his anger*.

In the yeere 1006. there was such an vniuersall plague throughout the whole world, that the liuing were not able to bury the dead, as *Sigisbertus*, and [i] other report. *Anno* 1342. there was in [k] Venice such a pestilence, that the hundreth person was scarsly left aliue, insomuch that the State made a law, that whosoeuer would come and dwell at Venice two yeeres, he should instantly be made free.

About the yeere 1522. there died of the plague in [l] Millanie fiftie thousand within the space of foure monethes. In [m] Norwich from the first of Ianuary to the first of Iuly, 57104. In [n] Yarmouth within the space of one yeere, 7052. In London and the Liberties thereof, from the 23. of December 1602. vnto the 22. of December 1603. there died of all diseases, as was accounted weekly, 38244. whereof the plague, 30578. and from that time to this day, the Citie not yet free. This last yeere past, as appeares in your owne bills, there died 2262. Lay this heauy iudgement to your heart, heare this proclamation againe and againe, *There is no peace to the wicked.*

As the [o] stones of the field are in league with the righteous, and the beasts at peace with the godly, they may dwell safe in the wildernesse, and sleepe in the woods, Ezech 34.25. so contrariwise, the stone shall crie out of the wall, and the beame out of the timber against the wicked, Habacuc. 2. 11.

Their sinne begets their sorrow; their faults increase their foes, euen their tables are made snares, and their iuory beds accusers, and their seeled houses witnesses against them; all things which were giuen for blessings are become curses vnto them: and that which is most strange, besides these two great bands of souldiers, one common in earth, another select in heauen; there is yet a third of rebels, euen of the very deuills in hell; for albeit they be preserued in euerlasting chaines vntill the iudgement of the great day; yet God in his infinite power and wisedome, who brings light out of darkenesse, doth make good vse of these bad instruments.

It is said in the first of Sam. chap. 16. that the *euill spirit of the Lord vexed Saul*; it was Gods spirit which came vpon *Dauid*, but it was a malignant spirit which was on *Saul*; and yet this spirit is called *spiritus Domini* the spirit of the Lord, because the Lord [q] sent that euill spirit, and suffered it to torment *Saul*, as [r] *Augustine* and [s] *Lombard* haue well expounded the place. So likewise we read in the Gospell, that the foule spirits made some deafe, some dumbe, casting one into the water, another into the fire; all which actions, as they were actions, proceeded from God, for the Scripture tells vs plainly, [t] there is no power but of God.

Happily some will say, the deuills assault the good so well as the bad. We wrestle

[b] *Munster.*
[c] Acts 12. 23.
[d] Luke 13. 4.
[e] *Languet. chro. fol.* 95.
[f] *Stow.*
[g] 1 Chro. 21. 30
[h] Psal. 91. 5.
[i] *Zuinger. in Theatro. volum. 2. lib. 7 pa.* 544
[k] *Sabellicus lib. 8 AEnead. 9.*
[l] *Languet. Chro. fol.* 280.
[m] *Stowes abridgement.*
[n] *Idem.*
[o] Iob. 5. 23.
[p] Iude epi. v. 6
[q] *Immissus seu permissus à Domino. Em. Sa. not. in loc.*
[r] *Ad Simplician lib. 2. qu. 1.*
[s] *2 Sent. dist. 44*
[t] Rom. 13. 1.

[u] Ephes. 6. 12. wreſtle (ſaith [v] *Paul*) againſt principalities, againſt powers, againſt the prince of darkeneſſe: for Satan goes about like a roaring Lyon, ſeeking whom he may deuoure. Anſwer is made, that God ſuffers Satan to tempt his children only to try them, but ſuffers him to tempt the reprobate, ſo far, as to deſtroy them: the temptations of the good are inſtruction; of the bad, deſtruction, vtter ruine of body and ſoule. In what a miſerable caſe then is euery wretch irrepentant? [x] *drawing iniquitie with cords of vanitie, and ſinne as it were with cart-ropes; heaping vp wrath againſt the day of wrath.* For the number of his enemies is without number; the number of the bleſſed Saints is innumerable: Apocal 7. 9. *After theſe things, I beheld, and loe a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands.* The number of Angels is infinite: *Thinkeſt thou* (ſaid Chriſt to Peter, in the 26. of *S. Matthew*) *that I cannot now pray to my Father, and he will giue me moe than twelue Legions of Angels?*

[u] Esai. 5. 18.
[v] Rom. 2. 5.

A Legion is [a] 3000. footmen, and 300 horſemen; or as *Caluin* vpon the place, 3000 foot, 500 horſemen; as [z] *Vegetius*, 6000 in all; and euery particular Angell able in one night, to kill, as is recorded in the ſtorie of *Sennacherib*, one hundred, eighty and fiue thouſand. The number of ſtarres in the skie, of fowles in the ayre, of fiſh in the ſea, of beaſts in the field, of deuills in hell, are without number: How infinitely infinite then is the number of all his enemies? in what a fearfull eſtate doth he ſtand, when as God and man, Angels and Deuills, Saints and ſinners, heauen and earth, fiſh and fowle, beaſts and birds, other and himſelfe; in a word, all that is within him, all that is without him, all that is about him, combine themſelues together to maintaine Gods holy warre againſt him?

[a] *Dionyſius Hal. lib. 1.*
[z] *Lib. 2 de re militari cap. 2.*
See the view of certaine militarie matrs annexed to *Tacitus* in engliſh

I know there are degrees of ſinners, as there are degrees in ſinne; ſome be *fautores*, ſome *actores*, a third ſort *authores*. Of the firſt, *Seneca* wittily, *Nihil intereſt faueas ne ſceleri an illud facias*: It is in a manner all one to commit and commend a villanie. *Non caret ſcrupulo occultæ ſocietatis, qui manifeſto diſcrimini non occurrit*, ſaith *Gregorie*: He is ſuſpected to be an abetter of euill, who doth not endeuour to better the euill. A commoner then that flattereth, a Commander that faucureth vngodly wretches in a Citie, lets in ſo many ſtrong foes, to cut your throtes, and ruine your eſtate.

Yet actors on the ſtage be worſe then idle ſpectators: for howſoeuer ſinne be commendable, becauſe common, as [a] *Saluianus* complained in his time; *In hoc ſcelus res deuoluta, vt niſi quis malus fuerit, ſaluus eſſe non poſſit*: In plaine Engliſh, except a man be firſt bad, he cannot be reputed a good fellow: Yet horrible blaſphemers, incorrigible drunkards, ſhameleſſe whoremongers, makebate pettifoggers, malecontent accuſants on the one ſide, recuſants on the other, are the very men and meanes, which bring and keepe the dearth and plague ſo long among you.

[a] De gubernat. Dei, lib. 5.

But authors of euill and plotters of miſchiefe are worſt of all; as it appeares euen by Gods owne cenſure giuen of the firſt ſinne in Paradiſe, where the Serpent had three puniſhments inflicted vpon him, as the originall contriuer: the woman two, being the mediate procurer; and *Adam* but one, as the party ſeduced. Apply, for I can no further amplifie.

When [b] *Phocas* had built a mighty wall about his Palace, for his ſecuritie, in the night he heard a voice: O King, though thou build as high as the clouds, yet the Citie might eaſily be taken, the ſinne within will marre all: as [c] *Ambroſe* notably; *Graniores ſunt inimici, mores praui, quam hoſtes infeſti*: Wicked manners are ſtronger than armed men. If God be with vs, who can be againſt vs? if we ſtand againſt God, who can withſtand him?

[b] *Cedren. hiſt. pag. 542.*
[c] *Ser. 87.*

And as God is able, becauſe *God*, ſo willing to maintaine this warre, becauſe *my God*; that is, the God of his people, whom the wicked perſecute: for his Grant is faire in Letters Patent to [d] *Abraham* and his ſeed for euer: *I will bleſſe them that bleſſe thee, and curſe them that curſe thee.* Or, *my God*, that is, the God by whom I ſpeake, who dealeth alway with his ſeruants according to his word.

[d] Gen. 12. 3.

The

The Gods of the Gentiles are lying gods, and dying Gods: but my God is the truth, and the life, who can neuer deceiue nor be deceiued. Or, *my God*, becauſe we muſt not only beleeue the Maior of the Goſpell, but the [e] Minor alſo, ſaying with *Thomas*, my Lord; with *Mary*, my Sauiour; with *Eſay*, my God. If we can gaine this aſſumption, it will bring vs to the moſt happy concluſion; enioying peace of conſcience, which is an heauen on earth, and peace of glory, which is heauen in heauen. Vnto which, he bring vs that hath made peace for vs, euen Chriſt Ieſus the righteous: to whom with the Father, and the Holy Ghoſt, as we are bound, ſo let vs heartily yeeld all honour, &c. *Amen.*

[e] *Bucer.*

The Epiſtle, Coloss. 3. 12. *vulg. 3. 18th.*

Put vpon you as the elect of God, tender mercie &c.

THis Epiſtle conſiſts of two parts: In the firſt *S. Paul* exhorts the Coloſſians, vnto many ſpeciall vertues, as *tender mercie, kindneſſe, humbleneſſe of minde, meekneſſe, long-ſuffering, &c.* In the ſecond, becauſe it is infinite to inſiſt in euery particular, he drawes them, and all other duties, vnto two [f] generall admonitions in groſſe: whereof,

The { 1. concernes our theory: *Let the word of Chriſt dwell in you plenteouſly, &c.*
2. our practiſe; *whatſoeuer yee doe in word or deed, doe all in the name of the Lord, &c.*

[f] *Zanchius in loc.*

Put vpon you] Chriſt had two ſorts of garments, (as we read in the [g] Goſpell:) one without ſeame, not diuided at his death; and that was a [h] figure of faith, which, maugre the [i] rents of all heretikes and ſchiſmatikes in the Church, is [k] but one.

Another with ſeames, parted among the ſouldiers, and that was a type of loue, [l] *which ſeekes not her owne*, but communicates it ſelfe to many.

[m] So the Chriſtian muſt haue two coats: one of faith indiuiſible, by which he putts on Chriſt: another of loue, parted among many, by which one Chriſtian [n] puts on another; [o] *reioycing with them that reioice, weeping with them that weepe.*

Vpon the point, theſe two coats are but one; faith being inſide, and loue outſide; faith in reſpect of God, and loue toward the world. This Epiſtle ſpeakes of the outſide, *put on tender mercie*] [p] *quoad affectum*: *kindneſſe*] *quoad effectum*: *meekeneſſe*] *bene vtendo proſperis*: *long-ſuffering*] *bene ſe habendo in aduerſis. &c.*

Theſe vertues are both *ornamenta*, and *munimenta*, clothes and corſlets. Epheſ. 6. 11. *Put on the whole armour of God, that yee may be able to ſtand againſt the aſſaults of the deuill.* Seeing we muſt euery day fight, and euery day be ſeene, let vs as well for armour as honour, *put on tender mercie, kindneſſe, &c.* that we may [q] walke vprightly and confidently. See *epiſt. Dom. 21. poſt Trinit.* How loue is ſaid to be *the bond of perfectneſſe, and cheife vertue*; See *Epiſt. Dom. Quinquages.*

As the elect of God] S. *Paul* builds all theſe good exhortations vpon an argument, drawne *ab* [r] *honeſto ſeu* [s] *debito*: *you are the elect of God, holy and beloued*; choſen and beloued of God before the world, through babtiſme conſecrated ſolemnly to God in the world: wherefore being thus, *electi ſelecti, dilecti*, [t] *Gods owne workmanſhip created in Chriſt Ieſus vnto good works*; it is moſt meete, new men ſhould vſe new manners; in ſtead of the works of darkeneſſe, *put on tender mercy, kindneſſe, humbleneſſe of minde*, which are weapons of light. It is due debt that you ſhould be followers of God, forbearing one another, and forgiuing one another, as Chriſt forgaue you. See *epiſt. Dom. 3. Quadrages.*

The [v] Nouelists except againſt our Seruice Booke, for omitting here two titles; *holy and beloued.* Our anſwer is, that the word, *elect*, implies the reſt; for if *elect*, then *beloued and holy.* The Church omits not the greater, and inferrs the leſſer, as the Churches of Scotland and middleburge, call Gods heauy iudgements vpon the wicked, *a little rap*, Pſalm. 74. 12. and bread of affliction, *browne bread*, Pſal.

[g] Ioh. 19. 23.
[h] *Luther. poſtil. maior in epiſt. Dom 5. ab Epiph.*
[i] *Rupert. com in Ioan lib. 13.*
[k] Epheſ 4. 5.
[l] 1. Cor. 13. 5.
[m] *Luther. vbi ſupra.*
[n] *Idem poſtil. in Epiſt. Feſt. Circumciſ.*
[o] Rom. 10. 12.
[p] *Poſtillæ maiores cum gloſſis et figuris.*
[q] Prou 10. 9.
[r] *Zanchius in loc.*
[s] *Sarcerius in loc*
[t] Epheſ. 2. 10.
[v] *Defence for not ſubſcript. part. 1. cap. vlt*

Pſal. 1 : 7. 2. contrary not only to the Geneua Bible, but euen *Caluins* expoſition of the place. If theſe friuilous obiections be their *aqua cœleſtis*, to keepe life in their fainting cauſe, we may toll the paſſing bell, and ere long ring out to the funerall

Let the word of Chriſt] That is, the Scripture, the Goſpell, eſpecially ſo called,

in reſpect of 3. cauſes:

Efficient: for he ſpeakes in the Prophets and Apoſtles: [x] *I am he that doth ſpeake; Behold it is I.*

Materiall: for he is the contents of all the Bible ſhadowed in the Law, ſhewed in the Goſpell: [y] *vnam vocem habent duo Teſtamenta.* The word of the Lord containes nothing, but the word, which is the Lord.

Finall: as being *the* [z] *end of the whole Law*, and ſcope [a] *of all the Prophets euer ſince the world began.* Wherefore, ſeeing the Scriptures haue Chriſt for their author, Chriſt for their obiect, Chriſt for their end, well may they be called the *word of Chriſt.*

[x] Eſay 52. 6.

[y] *Auguſt. in* Pſal. 49.

[z] Rom. 10. 14.

[a] Luke 1. 70.

Dwell] we muſt not entertaine the word as a ſtranger, giuing it a cold complement, and ſo take our leaue; but becauſe it is Gods beſt friend, the Kings beſt friend, and our beſt friend, we muſt vſe it as a [b] familiar and domeſticke; receiuing it into the parlor of our heart, making it our chamber-fellow, ſtudy-fellow, bed-fellow. Things of leſſe moment are without doore, the ſtaffe behinde the doore, [c] *ſed quæ pretioſa ſunt, non vno ſeruantur oſtio*: things of worth are kept vnder many lockes and keyes. It is fit then that the word, being more pretious [d] than gold, yea the moſt fine gold, [e] a peerleſſe pearle, ſhould not be layd vp in the Porters lodge, only the outward eare, but euen in the cabinet of the minde: Deut 11. 28. *Yee ſhall lay vp theſe my words in your heart and in your ſoule*: ſo the word that now doth plenteouſly dwell among you, may dwell plenteouſly in you.

[b] *Calvin. in loc.*

[c] *Eraſmus.*

[d] Pſal. 119. 127.

[e] Matth. 13. 46

Plenteouſly] Read, heare, meditate, with all attention exactly, with all intention deuoutly, with all diligence throughly. Iohn 5. 39. *Search the Scriptures.* Eſay 8. 20. *to the law, to the teſtimonie.* Apocalyps 1. 3. *Bleſſed is he that reads, and heares, and keepes the word of this prophecie*: not only read, nor only heare, nor only meditate; but all: ſometime read to rectifie meditation, and ſomtime meditate to profit by reading. *Lectio ſine meditatione arida, meditatio ſine lectione erronea.*

It is reported of *Alphonſo* King of Spaine, that he read ouer all the Bible with *Lyraes poſtil*, fourteene times. And [f] *Auguſtine* writes of *Antonius* an Egyptian Monke, that hauing no learning, he did by hearing the Scriptures often read, get them without booke, and after by ſerious and godly meditation vnderſtand them.

[f] *Prolog. in lib. 1. de doctrinâ Chriſtianâ.*

This one word, *plenteouſly*, confutes plenteouſly, firſt ignorant people, who cannot: ſecondly, negligent people, who will not read and heare: thirdly, delicate people, who loath the Scriptures as vnpleaſant, preferring the Poets before the Prophets, admitting into their houſe the writings of men before the word of God: fourthly, perfunctorie ſtudents in the Bible, turning ouer not the whole, but ſome part, and that ſo coldly, that as it is ſaid of the Delphicke Oracle, [g] *quoties legitur, toties neglegitur*, a leſſon is no ſooner got, but it is forgot: fiftly, couetous people, who will not giue to their paſtor plenteouſly, that the word may dwell in them plenteouſly. [h] *Nehemia* complained in his time, that the Leuites, for want of maintenance, were faine to leaue the Temple and follow the plow. And *S. Auguſtine* made the like complaint in his age: [i] whereupon in proceſſe of time, Clergie-men inuented ſuch points of ſuperſtition, as were moſt aduantageous vnto them. Hence they raked Hell, and found out Purgatorie, to make the Popes kitchin ſmoke: an inuention not knowne vnto the Greeke Church for the ſpace of [k] 1500 yeeres after Chriſt; and but of [l] late knowne to the Latine. Hence prayer for the dead, indulgences, and other new tricks of poperie, which are more for the Prieſts belly, than the peoples benefit.

[g] *Auſonius.*

[h] Neh. 13. 10.

[i] *Luther. poſtil. & Zanchius in loc.*

[k] *Roffenſis art. 18. contra Lutherum. & Alphonſus de hæreſibus.*

[l] *Polyd. de inuent. lib. 8 cap. 1.*

God

God of his infinite goodneſſe forgiue Britaines ingratitude in this kinde, and grant that the burning lamps in our Temple, may be ſupplied with ſufficient oyle, that the light of Iſrael goe not out. Sixtly, this condemnes *Enthuſiaſts*, deſpiſing the word, and miniſterie. Seuenthly, the Marcionites and Manichees, rejecting *Moſes* and the prophets. Laſt of all, and moſt of all, the Papiſts, in denying the vulgar tranſlations of Scripture to the common people. *Let the word of God dwell in you*: [m] that is, in all you, Prieſt and people; *Non in nobis modò, ſed in vobis*: as [n] S. *Hierome* peremptorily; *Hîc oſtenditur verbum Chriſti, non ſufficienter, ſed abundanter etiam laicos habere debere, & docere ſe inuicem vel monere*: *The word muſt dwell in us*: *Ergo*, the Bible muſt be in our houſe. *It muſt dwell plenteouſly*: *Ergo*, we muſt read dayly; but, as it followes in the Text.

With all wiſedome] The [o] Papiſts as well in the Church as in the ſtreet, chant Scripture plenteouſly; but becauſe their hymnes are not in a knowne tongue, it is without vnderſtanding. The Browniſts in their [p] Bookes and Sermons often cite Scripture plenteouſly, but it is not in wiſedome. Learned [q] *Origen* notes well, (and where he doth well, none better) that Heretikes are *Scripturarum fures*, great lurchers of holy writt: but they ſo wreſt it, that (as [r] *Hierome* ſpeakes) *Euangelium Chriſti, fit euangelium hominis, aut quod peius eſt, diaboli.*

Table Goſpellers are full of Text. It is ordinarie to diſcuſſe diuinitie problemes euen at Ordinaries; a cnſtome very common, but by the cenſure of our Church, no way commendable. For the 37 [s] Iniunction forbids all men to reaſon of diuine Scripture raſhly; and the greateſt part of Archbiſhop *Cranmers* Preface before the Church Bible, is ſpent againſt idle brabling and brawling in matters of Theologie. And a [t] graue Diuine, much eſteemed in our dayes, held it better for venturous diſcourſers of predeſtination, and ſinne againſt the Holy Ghoſt, that they had neither tongues in their heads, nor hearts in their breaſts, then that they ſhould continue in this irreuerend vſage.

[u] *Manlius* reports, how two meeting at a Tauerne, contended much to little purpoſe about their faith: One ſaid he was of Doctor *Martins* religion; and the other ſware he was of Doctor *Luthers* opinion; whereas *Martin*, and *Luther*, were but one. So many men moue many doubts in many matters, hauing neither will to heare, nor skill to conceiue the ſtate of a controuerſie, and then, as [x] *Auguſtine* ſaid of *Petilian* the Donatiſt: *Multa dicendo nihil dicunt: aut potius, nihil dicendo multa dicunt.*

The word of Chriſt muſt dwell in us plenteouſly, but in all wiſedome, we muſt heare it in all wiſedome, read it in all wiſedome, meditate on it in all wiſedome, ſpeake of it in all wiſedome, preach it in all wiſedome; not only in ſome, *but in all wiſedome*; for all is little enough, conſidering the Lord will not hold him guiltleſſe, who taketh his name in vaine.

Teaching and exhorting] This clauſe may be referred either to that which went before, or to that which followes after: to that which went before; *Let the word of Chriſt dwell in you ſo plenteouſly with all wiſedome*, [y] that ye may both inſtruct and exhort your ſelues vnto euery good worke, for doctrine and exhortation are two principll vſes of the Scripture, 2. Tim. 3. 16. For doctrine, the [z] Law ſhewes euery man in his vocation, what actions are acceptable to God; and the Goſpell teacheth how they be acceptable, namely, by faith in Chriſt. Let the word of Chriſt therefore dwell in you ſo plenteouſly with all wiſedome, that it may be a lanterne to your feet, and a light to your paths; a direction how to ſerue God in holineſſe and righteouſneſſe all the daies of your life.

For exhortation; the word muſt ſo dwell in vs, as that we may ſtirr vp one another to godlineſſe: Eſay 2. 3. Heb. 3. 13. [a] νουθετεῖν eſt in νοῦν τιθέναι; ſo to put it and print it in our minde, that it may not only be profitable to our ſelues, but vſefull alſo to other; [b] in publike, which is the Paſtors office; in priuate, which is euery Chriſtians duety.

This alſo may be referred vnto the words following, as according to [c] moſt Expoſitors our Church here; Teach and exhort your owne ſelues in Pſalmes,

[m] *Zanchius in loc.*
[n] *Hieron. in loc.*

[o] *Luther. poſtil. in loc.*

[p] For articles 25. in them cõfeſſion, they quoted aboue 3000 Texts.
[q] *In Rom 2.*
[r] *Expoſitio prior in cap. 1. ad Galatas.*
[s] Iniunctions of Queene *Elizabeth*. Maſter *Dearing* Lect. 27. vpon the Heb.

[t] *In loc. com.*

[x] *Contra literas Petilian lib. 3 cap. 26.*

[y] *Mayorat. & Aquin. in loc*
[z] *Melanct. in loc.*

[a] *Zanchius in loc.*
[b] *Luther poſtil in loc.*
[c] *Ad ſequentia plerique referunt vti Zanchius in loc.*

Pſalmes, &c. Where Saint *Paul* deſcribes the Chriſtians muſicke, both for the {matter; *Pſalmes, hymnes, ſpirituall ſongs.* / manner; *ſinging with grace in your hearts to the Lord.*

Pſalmes and hymnes] Some diſtinguiſh theſe by their obiect, affirming that hymnes are *laudatorie*: [d] for the glorious Angels in heauen ſing not Pſalmes, but hymnes: [e] *Hominum eſt pſallere, Deum hymnis efferre Angelorum.* Spirituall odes are peculiar ſongs accurately framed by the Church, according to her ſeuerall exigence: Pſalmes are of ſundry matters and arguments, exhortatory, conſolatory, precatory, deprecatory. But I follow that other diſtinction of [f] *Hierome* and *Luther*, vnderſtanding by the firſt, the Dauidicall Pſalmes; by the ſecond, the ſongs of *Moſes, Debora, Zacharias, Marie, Simeon*, mentioned in the Bible; by the third, godly hymnes inuented by the Chriſtians of that age, called ſpirituall, *reſpectu* {*termini á quo*, as proceeding from Gods ſpirit. / *termini ad quem*, as edifying our ſpirit: containing ſpirituall matter and melodie for the comfort of our ſoule, not any carnall or wanton ditty, to nouriſh the luſt of our fleſh. And therefore the Papiſticall hymnes in an vnknowne language are not ſpirituall, *reſpectu termini ad quem*; in that they neither inſtruct, nor exhort; much leſſe ribald ballads, inſtructing in vanitie, exhorting to villany.

d *Chryſoſt. & Grec. ſcholia*
e *Theophylact. Hymnus extollit, Pſalmus laudat. Ambroſ. in loc.*
f *In loc.*

[g] *Luther*, [h] *Zanchius*, [i] *Marlorat* conſtrue this of ſinging in the Church, as well as in priuate: for Gods holy people haue vſed in [k] all ages, euen from the primitiue times, vntill this day, to ſing in the publike congregation the pſalmes of *David*; hymnes of *Zacharias, Simeon, Marie*, ſpirituall ſongs compoſed by deuout Doctors, according to the ſeuerall occaſions of the Church: and therefore *Com holy Ghoſt*, ſung at the conſecration of our Biſhops: *Te Deum* of Saint *Ambroſe*, the Creed of *Athanaſius*, vſed in our Liturgie, are warranted both by Gods precept, and his peoples practiſe.

g *Vbi ſupra.*
h *In Epheſ. cap. 5. 19.*
i *In loc.*
k *Con. Toletan 4. Can. 12.*

With grace] I finde three conſtructions of this one clauſe: {for grace. / by grace. / with grace.

Sing to the Lord *for grace receiued*; as *Paul* Epheſ. 5. Speake to your ſelues in Pſalmes and hymnes, and ſpirituall ſongs, making melodie to the Lord, giuing thanks alway for all things. And in the next verſe following heer: *Whatſoeuer yee doe in word or deed, doe all in the name of the Lord Ieſu, giuing thanks to God the Father by him.* Every good and perfect gift is from aboue, comming downe from the father of lights. *Ipſum* [l] *minus munus eſt*; the leaſt gift is a grace; the meanes to get and preſerue grace, proceeds altogither from grace: for if God withdraw his mercie, we preſently fall. As aſtaffe, which if a man take and ſet vpright vpon the ground, ſo long as he holds it with his hand, it ſtands vpright; but ſo ſoone as he withdrawes his helpe, though he neuer puſh it downe, it will fall of it ſelfe. *Aſcendat ergo gratia, vt deſcendat gratia*: Let your thanks aſcend vp vnto God, that his grace may deſcend downe to vs.

l *Audax apud Auguſt. epiſt. 139.*

[m] *By grace*] man is not only the Temple of God, as *Paul* ſpeakes; but as *Clemens Alexandrinus*, the timbrell of God. Now the timbrell cannot ſound, except it be touched. It is then the [n] ſpirit of God that makes our pipes to go. God, ſaith [o] *Athenagoras*, is the bellowes, and we the organs. A man may ſing to the deuill, to the world, to the fleſh, without this grace; but he cannot ſing to the Lord, but by the Lord. Our muſique may be ſongs, but not ſpirituall ſongs, except they be guided by the ſpirit. This ſhould teach vs in our Pſalmes and hymnes to praiſe God for his grace when we feele it, and often to pray God for it, when we feele it not.

m *Chryſoſt. Theophylact. & ſchol. in loc.*
n *Macarius. hom. 47.*
o *Orat. pro Chriſtianis.*

[p] *With grace*] That is, with a gratious dexterity, with delight and profit, both vnto our ſelues and other. Vnto our ſelues: for as it is a ioy to the iuſt to doe iuſtice, Prouerbs 21. 15. ſo a grace to the godly to be ioyfull in the Lord: to ſerue the Lord with gladneſſe, and to come before his preſence with a ſong: to ſing the Pſalmes of *Dauid* with the ſpirit of *Dauid*: the ſong of *Mary* with

p *Theophylact. Luther. Caluin. in loc.*

with the ſpirit of *Mary*; *Te Deum* of *S. Ambroſe*, with the ſpirit of *S. Ambroſe*.

Againe, with grace to other: Epheſ.4.29. Let no corrupt communication proceed out of your mouth, but that which may miniſter grace, [q] that is, inſtruction and conſolation to the hearer, vttered in ſuch manner and method, that it may be well accepted euen of the moſt vntoward. We muſt not ſing our owne crotchets out of tune, without rule, witleſſe and ſenſeleſſe ſongs; All that we ſing, all that we ſay, muſt be gracefull:

Et prodeſſe volunt, & delectare poeta.

And if Poets, how much more Prophets? He that doth preach and pray without a grace, doth the worke of the Lord negligently, though hee preach euery day, and pray euery houre.

In your hearts] As your mouth muſt ſhew forth his praiſe, ſo our ſoule muſt magnifie the Lord, and our ſpirit muſt reioyce in God our Sauiour. It is not enough that wee come neere to God with our lips, in chanting hymnes and pſalmes, except wee make melody to the Lord with the member that wee haue. [r] *Plus valet conſonantia voluntatum quàm vocum.* How we neglect this precept in ſinging, when our hearts are on our harueſt, and our mindes on our meat, I need not ſay; your domeſticall Chaplane doth daily tell you.

To the Lord] [s] That as of him, and through him, and for him are all things, ſo vnto him may be glory for euermore.

Whatſoeuer yee doe in word or deed] A generall rule extended to all men, and all actions, in all places, at all times, *vno cumulo cuncta complectitur*, as *Luther* vpon the place.

Doe all] Not ſay ye, but *doe*. [t] *Celſus* and *Antiphon* writing againſt the truth, intituled their treatiſe, the booke of truth: and the Papiſts vnder the name of the Church, ouerthrow the Church, * *Eccleſiæ nomine armamini, & contra eccleſiam dimicatis*; Anabaptiſts are moſt carnall, and yet they boaſt of the ſpirit. Vnconſcionable men in our time; ſeeme to be all for conſcience: Iuſtice and conſcience are the greateſt martyrs in the world. For a great man in doing miſchiefe pretends iuſtice, and a meane man alway conſcience: ſo that as it is in the Prouerbe, [u] *In nomine Domini incipit omne malum.* So ſoone as the malitious man had ſowen his tares, he went his way. See the Goſpell for this day.

In the Name of the Lord Ieſu] Not in our owne name, for there is no good in vs: of our ſelues we cannot thinke ſo much as a good thought, much leſſe ſpeake a good word, or doe a good deed: nor in [x] Angels name, nor in any Saints name, for that is to mingle the bloud of *Thomas* with Chriſts bloud, as [y] *Pilate* did the bloud of the Galileans with their owne ſacrifice. Chriſt is our onely Sauiour, and Redeemer, our only Mediator and Aduocate, This (ſaith the [z] Wiſeman) is the ſumme of all, that he is all; yea [a] all in all; and therefore good reaſon all ſhould be ſaid, all ſhould be done in his name: that is, as our Church in the Collect, *begun, continued and ended in him*: he is *Alpha*, therefore we muſt beginne euery worke, [b] by calling vpon his name, and ſquaring it according to his word: he is *Omega*, therefore all muſt bee referred vnto him, and end in him: 1.Cor.10.31.

To God the Father] [c] Becauſe God, and becauſe a father: God for his greatneſſe, Father for his goodneſſe.

By him] Otherwiſe, our ſpirituall ſacrifices are not acceptable to God, 1. *Pet.* 2.5

[q] *Caluin. & Marlorat. in* Epheſ 4.

[r] *Bern ſerm. ſuper ſalue regina.*

[s] Rom.11.36.

[t] *Origen. contra Celſum. lib.3.*

* *Leo Epiſt.83.*

[u] *Luther in loc.*

[x] *Theophylact. in loc.*

[y] Luk 13.1.

[z] Eccleſ.43.27.

[a] 1.Cor.15.28.

[b] *Zanch in loc.*

[c] *Eraſmus annot. in loc.*

The Goſpell. MATTH. 13.24. vnto. ℣. 31.

The kingdom of heauē is like vnto a man which ſowed good ſeed in his field, &c

THis parable being explained by Chriſt, verſe 37. needs not any further expoſition, but our good diſpoſition onely to practiſe that he taught; it requires application rather then explication.

For application then vnderſtand, that it makes against foure principall enemies of the Church: { Carnall Goſpellers. / Browniſts. / Papiſts. / Atheiſts.

Againſt carnall Goſpellers, in that they neither watch ouer the Church, nor pray for the Church as they ſhould. Satan is here called our enemie, both *ab affectu, & effectu*: for his malice [d] going about daily like a roaring lion, ſeeking whom he may deuoure. For his ſucceſſe, ouercomming many; for this cauſe called *a man* in 28. verſe. Ἐχθρὸς ἄνθρωπος, [e] as *Scipio* was called *Africane*, for that he conquered *Africa*: or as [f] other obſerue, there is ſuch affinity betweene Satan and the wicked, as that mutually they be called one by anothers name. The wicked man is called a deuill: [g] *Haue not I choſen you twelue, and one of you is a deuill?* and the deuill is here termed *a wicked man.*

This enuious aduerſary ſoweth alway tares among the wheat; where God hath his Church, he hath his chappell. The deuill hath not any ground of his owne, but he ſoweth in Gods field, vpon Gods ſeed; and ſo the corruption of the good is the generation of the bad; hereſie being nothing elſe but an ouerſowing, [h] ἑτεροδιδασκαλία, an after teaching, or another teaching.

Almighty God hath [i] foure principall fields: { Heauen. / Paradiſe. / The Church. / Mans heart.

In heauen *Lucifer* ouer-ſowed pride, by which himſelfe and his angels fell: in Paradiſe Satan ouer-ſowed diſobedience, by which hee deceiued *Adam* and *Eue*: [k] *God ſaid, in the day that thou eateſt of the tree of knowledge, thou ſhalt die the death*: [l] *Eua* being corrupted by the Serpent, ſaid, *leſt ye die*, Satan himſelfe, *yee ſhall not die*: ſo Gods good ſeed, *moriemini*, was turned firſt to *ne moriamini*, then vnto *non moriemini*: [m] *Deus affirmat, mulier dubitat, diabolus negat.*

In the Church (as it is here ſhewed) he doth ouerſow ſchiſmes and hereſies in ſuch ſort that the tares ouertop the wheat, at leaſt they bee ſo mingled together, as that the one cannot be rooted vp without hurt to the other.

In mans heart (which is Gods eſpeciall encloſure) when the good ſeed is ſowen, Satan enters, and endeuours to [n] catch it away, planting in ſtead thereof vnlawfull luſt, pride of life, couetous deſires. He doth labour to blaſt our good workes, [o] either in the act, or elſe in the end: and all this is done, ſaith the text, *while men ſleepe.* The which I finde conſtrued of [p] Prieſts eſpecially, called in holy Bible, the [q] Watchmen of Iſrael: but not onely; for the Prince being a Paſtor of his people, muſt watch alſo the flocke; yea the ſhepheards, ouerſeeing the Seers, and watching the Watchmen that they doe not ſleepe.

This alſo concernes the people: for euery maſter hath charge of his houſe, euery man of his ſoule. The [r] maſter doth ſleepe when hee doth not gouerne well his familie; [s] euery man doth ſleepe, when he neglects Gods ſeed ſowen in his heart. That therefore which our Sauiour ſaid vnto his Diſciples, he ſaid vnto all, [t] *Watch*: and ſo the [u] Church expounds it of all idle perſons, inſinuating, that it is the beſt time for the deuill to worke his feat, when men are negligent in their calling.

It is not Gods fault then that tares are mingled among wheat; for he ſowed none but good ſeed: [x] *All that he made was good*, yea very good. Neither can we iuſtly condemne the deuill, for he doth but his part, being a [y] murderer from the beginning; [z] all the blame belongs vnto our ſelues, in that we ſleepe when we ſhould watch.

Here the Goſpell and Epiſtle parallel: If the Word of God dwell in vs plenteouſly with all wiſedome, then Satan cannot ſow tares in our ſoule. If Miniſters, Magiſtrates, and Maſters, as Gods elect, put on tender mercy, kindneſſe, humbleneſſe of minde, loue toward their charge, their compaſſionate bowels, aſſuredly will pitie the dangerous eſtate of ſuch as are tares vnder their gouernment, endeuouring

[d] 1. Pet. 5 8.
[e] *Ludolphus de vitâ Chriſti, part. 1. cap. 64.*
[f] *Coſter. in loc.*
[g] Ioh 6. 70. & 1. Tim. 4. 1.
[h] 1. Tim. 1. 3.
[i] *Pontan. in loc.*
[k] Gen 2. 17.
[l] Gen. 3. 3.
[m] *Bernar. ſer. de quadruplici debito.*
[n] Matt. 13. 19.
[o] *Greg. moral. in Iob. lib. 1. cap 38.*
[p] *Thomas ex Auguſtin. & Hieron. in loc.*
[q] Ezek. 3. 17.
[r] *Ferus ſer. 1. in locum.*
[s] *Hemirgius in locum.*
[t] Mark 13. 37.
[u] Hom againſt idleneſſe.
[x] Gen. 1. 31.
[y] Ioh 8. 44.
[z] *Ferus vbi ſupra.*

endeuouring to make them wheat against the great harueſt. For the ſeruants here teach vs by their example to be [a] ſolicitous for the good of the corne, to come to Chriſt, and to pray that [b] faithfull labourers may bee ſent into Gods harueſt.

Paul was grieued becauſe ſome cockle grew in [c] Philippi: [d] *Dauid* was grieued becauſe the Heathen had broken into Gods inheritance: Chriſt was grieued becauſe Gods houſe was made a [e] den of theeues; and ſo Chriſtians in our time ſhould be grieued, becauſe Satan hath ſowed ſuch offences and ſcandals among the profeſſors of the Goſpell.

Secondly, this parable makes } *criticall* doctrine.
againſt the Browniſts in their } *hypocriticall* conuerſation.

It condemnes their doctrine; for there was, is, and euer ſhall be darnell in Gods field, tares among wheat, bad among good in the viſible Church. I confeſſe, the Church militant may be called the [f] ſuburbs of heauen; our Sauiour here termes it *the kingdome of heauen*, becauſe the King of heauen doth heauenly gouerne it with his holy Word, and bleſſed Spirit: but it is not heauen in heauen, it is but heauen on earth: and therefore in this heauen are many fire-brands of hell, the children of the [g] wicked, whoſe [h] end is damnation, and vtter confuſion in vnquenchable fire.

We may not therefore leaue Gods floore, becauſe there is ſome chaffe, neither breake Gods net, becauſe there are ſome baggage fiſh; neither depart out of his houſe, becauſe there be ſome veſſels of wrath; neither runne out of his field, becauſe there growes ſome cockle: but, as [i] *Auguſtine* determined againſt the Donatiſts accurately: *Non propter malos boni deſerendi, ſed propter bonos mali tolerandi*: We muſt not forſake the good for the bad, but rather tolerate the bad for the good. Almightie God would haue ſpared a whole Citie for ten [k] good mens ſake; let vs not then condemne a whole Church for ten wicked mens companie.

[l] *Eccleſiam teneo plenam tritico & palea, emendo quos poſſum, tolero quos emendare non poſſum; fugio paleam, ne hoc ſim; non aream, ne nihil ſim*: In [m] Gods Houſe there are not only veſſels of gold, and veſſels of ſilver, but alſo of wood, and of earth, and ſome to honour, and ſome to diſhonour. [n] It is our dutie to ſtriue that we may be golden veſſels, and as for earthen, we muſt leaue them to God, in whoſe hand is a rod of iron, to [o] breake them in peeces like a potters veſſell.

I will ſay to the Browniſt, as [p] *Auguſtine* to the Donatiſt: *Accuſa quantis viribus potes; ſi innocentes fuerint, nihil eis tanquam frumentis oberit ventoſitas tua; ſi nocentes, non debent propter zizania frumenta deſeri: accuſa quantum potes; vinco, ſi non probas; vinco, ſi probas; ſi non probas, vinco iudice teipſo; ſin probas, teſte Cypriano, qui docuit horreum non eſſe deſerendum ob paleas* He might haue ſaid, *teſte Chriſto*, commanding here, *Let both grow together vntill the harueſt.* We may not [q] iudge before the time, calling (out of our immoderate zeale) for fire from heauen to conſume the tares, but expect hell fire to burne them up; and that for two reaſons eſpecially, that the bad may be conuerted, and the good exerciſed.

[r] *Omnis malus aut ideo viuit, vt corrigatur; aut ideo, vt per illum bonus exerceatur*: [s] He that is now cockle, may proue by Gods eſpeciall grace, corne: weed not the field therefore preſently, *leſt while yee gather the tares, yee plucke up alſo the wheat.*

Saint Peter was an Apoſtate, *S. Matthew* a Publican, *Zacheus* an oppreſſor, *Paul* a *Saul*: *Iuſtin Martyr* was a Gentile, *S. Auguſtine* a Manichee, *Martin Luther* a Monke, *Tremelius* a Iew, *Leo Africanus* a Mahumetan: if all cockle had then beene rooted vp at the firſt, Gods field would haue wanted much good wheat, the Church many good men, yea [t] all men; for *Adam* in Paradiſe was a rare, when he diſobeyed. Here the Goſpell and Epiſtle meet againe. For if we may not root up the tares, it is very requiſite that *wee put on tender mercy, kindneſſe,*

[a] *Ferus ſerm. 2. in locum.*
[b] Matth. 9. 38.
[c] Philip 3. 18
[d] Pſalme 79.
[e] Matt 21. 53.
[f] *Coſter. in loc.*
[g] Matt. 13. 38.
[h] Philip. 3. 19.
[i] *Epiſt. 48.*
[k] Gen. 18. 23.
[l] *Auguſt. lib. 3. contra Creſcon. cap. 35.*
[m] 2. Tim. 2. 20.
[n] *Cypr. epiſt. lib. 3 epiſt. 3.*
[o] Pſal 2. 9.
[p] *Lib. 2. contra Creſcon cap. 36. Vide Tom 7. Pſalm contra partem Donat. lib. contra epiſt. Parmenian. contra literas Petilian. & Cyprian. vbi ſuprà.*
[q] 1. Cor 4. 5.
[r] *Auguſtin. in Pſalmum 54.*
[s] *Thomas ex Hieron. & Auguſtin in loc.*
[t] *Pont. in loc.*

kindneſſe, humbleneſſe of minde, meekneſſe, long-ſufferance, forbearing one another, and forgiuing one another, &c,

[a] 1.Cor.11.19. Againe, the cockle muſt grow for the cornes exerciſe: [a] There muſt be hereſies among you, that they which are approued among you might be knowne. If *Arius* had not beene borne, [x] *qui poſuit cum Trinitate perſonarum Trinitatem ſubſtantiarum*; and *Sabellius* on the contrary, *qui poſuit vnitatem perſonæ cum vnitate eſſentiæ*; the queſtions about the bleſſed Trinitie would neuer haue been determined ſo ſufficiently by thoſe great lights of the Church, *Athanaſius, Auguſtine, Hilary, &c.*

[x] *Thom.1.part. queſt.31.art.2.*

If ſuperſtition had not a long time growne in Gods field among the wheat, principles of the true Religion, eſpecially the point of iuſtification by faith onely, would neuer haue beene ſo well vnderſtood.

If Anabaptiſts and Browniſts had not contended againſt the Church, it would haue gone worſe with the Church; as [z] *Auguſtine* ſaid of Rome: *Magis nocuit Romanis Carthago tàm citò euerſa, quàm priùs nocuerat tàm diù adverſa.* The counſell is good; [a] *Sic viue tanquam inimici ſemper te videant:* for the Church, as Chriſt, muſt ſuffer and ouercome, *in medio inimicorum*, in the middeſt among all her enemies: Pſal.110.2.

[z] *Li.3.de ciuit. Dei, cap.21.*
[a] *Conſule Plutarch com de capiendâ ab hoſtibus vtilitate.*

Secondly, this makes againſt the Browniſts in their *hypocriticall* conuerſation. It is ſaid here, *that ſo ſoone as the malicious man had ſowen tares among the wheat, he went his way.* [b] Not that he departs from hypocrites and heretickes, but hee putteth on another face: when he doth a worke of darkneſſe, he transformes himſelfe into an [c] Angell of light. He is no more blacke, nor browne, but a white deuill, ſaith [d] *Luther.* And therefore when it is obiected againſt the conformable Clergie, that Heretikes and Schiſmatiks are graue men, and good men: our anſwer may be; that the deuill is now gone: [e] rauening Wolues are in ſheepes clothing. Tares are ſo like good corne, that they cannot be diſcerned *vntill the blade ſpring vp and bring forth fruit.* Fitches haue many fetches: hypocrites are like Goodwin ſands, *in dubio pelagi terræq;*, neither of both, and either of both, as occaſion ſhall ſerue: [f] *Gentilem agunt vitam ſub nomine Chriſtiano*: They play the Turkes vnder the names of Chriſtians, *oues viſu, vulpes æſtu*: there is no more deuill appearing, but all is now the Spirit of God, and ſecret reuelations euen from heauen.

[b] *Hemingius in locum.*
[c] 2.Cor.11.14.
[d] *In* Galat.1.
[e] Matth.7.15.
[f] *Hieron. ad Celant. tom.1. fol.109.*

Thirdly, this parable makes againſt the Papiſts, in the queſtion of { Their religious antiquity. / Putting to death of Heretikes. / Purgatory.

We proteſt, and that vnfainedly, that no Church ought further to depart from the Church of Rome, then ſhe is departed from her ſelfe in her flouriſhing eſtate. Shew then, ſay the [g] Papiſts, in what age the tares were ſowen among the wheat: When and where *purgatory, prayer for the dead, indulgences, auriculæ confeſſion*, and other new trickes of Poperie crept into the Church. Anſwer is made for vs here by Chriſt; *While men ſlept, the malitious enemie ſowed tares among the wheat.* And it was not diſcerned vntill the blade was ſprung up, and had brought forth fruit.

[g] D. *Biſhops* epiſtle to the King, Sect.13.

When I ſee the finger of the diall remoued from one or two, ſhall I be ſo mad as to thinke it ſtandeth ſtill where it was, becauſe I could not perceiue the ſtirring of it? In the [h] forehead of the whore of Babylon, is written *a myſterie*: ſo *Paul* [i] calls the working of Antichriſt, a *myſterie of iniquitie*; becauſe the man of ſinne doth couertly and cunningly winde his abominations into the Church of Chriſt.

[h] Apoc.17.5.
[i] 2.Theſſ.2.7.

Polititians obſerue, that corruptions are bred in ciuill bodies, as diſeaſes in naturall bodies: at the firſt they be not diſcerned eaſily, but in their growth: inſenſibly they proceed often, till it come to paſſe, which [k] *Liuie* ſaid of the Roman State; *Nec vitia noſtra, nec remedia ferre poſſumus*; We can neither endure the malady, nor the medicine. [l] Was it ſo in the Empire of Rome, and might it not be ſo in the Church of Rome?

[k] *Decad.1.lib.1.*
[l] D. *Abbots* anſwer to *Biſhops* epiſtle to the King, p.111.

The

The [m] Rhemists acknowledge many barbarismes and incongruities in the vulgar Latine Text. Cardinall *Caietan*, *Sanctes Pagnine*, *Franciscus Forerius*, *Hieronymus Oleastrius*, [n] *Sixtus Senensis*, all learned Papists, ingenuously confesse, that beside solecismes in the vulgar translation of Rome, there are many grosse faults, additions, transpositions, omissions. [o] *Isidorius Clarius* a Spanish Monke, professed that he found in it 8000. errors. It is plaine they were so manifest and so manifold, as that the Councell of [p] *Trent*, and after it Pope *Sixtus Quintus*, and *Clement* 8. tooke order for the correcting of it. I would know then of a Papist, how this cockle was sowen among Gods seed? in what yeere this and that absurditie first crept into their Text? as Luke 15.8. *domum euertit*, for *domum euerrit*: and Exod. 34.29. *Moses* in stead of *a bright countenance*, is said to haue *cornutum faciem*, a face of horne, whereupon the common Painters among the Papists, vsually paint *Moses* with two hornes, as a cuckold, to the great scandall of Christian Religion, as [q] *Augustinus Steuchus*, and [r] *Sixtus Senensis* obserue.

The whole Rhemish Colledge cannot tell in what age *confusus est*, in stead of *confessus est*, entred in, Marke 8. 33. Pope *Sixtus Quintus* hath sundry coniectures, in the preface prefixed to his Bible, *vel ex iniuriâ temporum, vel ex librariorum incuriâ, vel ex impressorum imperitia, vel ex temerè emendantium licentiâ, vel ex recentiorum interpretum audatiâ, vel ex hæreticorum scholiis ad marginem.* If the Pope cannot tell, in whose head and hands is all the Churches treasure, both for wit and wealth; it is enough for the Disciple to be as his Master is, and the seruant as his Lord.

The late Pope *Clement* 8. corrected the correction of his predecessor *Sextus Quintus*, setting forth another Bible, which one called vnhappily, The new Transgression. In these reformed editions of Rome, there is such [t] difference, that we may say with the [u] Prophet; Egyptians are set against Egyptians, and the [u] destroyer against the destroyer, one against another, and all against the truth.

In the [x] Roman *Missals* and Breuiaries, there were so many damnable blasphemies, and superstitious errors, that the late Popes euen for shame reformed them; and yet they cannot tell in what yeere these corruptions first grew: and therefore what need we tell them at what time this and that Popish nouelty was first sowen? Is it not enough that we now discerne the tares among the wheat? and proue to the proudest of their side, that there was no such darnell in Gods field for the space of [y] six hundred yeeres after Christ? I say, no such stinking weeds, as *the single communion of the Priest, halfe communion of the people, worshipping of the bread, creeping to the Crosse, supremacie of the Pope*, which are the most essentiall points of all the Romish religion.

Secondly, this parable makes against the [z] Papists in the question of putting Heretikes to death. I confesse the words, *finite vtraque simul crescere*; teach not the Magistrates duty, but rather shew Gods bounty towards Heretikes. It is the [a] Princes office to banish, imprison, mulct, and by all meanes possible, to suppresse them, and in no sort to suffer them, as being so pestilent as the plague. For as the plague doth instantly strike the heart, and by poysoning one infects many; [b] *sic hæresis cor ipsum animæ petit, & cùm vnum interficit, centum alios inficit*: Heresie strikes at faith, and so takes away the life of the Christian; for the iust doth liue by faith, and then it fretteth as a [c] canker or gangren, corrupting all other members of Christs mysticall body; we may cry *mors in illâ*; as the children of the Prophets, [d] *mors in ollâ*; such cockle then ought to be cropt and topt, but not vtterly rooted vp and burnt vntill the great harueſt. A murtherer and a traytor indued with faith and repentance, may passe from the crosse to the crowne; as the blessed theefe in the Gospell was instantly translated from his paine to Paradise: but an Heretike dying in his heresie, cannot be saued. He therfore that puts an Heretike to death, is a double murtherer, as [e] *Luther* thinks, in destroying his body with death temporall, in slaying his soule with death eternall. Excommunication, exile, losse of goods, imprisonment, depriuation, haue

[m] Preface to the Reader. Sect. 22.
[n] *Bibliothec. lib. 8 fol. vlt.*
[o] *Epist. lectori. præfix. Bib. Venet. An. 1557.* See *D. Fulke* defence Eng. Transl pag 00.
[p] *Sess. 4.*
[q] *Annot. in Exod.*
[r] *Bibliothec. lib. 5. annot. 116.*
[t] *Consule bellum papale per Thom. Iames.*
[u] Esay 19.2.
[a] Esay 21.2.
[x] *Consule præf. Pij 5. & Clem. 8 Breuiar. nuper reformat.*
[y] *Melanthon, Iewel*, and all other learned Protestants.
[z] *Eckius Enchirid. tit de comburend. hæret. & Ruffens. contra Luther. art. 33.*
[a] *Chrysost. hom. 47. in Matth.*
[b] *Bellarmin. præfat. Tom. 1. controuers.*
[c] 2. Tim. 2. 17.
[d] 2. King. 4 40.
[e] *Postil. maior. in locum.*

beene reputed euermore fit puniſhments for heretikes: but fire and fagot is not Gods law, but cannon ſhot, [f] enacted firſt by Pope *Lucius* the third, *Anno* 1184. and confirmed afterward by *Innocentius* the third, and *Gregorie* the ninth, as it appeares in the Decretals: and it was executed againſt the Waldenſes, and in latter times againſt the Proteſtants eſpecially, martyring the [g] dead with the liuing, the wife with the husband, the new borne, yea [h] not borne infant with the mother, (whom they ſhould haue cheriſhed by all lawes, and chriſtned by their owne lawes) and that not for the denying of any *article of the Creed*, but only for not beleeuing *Tranſubſtantiation*, and other new quirkes of the Schoole, which the moſt iudicious among them, as yet cannot explicate: for as one wittily,

Corpore de Chriſti lis eſt, de ſanguine lis eſt,
Deq; modo lis eſt, non habitura modum.

[i] *Scotus*, [k] *Cameracenſis*, and [l] other Papiſts of great note, confeſſe planely, that Tranſubſtantiation cannot be inforced by the Goſpell, nor by any teſtimonies of the ancient Church. And [m] *Bellarmine*, *Romes oracle*, doth acknowledge, that it may bee well doubted whether there be any place of Scripture clearly to proue Tranſubſtantiation, otherwiſe then that the Church hath declared it ſo to be, becauſe many learned and acute men hold the contrary. What helliſh cruelty then was it in the *Bonners* of *Queene Marie*, to make bon-fires of ſilly women, for not vnderſtanding this their ineffable myſterie, wherein are nine miracles at the leaſt, as [n] *Ioannes de Combis* affirmes? If *theſe gun-powder Prieſts, and fagot Diuines* are Saints, I wonder who are *Scythians?* if theſe be *Catholikes*, who are *Canibals?*

In this queſtion, as in all other, I ſubmit my ſelfe to the iudgement of our Church, and practiſe of our Country. Which, as [o] Diuines, and [p] Statesmen auow, neuer put any to death meerely for the cauſe of Religion. I conclude with the gloſſe of [q] *Luther*; *Hoc verbum, Sinite, non eſt confirmationis, aut approbationis hæreticorum, ſed conſolationis & exhortationis noſtri ad patientiam*: [r] *Apertè ſæuit perſecutor paganus, vt leo; hæreticus inſidiatur, vt draco; ille cogit negare Chriſtum, iſte docet: aduerſus illum opus patientia, aduerſus hunc opus vigilantia. Conſulas Auguſtinum, epiſt.* 48.50.61.127.158.159.160. *Diligite homines, interficite errores, ſine ſuperbiâ de veritate præſumite, ſine ſæuitiâ pro veritate certate, contra literas Petiliani. lib.* 1. *cap.* 29. All which, I deſire you, to conſtrue not of blaſphemous wretches, obſtinately denying the great myſteries of holy faith, as namely, *Chriſts incarnation, and the bleſſed Trinitie*; but of ſuch Hereticks as erre in other Articles of our Creed, concerning *the Catholike Church, the Communion of Saints, the forgiueneſſe of ſinnes*, in which howſoeuer the Papiſts in our iudgement offend, yet none of them are put to death in our State, *religionis cauſa mera ſed mixta, mixta cum mala mente & fide in principem*, as that learned Father, in *Tortura Torti pag.* 133.

Thirdly, this makes againſt popiſh Purgatory, prouing it to be ſuperfluous and idle: for whatſoeuer is in the Lords field, is either corne or cockle: a barne is prouided for the one, and vnquenchable fire for the other. A third place for a third ſort of perſons, is that [s] which neither God made, nor Chriſt mentioned, nor the Apoſtles beleeued, nor the Primitiue Church imbraced. It is an heatheniſh fantaſie founded by the Poets, and not by the Prophets, by [t] *Plato* and [u] *Virgil*, not by *Peter* and *Paul*, and that vpon ſo tickle ground, that the moſt learned Papiſts can neither tell vs, where it is, nor what it is.

[x] *Bellarmine* reports eight ſundry different opinions about the place, confeſſing honeſtly, that the Church as yet hath not defined, *vbi ſit purgatorium*; it is in ſo many places, as that it can be in no place, *quod vbiq; nullibi*. Sir [y] *Thomas More* ſaid, that in all Purgatorie there is no water, and that he would proue by the words of Zach. 9.11. *I haue looſed thy priſoners out of the pit, wherein is no water*. On the contrary [z] *Roffenſis* affirmed, that there is great ſtore of water, and this he proued by *Danid*, Pſal. 66.11. *We went thorow fire and water*. [a] *Albertus* and *Roffenſis* are of opinion, that purgatories executioners are good Angels. Other, as [b] *Dionyſius Carthuſianus*, and Sir *Thomas More* make no doubt, but that

[f] *Bullinger de concilijs lib.* 2. *cap.* 12.

[g] The bones of *Fagius* and *Bucer*.

[h] *M. Fox. Acts and Mon. fol.* 1765.

[i] *In* 4. *ſent. diſt.* 11. *quæſt.* 3.

[k] *Chemnitius examin. con. Trident. de Tranſubſtant.*

[l] *Andradius vti Chem: vbi ſupra.*

[m] *De Sacramẽt. Euchariſt. lib.* 3. *cap.* 23. *Sect. Secundo dicit*

[n] *Compendium theolog. lib.* 6. *cap.* 14.

[o] *Whitaker. reſpon. ad epiſt. Campian.*

[p] Execution of Engliſh Iuſtice.

[q] *Loc. com. tit. de zelo.*

[r] *Auguſt. in* Pſalme 39.

[s] Sir *Edward Hoby* to *T. H.* §. 5. *& Sutliu. de purgat. cap.* 4. §. 6. *&c.*

[t] *In Timæo.*

[u] *Æneid.* 6.

[x] *De purgatorio lib.* 2. *cap.* 6.

[y] *Contra Luther.* See *B. Iewel, defenc. Apolog. part.* 2. *cap.* 16. *& Sutliu. de Purgat. cap.* 2.

[z] *Contra Luther. art.* 37.

[a] *Conſule Iewel. vbi ſupra diuiſion* 2.

[b] *In* 4 *ſentent. diſt.* 20 *quæſt.* 2. *Conſule Sutliu. vbi ſupra.*

that they be deuils. Cardinall *Bellarmine* is of both ſides, and no ſide concluding this point; [c] *Maneat hoc inter ſecreta, quæ ſuô tempore nobis aperientur.* Happily this vncertaintie is a great certaintie to the Pope, being Lord of Purgatorie; for he can [d] when he pleaſe make goale deliuerie, and auoid all the ſoules in Purgatorie, being his peculiar; the Pope may * command Gods Angels to fetch away from thence whom he liſt: and therefore this imaginarie fire may make his kitchin ſmoke, but it is altogether needleſſe for the people; becauſe Chriſt (ſaith [e] *Paul*) *hath purged our ſinnes: all our ſinnes*, ſaith *S.* [f] *Iohn:* as [g] *Auguſtine* ſweetly, Gods pitie is mans purgatorie.

Laſtly, this makes againſt Atheiſts, imagining that either eternall iudgement ſhall haue an end; or elſe that the world ſhall haue no end: our Sauiour confutes both in his expoſition of this parable: verſe 39. *The harueſt is the end of the world, and the reapers be the Angels, who ſhall gather the tares, &c. but the wheat ſhall be gathered into Gods barne.*

The glorious Angels at the great harueſt, ſhall firſt gather the tares, [h] ſeparating them from the wheat, which is *pœna damni*, priuation of God, and all that is good; Angels, Saints, friends; and then *they ſhall bind them in ſheaues to be burnt*, which is *pœna ſenſus*, a poſſeſſion of hell and all that is euill; [i] they ſhall not be bound all in one, but in many fagots; an adulterer with an adultereſſe ſhall make one fagot, a drunkard with a drunkard another fagot, a traytor with a traytor another fagot: as there be ſeuerall ſinnes, ſo ſeuerall ſheaues; all ſhall not be puniſhed in the ſame degree, though in the ſame fire: all ſhall be burnt, yet none conſumed. In that vnquenchable flame, [k] *pœna gehennales torquent, non extorquent: puniunt, non finiunt corpora:* [l] *mors ſine morte, finis ſine fine, defectus ſine defectu.*

Dauid ſaid of his enemies in the 55. *Pſalme*; Let them goe downe quicke into hell: in another ſenſe we may wiſh ſo much vnto our beſt friends, euen our owne ſelues, (as [m] one fitly) Let vs often goe to hell while we liue, that we come not thither when we be dead; let vs euery day deſcend into hell by meditation, that in the laſt day we may not deſcend by condemnation.

Gather the wheat into my barne.] In Gods field tares are among wheat, but in Gods barne no tare, no care ſhall moleſt vs: in the kingdome of grace bad are mingled with the good, but in the kingdome of glory there ſhall be none but good, enioying nothing but good, good Angels, good Saints; aboue all, our good God, in whoſe [n] light we ſhall ſee ſuch light, [o] as the eye of man hath not ſeene, neither eare heard, neither heart ſufficiently can conceiue, &c.

[c] *Lib. 2. de purgat. cap. 13.*
[d] *Ioannes Angelus vii. tuel, vbi ſupra diuiſ. 2.*
* *Clem. 6. in bullâ.*
[e] Heb. 1. 3.
[f] 1. *Epiſt.* 1.
[g] *Lib. 2. de actis cum Felice cap. 21. tom. 5. fol. 362.*
[h] Matt. 25. 32.
[i] *Ludolphus in locum.*
[k] *Proſper.*
[l] *Auguſtin. de Spiritu & Anima, cap. 56.*
[m] *Gucuara epi.*
[n] Pſalm. 36. 9.
[o] 1 Cor. 2. 9.

The Epiſtle. 1. Cor. 9. 24. vnto y^t ende

Perceiue ye not, how that they which runne in a courſe, runne all, but one receiueth the reward?

THere are [p] two waies of teaching; one by precept, and another by paterne. S. *Paul* vſeth here both: a precept, *ſo runne that ye may obtaine*: a paterne, *I therefore ſo runne, &c.*

The precept, is preſſed by two ſimilitudes: { 1. From runners, in the 24. verſe. 2. From wraſtlers, in the 25.

The ſumme of both is: if ſuch as runne for a wager, [q] and contend for a corruptible crowne, ſuffer great paines, and abſtaine from many pleaſures to win the goale; what ſhould we doe, what ſhould we not doe to gaine the crowne of glory, propoſed and promiſed onely to ſuch as run, trauell and endeuour for it? *So runne therefore that ye may obtaine.*

In which exhortation foure points are regardable: the { Men, *yee.* Matter, *runne.* Manner, *ſo runne.* Marke, *that ye may obtaine.*

[p] *Melanchthon. orat. de argument. hiſt. præfix. tom. 5.*
[q] *Rhem. annot. in locum.*

Runne

Runne ye.] That is, all yee; for that is taken as granted here; *Perceiue ye not?* All men are *viatores* in this valley of teares before they can be *comprehenſores*, aſcended vp to heauen, and reſting on Gods holy hill, the bleſſed Virgin not excepted, the moſt bleſſed of all the ſons of men Chriſt Ieſus himſelfe not exempted, he firſt [r] ſuffered, and after entred into glory; firſt he did runne, then obtaine. God hath three houſes, Heauen for ioy, Hell for paine, Earth for labour: Man is borne to trauell, as the ſparkes flie vpward: Ioh. 5. 7.

[r] Luk. 24 26.

The matter then in the next place to be conſidered, is, that we muſt runne, *Runne yee.*

[f] *Aquin. & Gorran. in loc.*

Wherein obſerue [f] two things eſpecially: { 1. The labour / 2. The ſhortnes } of our life.

[t] Iob 14 1.
[u] *Petrarcha.*

The labour, in that we muſt runne; the ſhortneſſe, in that it is but a race. [t] Man that is borne of a woman, is of ſhort continuance, and full of trouble: [u] *Animal æui breuiſſimi, ſollicitudinis infinitæ*: Mans life is not ſhort and ſweet, but ſharpe and ſhort. Running is a violent exerciſe, therefore ſharpe; a ſtage is but a little ground, therefore ſhort.

God is good vnto vs in tempering theſe ſo fitly, that thinking on the ſhortneſſe of our life we may be content, becauſe full of miſeries; and againe, conſidering the miſeries of our life we may be comforted, becauſe it is but of ſmall continuance, not a long iourney, but a ſhort tie.

[x] *Conſule Cornucop. pa. 196, 197.*

The word originall is στάδιον, a race of men or horſe, whereof I finde in [x] antiquitie three kinds: { *Italicum.* / *Olympicum.* / *Pythicum.* }

One of Italie, containing 625. feet, that is, 125. paces. The ſecond of Olympus, containing 600. feet, that is, 120. paces. The third, containing 1000. feet, that is, 200. paces. It is probable that *Paul* writing this vnto the Corinthians, alluded to the Olympiacke courſe, which is the ſhorteſt, much like the tyes in Kent, ſome 30 or 40. rods. And as experience ſhewes daily, ſome giue ouer at the firſt ſetting out, in the very cradle; ſome periſh when they haue run two or three paces in their youth, other about the middeſt of their race; moſt are out of breath before they can reach the ſtaied paces of threeſcore yeeres; if any liue till eightie, we repute him exceeding old. Why doe I name rods or paces? Our life is as it were a [z] ſpan long, a very [a] nothing in reſpect of eternitie: ſeeing then our courſe is ſmall, and reward great, a little paine, but an ineſtimable price; ſeeing our [b] light affliction, which is but for a moment, cauſeth vnto vs a farre moſt excellent and an eternall waight of glory; let vs not faint in our courſe, but ſo runne that we may obtaine.

[z] Pſal. 39. 6.
[a] Pſal 144 4
[b] 2. Cor. 4. 17.

[c] *Melanchon. in loc tom. 4. fol. 236.*

So runne.] Noting the manner and the meanes, [c] a generall rule neceſſarie for the courſe of our whole life, teaching vs in all we ſay or doe to foreſee the right end, and to vſe the meanes for obtaining that end.

Some looke to the right end, but vſe not the right meanes, as *Caroloſtadius* in *Luthers* age, who deſired the Goſpell might flouriſh, but hee failed in the meanes; he deſpiſed authoritie, neglected humane lawes, and was altogether tranſported with his owne priuate humors of ambition and couetouſneſſe. And ſo the Schiſmatikes in our time, eſpecially thoſe of the ſeparation, embrace the Goſpell (as it ſhould ſeeme) ſo much as we, but they faile in their *Sic*, in their *ſo running*; for they runne out of the Church, without which none can be ſafe, none can be ſaued, and ſo the more they runne, the further are they from the prize.

[d] Matt. 7.

Some vſe the right meanes, but not for the right end, as [d] hypocrites vſe to faſt and giue to the poore, not for Gods glory, but for their own praiſe. So vaineglorious Preachers and people ſeeke the truth, but not for the truth, [e] *dum quærunt eam, non quærunt ipſam.*

[e] *Auguſtin.*

Some neither vſe the right meanes, nor aime at the right end, as Atheiſts, who prefer their fiue ſenſes before the foure Euangeliſts, and *panem noſtrum* in the Pater noſter, before *ſanctificetur nomen tuum.*

Some

Some looke to the right end, and vſe the right meanes, as the holy Prophets and Apoſtles, all their preaching tended to the glory of God, and they run the right way, to propagate that his glory: *So run therefore that yee may obtaine.*

Now that we may run well, two { due preparation before / right diſpoſition in } the race. things are required eſpecially: a

He that vndertakes to run a tye, will firſt, if he be wiſe, [f] diet himſelfe, and not ſpend his time in drunkenneſſe and gluttonie; the Text ſaith, hee will abſtaine from all things, euen thoſe meats and pleaſures which he doth moſt affect, onely to make his bodie ſwift and fit for the race. So if we will happily run our courſe in Gods way, we muſt not walke in ſurfetting and drunkenneſſe, in chambering and wantonneſſe, but as *Paul* here, *we muſt tame our bodies, and bring them into ſubiection*: We muſt not be filled with [g] wine, but with the holy Spirit: for faſting and voluntarie chaſtiſing of our bodies, as occaſion is offered, are not workes [h] either ſuperfluous or ſuperſtitious. A full panch and heauy head is fitter to lie than to goe, to ſtand ſtill than to run a ſwift race. The Gentiles liue to eat, but [i] Chriſtians eat to liue, and life conſiſts in [k] health and ſtrength, and both are maintained eſpecially by moderate fare.

Secondly, the runner vſeth to ſtrip himſelfe of all about him, except ſome white garment to couer his nakedneſſe: and ſo we muſt put off the workes of darkneſſe, and euery thing that [l] preſſeth downe: we muſt caſt away the cares of this life, [m] vſing the world as if we vſed it not; hauing wiues and children, as if we had neither wiues nor children, accounting all things loſſe to winne Chriſt. We muſt ſtrip our ſelues of all that might hinder vs in our courſe, leauing nothing on vs but the [n] long robe of Chriſts righteouſneſſe to couer our nakedneſſe, to [o] couer our wickedneſſe, as our Apoſtle, Rom. 13.14. *Put yee on the Lord Ieſus Chriſt, and take no thought for the fleſh to fulfill the luſts of it.*

And as the runner muſt haue due preparation before his race; ſo likewiſe a right diſpoſition in his courſe, that he begin well, continue well, and end well.

Firſt, he muſt be carefull to begin well, to ſet out in the right and direct paſſages: otherwiſe if he run in wrie-wayes and by-wayes, the more his labour, the greater is his loſſe. We muſt take heed, leſt *meta* be [p] *tranſpoſita*: ſuch as will obtaine Gods prize, muſt walke in Gods path, turning neither to the right hand nor to the left, *Deut.* 5.32,33. for there is danger in both; and, as [q] *Luther* obſerues, often the greateſt perill is on the right hand. For Schiſmatikes hurt more vnder a colour of reforming and building vp the Church, than Heretikes and open Tyrants can doe by perſecuting and pulling downe the Church. *Omnes amici omnes inimici* (quoth *Bernard.*) On the contrary, by the Martyrs blond, the Church is not deſtroyed, but watered: [r] *Ante fuit in operibus fratrum candida, nunc in martyrum cruore purpurea.* Euery man muſt be ſure to ſet forth aright, in the true profeſſion of the Catholike faith; otherwiſe when we runne without Chriſt, who is the way, [ſ] then our wiſedome is double fooliſhneſſe, our righteouſneſſe double ſinne; when we are beſt, then are we worſt. Againe, we muſt walke in an honeſt vocation warranted by Gods Word, otherwiſe we ſhall not run to, but from the prize.

Secondly, we muſt continue well; for many run, but one receiveth the crowne: we muſt therefore take heed that we doe not ſlip; or if we ſlip, that we doe not fall; or if we fall, that we fall not backward, but forward, ſo that we may with ſpeed riſe againe. The moſt iuſt [t] often ſlip, and ſometime fall, but they fall not backward as [u] *Eli*, and the [x] Iewes who tooke Chriſt, but forward as [y] *Abraham* in the valley of Mambre, and [z] *Ezechiel* by the riuer Chebar.

Laſtly, we muſt end well; Death is our laſt enemie, which muſt be deſtroyed, and therefore we muſt run well vnto the end, and in the end. As good not to run at all, as to run neere the end, and then to loze the prize; to ſuffer Satan at the laſt houre to ſnatch our reward from vs. A runner will be ſure to ſtretch out his hands at the races end to take the marke: ſo when death approcheth, a Chriſtian muſt ſtretch out the hand of faith apprehending Chriſt and his righteouſneſſe.

Obſerue

[f] Engliſh gloſ. *in locum.*

[g] Epheſ. 5.18.

[h] *D Fulke in locum.*

[i] *Clem. Alex. pædagog lib 2. cap. 1.*

[k] *Vita non eſt viuere, ſed valere.*

[l] Heb 12.1.

[m] 1. Cor. 7. 31.

[n] Apocal 7. 9.

[o] Pſal. 32.1.

[p] *Luther. poſtil. in loc.*

[q] *Con. in* Gal 1. verſe 6.

[r] *Cyprian. epiſt. lib. 2. epiſt. 6.* " "

[ſ] *Luther. in* Gal. 1.4.

[t] Prou 24. 16.

[u] 1 Sam 4.

[x] Ioh. 18.6.

[y] Geneſ 12.

[z] Ezech. 1.

Obserue yet a great difference betweene the Christian and other races. In the games of other runners, as it is here said, one onely doth win the gole; [a] but in the Christian course, many receiue the prize, so many as continue stedfast vnto the end, though they doe not run so fast, though they doe not run from so far as other. So Christ shewes in the parable of the vineyard, allotted for the Gospell on this day: Such as came to worke at the eleuenth houre had a penny, so well as they that came into the vineyard at the third houre.

Secondly, in other races one hinders another; [b] but in our iourney to heauen one helps another. The moe the merrier, the greater company the better encouragement, euery good man being a spur to his neighbour. As when *Peter* and *Iohn* ran to Christs sepulcher, *Iohn* ouer-run [c] *Peter* vnto the graue, *Peter* outwent *Iohn* into the graue.

Thirdly, runners and wrastlers contend for a crowne that shall perish, but we runne to obtaine an euerlasting crowne: They runne for a little prize, for a little praise; but we striue for no lesse than a kingdome that is at stake, that is the marke, which being [d] infinitely aboue the value of all mens workes, it cannot be deserued by merit, but only giuen by grace: to propound a garland for the runner, and a crowne for the wrastler, proceeds altogether from Gods owne meere mercy: to run, and not to fall, to fall, and not finally to be cast downe, comes also from his especiall grace. So that it is [e] neither in him that willeth, nor in him that runneth, but in God that shewes mercy. Yet we must *so run, that we may obtaine.* We must worke well in respect of the reward, as also for feare of punishment, due to such as worke not well, albeit not onely, nor chiefly for these considerations, as slaues for feare, or hirelings for reward; but principally out of louing obedience to God, as becomes children vnto so good a father. Holy conuersation is a signe and seale of our iustification, by which our election is made [f] sure. [g] *Feramus ergo fidei fructum ab ipsâ pueritiâ, augeamus in adolescentiâ, coloremus in iuuentute, compleamus in senectute.*

I therefore so run] [h] One said of *Erasmus* his Enchiridion, that there was more deuotion in the booke, than in the writer. But here *Saint Pauls* life doth preach so much as his letter; *I so run, so fight I.* Preachers, as it is well obserued vpon the Gospell for this day, must be not only [i] *verbarij*, but *operarij*: so that as Christ said to the [k] Lawyer, I say to thee, Goe and do thou likewise.

Not as one that beateth the aire] [l] Such as contend in the Church about things vncertaine and vnnecessarie, beat the aire.

I tame my bodie] The [m] Monkes of *S. Swithin* in Winchester, complained to *Henry* the second, that their Bishop had taken away three of their dishes, and left them but ten: to whom the King answered, that the Bishop should do well to take away ten, and to leaue them but three; for they were so many as he had in his Court. In England Monkes so tamed their bodie, that among vs as yet, Frier and fat are [n] *voces conuertibiles*: and the new bastard Monke, though his habit resemble loue, couering a multitude of sinnes; yet himselfe is the picture of enuie. No treason in old time without a Priest, no treason in our time without a Iesuite: so that I may say with the [o] Poet.

In vestimentis non est contritio mentis.
Ni mens sit pura, nil confert regula dura.

[p] Bodily exercise profiteth little; but godlinesse is profitable to all things. As [q] to shew the behauiour of a Prophet in the robes of a Cauilere, is louely: so contrariwise, to do the workes of a ruffian in the weeds of a Priest, is no better than hypocrisie.

Lest by any meanes] Our Apostle was assured of his saluation, as is euident, *Ro.* 8. [r] This then is to be construed of reproofe before men, not of reprobation before God. Or if it be referred to damnation eternall, his [s] meaning is, that we may not presume of the end, without the meanes and waies, by which Almighty God brings vs vnto it. And so we [t] lambes may tremble, seeing the bell-wether of the flocke must so labour and subiect his flesh, lest perhaps he misse the marke.

[u] Christ

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[a] *Ambros. in loc.*

[b] *Marlorat. ex Caluin. in loc.*

[c] Ioh. 20.

[d] *D. Fulk. in loc.*

[e] Rom. 9. 16.

[f] 2. Pet. 1. 1.

[g] *Ambros. de Abraham lib. 2. cap. 8.*

[h] *Beholzer. in Chro. An. 1502.*

[i] *Ludolphus de vitâ Christi, part. 2. cap 13.*

[k] Luk. 10. 37.

[l] *Melanthon. in locum.*

[m] *Gyrald. Cambren. in speculo Ecclesiæ.*

[n] Lubbers are heires apparet of Abbeys.

[o] *Poem. de corrupto statu Eccles. per Illyricũ.*

[p] 1. Tim. 4. 8.

[q] *Hieron. ad Exuperant. tom. 1. pag. 210.*

[r] *Marlorat. & Beza in loc.*

[s] *D. Fulk in loc.*

[t] *August apud Pet. Lombard. in locum.*

[u] Chriſt doth aſſure that a little faith, euen little as a graine of muſtard ſeed, is ſtrong enough to caſt all mountaines into the ſea, that ſhall riſe up to diuide betweene God and vs. It is true, that the [x] ſhield of faith is able to repell all the fiery darts of the wicked: but this our faith is made [y] fat by good workes. And if we will make our calling and election ſure, we muſt with all diligence [z] ioyne vertue with faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlineſſe, and with godlineſſe brotherly kindneſſe, and with brotherly kindneſſe loue,&c.

[u] Matt.17.20.
[x] Epheſ.6.16.
[y] *Luther.*
[z] 2. Pet.1.5.

The Goſpell. MATTH. 20.1. *vnto.* 17.

The kingdome of heauen is like vnto a man that is an houſholder,&c.

OVr Sauiour was delighted exceedingly with certaine prouerbiall ſpeeches; as, [a] *Euery man that exalteth himſelfe, ſhall be brought low; and he that humbleth himſelfe, ſhall be exalted.* [b] *Vnto euery man that hath, it ſhall be giuen, but from him that hath not, euen that which he hath ſhall be taken away. Many that are firſt ſhall be laſt, and the laſt ſhall be firſt.* The which ſaying is hard, and (as [c] Biſhop *Latymer* ſpeakes) it is no meat for mowers and ignorant people. Chriſt therefore propounds here this parable for [d] explanation thereof, as it is apparent by the 16. verſe of this preſent Chapter, as alſo by the laſt words of the former. *Many that are firſt ſhall be laſt, and the laſt ſhall be firſt: for the kingdome of heauen,*&c.

[a] Luk.18.14.
[b] Matt 25.29.
[c] Sermon on the Goſpell for Septuageſ.
[d] *Ludolphus de vita Chriſti part. 2.cap.13 Ianſen. con.cap. 101. Marlorat. ex Bullinger.in loc. & reliqui ſer è oens.*

In which, a lecture of meekneſſe is read by the great [e] Doctor of humilitie; [f] teaching all ſuch as are forward in religion, not to be proud, becauſe *the firſt may be laſt*; and all ſuch as are called late, not to deſpaire, becauſe *the laſt may be firſt.*

[e] *Auguſtin. de ſanctâ virginit. cap.31.*
[f] *Luther poſtil. maior.in loc.*

In the whole parable, three points are to be noted: our { calling. worke. reward.

In our calling, obſerue the { Author of our calling; God. diuerſitie of our calling, in reſpect of { time, called at houre, 3.6.9.11. place. ſome called in the market, and other elſe where.

God is termed here *pater-familias*, in reſpect of his [g] fatherly loue and care, diſpoſing of all things in the Catholike Church, with greater prouidence and wiſedome, than any diſcreet houſholder can manage the priuate buſineſſe of his particular familie. So that all Atheiſts and Epicures holding that either there is no God, or that he cares not for the things on earth, are confuted by this one word, that God is *an houſholder*, a Father of his Church.

[g] *Culman.con. 2. in locum.*

Went out] Whither can he goe, that is euery where? [h] *Liceat dicere, exijt à ſe, vt intret in te, imo vt te conuertet in ſe.* God went out from his maieſtie, which is vnknowne, vnto his mercy which is manifeſted in all his workes, in gouerning the Church eſpecially, ſending labourers into his harueſt, and workmen into his vineyard.

[h] *Pont.in loc.*

If then all labourers in the vineyard are called by God, [i] ſuch as are buſied in vnlawfull profeſſions and occupations, not allowed by his word, are not ſeruants of the Lord but hirelings of Satan.

[i] *Marlorat. ex Caluin.in loc.*

The ſecond point obſeruable in our calling, is the diuerſitie thereof in reſpect of time and place. God calls in diuers houres of the day; [k] that is, in diuers ages of the world, and in diuers yeeres of our age. In the time before the Law, God called *Abel, Enoch, Noah, Abraham*, and ſuch like. In the time vnder the Law, *Moſes, Dauid, Eſay*, together with other Kings and Prophets: in the time after the Law, the bleſſed Apoſtles, Martyrs, Confeſſors. Or as [l] other, God called ſome

[k] *Ludolphus & Ianſen. vbi ſupra ex Chryſoſt.*
[l] *Hieron. in loc. & Auguſt. de verbis Dom. ſer 59.*

ſome in the firſt houre, as *Adam* and the Patriarkes vntill *Noah*: ſome in the third houre, as all *Noahs* poſteritie to *Abraham*: ſome in the ſixt houre, as all his ſeruants, who liued betweene *Abraham* and *Moſes*: ſome in the ninth houre, as *Moſes* and the Prophets: ſome in the eleuenth houre, as *Peter* and *Paul*; and all other who liued ſince Chriſts time, which is *hora nouiſſima, the laſt houre*, Ioh. 1 Epiſt.2.18. 1.Cor.10.11. But I thinke with *S. Hierome*, that this difference is meant of our age, rather than of the worlds age. For our great Maſter calls ſome to labour in his vineyard at the firſt houre of the day, that is, in their childhood, as *Samuel, Ieremie, Iohn* the Baptiſt; each whereof might ſay with the [m] Pſalmographer, O Lord, thou waſt mine hope when I hanged yet vpon my mothers breſts: Thou art my God euen from my mothers wombe. Other he calls in the third houre, that is, in their youth, as *Daniel* the Prophet, and *Iohn* the Euangeliſt; of whom [n] *S. Hierome, Diſcipulum minimum Ieſus amauit pluriſmum.* Other in the ſixt houre, that is, in their middle age, as *Peter* and *Andrew*. Other in the eleuenth houre, that is, in their old age, as *Gamaliel* and *Ioſeph* of Arimathea; ſome not only in the laſt houre of the day, but euen in the laſt minute of the houre, as the theefe vpon the Croſſe, *Luk.*23.

[m] Pſal.22.9.

[n] *Ad Heliodorũ, tom.*1 *fol.*4.

Againe this our calling is diuers in reſpect of the place: for God calls ſome from their [o] ſhips, and ſome from their [p] ſhops, and ſome from vnder the [q] hedges, and ſome from the market, as it is here, verſe 3.

[o] Matt.4.19.
[p] Matth.9 9
[q] Luk.14.23.

Now this diuers calling at diuers times, and in diuers places, intimates a { caueat, for ſuch as are called. / comfort, for ſuch as are not called.

A caueat for ſuch as are called, that they neither magnifie themſelues, nor vilifie other. It proceeds not from our good works, but from Gods good will, that we be called; and he being infinitly rich in mercy, can call the moſt wicked ruffian, euen though he haue denied Chriſt with *Peter*, or ſold Chriſt with *Iudas*, or crucified Chriſt with *Pilate*. [r] Iudge not therefore, that ye be not iudged: iudge not maliciouſly, iudge not curiouſly. The counſell of Gods election is ſecret: [s] whom he did predeſtinate, them alſo he calleth; and whom he calleth, he iuſtifieth; and whom he iuſtifieth, he ſanctifieth in his good time: and therefore iudge not before the time.

[r] Matth.7.1.

[s] Rom 8.30.

This alſo may [t] comfort ſuch as feele not themſelues as yet ſufficiently called. Our Good Lord calls at all times, in all places: he called *Paul* in the middeſt of his furie, [u] breathing out threatnings and ſlaughter againſt the profeſſors of the faith. He called Cardinall [x] *Vergerius* as he was running away: for being ſuſpected in the Court of Rome, to fauour the Goſpellers, and purpoſing to cleare himſelfe of that ſuſpition, intended to write a booke againſt them; and for that purpoſe reading their workes, and examining their arguments exactly, was fully reſolued that their doctrine was good, and alſo perſwaded his brother, the Biſhop of Pola, to receiue the ſame. He called *Henry* 8. *Wickliſ*, *Luther*, in their diſcontent. *Henry* 8. of famous memorie, diſpleaſed with the Pope for denying his diuorce, baniſhed all forraine iuriſdiction, and immediatly made publike profeſſion of the Goſpell [y] *Iohn Wickliſ*, with other, being thruſt out of Canterbury Colledge in Oxford, and Monkes placed in their roome by the Popes edict, and *Simon Langham* Archbiſhop of Canterburies power, at the laſt grew ſo diſcontent, that hee miſliked Pope, Biſhop, Monkes and all; and afterward it pleaſed God to ſhew him the bright beames of his truth, in ſo much that *Wickliſ* was a wicket and a doore of entrance to many who liued in that time of ignorance.

[t] *Ferus ſer.*5. *in locum.*

[u] Acts 9.1.

[x] *Petrus Paulus Vergerius, vti Lanquet. Chron. fol.*343.

[y] *D.Goodwin* in the life of *Simõ Langham.*

Martin Luther at the firſt diſtaſted in all Poperie but one point onely, to wit, the baſe proſtitution of Indulgences in Germanie: but herein receiuing no ſatisfaction, he grew to be ſo great a labourer in the Lords vineyard, that it might haue bene written on his Tombe:

[z] *Peſtis eram viuens, moriens ero mors tua Papa.*

[z] *Stapleton. de magnitudine Ro. Eccleſ.l.*1.*c* 7.

Or

Or as [a] learned *Beza* worthily and wittily:

Roma orbem domuit, Romam sibi Papa subegit,
Viribus illa suis, fraudibus iste suis.
Quanto iste maior Lutherus, maior & illa,
Istum illamque vnô qui domuit calamô?

[a] *In Epitaphijs.*

Hitherto concerning our calling into the vineyard. The next obseruable point is our working. This vineyard, as the [b] Prophet tells vs, is the Church. Surely, the vineyard of the Lord is the house of Israel, and the men of Iudah are his pleasant plant. All men are either loyterers in the market of the world, or else labourers in the vineyard of the Church.

[b] *Esay. 5. 7.*

Of such as stand in the market idle there be foure sorts: some {sell, pawne, lose, giue} their soules.

Some sell: for as it is said of the Lawyer, that he hath *linguam venalem*, a tongue to be bought and sold; so it may be said of the couetous man, that hee hath *animam venalem*, a soule to be [c] sold; so the [d] voluptuous man doth sell his soule for pleasures, as *Esau* did his birth-right for a messe of pottage; so the proud man doth sell his soule for aduancement, as *Alexander* the sixth is said to haue done for his Popedome. The Lord saith, Thou shalt haue no other Gods but me, neither in heauen aboue, nor in earth beneath, nor in the water vnder the earth; and yet as the Scripture doth intimate, the proud man makes honour his god, the couetous man gold his god, the voluptuous man his belly his god. The first hath his Idoll as it were in the aire; the second his Idoll in the earth; and the third his Idoll in the water, as [e] one pithily notes vpon the second commandement.

[c] *Eccles. 10. 9.*
[d] *Lucolphus in locum.*
[e] *Ioannes de Combis compend lib. 5. cap. 60.*

Secondly, some pawne their soules: albeit they be not so desperate, so giuen ouer to commit sinne with greedinesse, as to sell their soules right out, yet for their profit and pleasure they will be content to pawne their soules vnto the deuill for a time: so *Dauid* in committing adulterie did as it were pawne his soule; *Noah* when he was drunke did pawne his soule; *Peter* in denying Christ did also pawne his soule: but these being all labourers in Gods vineyard redeemed their soules againe, with vnfained and hearty repentance. But let vs take heed how we play the merchant-venturers in this case: for our soule is our best iewel, of greater value then the whole world, and the deuill is the craftiest vsurer and greatest oppressor that euer was; if he can get neuer so little advantage, if we keepe not day with him, he will be sure at the iudgement day to call for iustice, and to claime his owne, speaking vnto God, as the King of Sodome did vnto *Abraham*; [f] *Da mihi animas, cætera tolle tibi*: Giue me the soules which haue beene pawned and forfeited vnto me, the rest take to thy selfe.

[f] *Genes. 14. 21*

There is another kinde of pawning of soules, and that is vnto God; for Princes and Prelates, Ministers and Masters are bound to God as it were in goods and body for all such as are vnder them: as the Prophet said vnto King [g] *Ahab*: *Keepe this man; if he be lost, and want, thy life shall goe for his life.* But if thou doest thy best endeuour, though the wicked incorrigible sinner die for his iniquitie, thou shalt [h] deliuer thy soule, redeeme thy pawne, and when euening is come, the Lord of the vineyard shall giue thee thy reward.

[g] *1. Kin. 20. 39.*
[h] *Ezech. 33. 6.*

Thirdly, some lose their soules; as carnall and careless Gospellers, ignorant negligent people, who though they come to Church either for fashion or feare, yet, alas, they seldome or neuer thinke of their poore soule, from whence it came, or wither it shall goe, trifling away the time in the market, neither buying, nor selling, nor giuing, but idly gaping and gazing vpon other, a fit prey for the cut-purse, betraying themselues and their soules vnto that old cunnicatcher Satan, who goes about daily seeking whom he may deceiue, cunningly snatching and stealing such soules as are vnguarded, vnregarded. O blockish stupiditie! will you keepe your Chicken from the Kite, your Lambe from the Wolfe, your

Faune from the hound, your Conies and Pigeons from the vermine; and will not you keepe your Soule from the Deuill, but idly loſe it without any chopping or changing in the market?

Fourthly, ſome giue their ſoules, as firſt the malitious and enuious perſon: for whereas an ambitious man hath a little honour for his ſoule, a couetous man a little profit for his ſoule, a voluptuous man a little pleaſure for his ſoule; the ſpightfull wretch hath nothing for his ſoule, but fretting and heart-griefe, like *Cain*, who ſaid of himſelfe, [i] whoſoeuer findeth me ſhall ſlay me.

[i] Gen. 4.14.

Secondly, ſuch as finally diſpaire, giue their ſoules away; for the deuill beſtoweth nothing in lieu thereof, but horror and hell of conſcience. The [k] diſtreſſed ſoule may comfort himſelfe with the concluſion of this parable: *The firſt ſhall be laſt, and the laſt ſhall be firſt.* The [l] laſt in their owne iudgment, the firſt in Gods eye.

[k] *Ferus ſerm. 5. in locum.*
[l] *Ludolphus in locum.*

Thirdly, ſuch as deſtroy their body, that the deuill may haue their ſoule, giue themſelues away for nothing: in one word, this is the caſe of all ſuch as ſtand idle in the market, they ſerue the deuils turne for nothing: for *the wages of ſinne* (ſaith [m] *Paul*) *is death*; and death is none of Gods workes, a nothing in nature. Why therfore doe you ſtand idle in the market all the day? Goe into the vineyard, ſaith the Lord and whatſoeuer is right I will giue you.

[m] Rom. 6.23.

Now there be diuerſe labourers in the vineyard, as there be diuerſe loyterers in the world; one plants, another waters, ſome digge, ſome dung: the [n] houſholder giues vnto one man a ſhredding hooke, to another a ſpade, to a third an hatchet: ſo there be * ſundry vocations and offices in the Church, diuerſities of gifts, and diuerſities of adminiſtrations, and diuerſities of operations, 1. Cor. 12. But about the trimming of the materiall vine, there be ° three ſorts of labourers eſpecially: the firſt, to proyne; the ſecond, to lay abroad, and vnderprop it; the third, to digge away the old mould, and to lay new to the roote: all which are ſo neceſſarie, that if any of them faile, the vine will ſoone decay.

[n] *Hemingius in locum.*
* *Miles equis, piſcator aquis, & clericus hymnis: Nauta fretis, pugiles Marte, poeta metris.*
* Eſay 5. 2.

No leſſe needfull in Chriſts Church are theſe three eſtates { Clergie. Magiſtracie. Commonaltie.

It belongs to the Prieſt to cut away ſuperfluous branches with the ſword of the Spirit. The Magiſtrate muſt protect, vnderſet, and hedge in the vine, leſt the wilde [p] Bore of the wood roote it vp, and the wilde beaſts of the field deuoure it. The common labourer muſt digge and till the ground, that he may get ſuſtenance for himſelfe and other. If no Prieſt, what would become of our ſpirituall life? If no Prince, what would become of our ciuill life? If no common people, what would become of our naturall life? We muſt all be labourers, and that painfull and profitable; painefull, called in this our parable thrice, workemen: *Non otiandum in viâ, ſed laborandum in vineâ:* There is no roome in the vineyard for ſluggiſhneſſe. [q] *Curſed is he that doth the worke of the Lord negligently.*

[p] Pſal. 80.13.
[q] Ierem. 48.10.

But becauſe Satan is the moſt [r] diligent Preacher in the world, and Heretikes [ſ] compaſſe ſea and land to make proſelytes, and to draw diſciples after them; it is not enough that labourers in the vineyard be painfull, except they be profitable: for as one ſayd of the Schoolemen; A man may *magno conatu nihil agere*, take great paine to little purpoſe; toyle much, and yet not helpe, but rather hurt the vineyard. The by-word, Euery man for himſelfe, and God for vs all, is wicked, impugning directly the end of euery vocation and honeſt kinde of life. That our paine might be profitable, we muſt labour in a lawfull calling lawfully, for the good of the vineyard, and then, as it followeth in the laſt point of the parable, we ſhall receiue Gods penny for out paine.

[r] B. *Latymer* Sermon at *Pauls.*
[ſ] Matt. 23. 15.

When euen was come, the Lord of the vineyard ſaid vnto his ſteward, Call the labourers, and giue them their hire, beginning at the laſt vntill the firſt.]

Wherein obſerue two things eſpecially: { When? *at euening.* What? *giue them their hire.*

The

The which is not a reward of merit, but of mercie; not of debt, but of fauour as it appeares here by the perſons,
- Of whom, God the Father.
- Through whom, the ſteward, God the Sonne.
- To whom, to the labourers; yet ſo, that the laſt be payed firſt, and the firſt laſt.

When euen.] All our time of labouring in the vineyard is termed in this and other places of holy writ, a day: [t] *Behold now the day of ſaluation.* [u] *Exhort one another while it is called to day.*

[t] 2. Cor. 6. 2.
[u] Heb. 3. 13.

Now our whole pilgrimage on earth is called a day, in two reſpects eſpecially:
1. For the ſhortneſſe of of our life.
2. For that after this our day is ſpent wee ſhall no longer worke.

All our time is but a day, and that a ſhort day, a winters day; for our eternall night is infinitely longer than our temporall day: and alas! it is but a little part of this little day that we worke. [x] *Multum tempus eripitur nobis, plus ſubducitur, plurimum effluit: exigua pars eſt vitæ quam nos viuimus.* It is the leaſt part of our life that wee truly liue; for we ſpend our youth, which is our morning, in toyes and vanities; and our old age; which is our afternoone, for the moſt part is loſt in carking and caring for things of this life; ſo that there remaineth only the noone of our day. As *Epaminondas* aptly, we muſt ſalute young men with good morrow, or welcome into the world; old men with good night, becauſe they be leauing the world; only thoſe of middle age, with good day.

[x] Seneca Ep. 1. *Multos annos tranſegi, paucos vixi. Cal. Calcagninus.*

Let vs examine then how we ſpend our noone. Though harueſt men vſe not toſleepe at noon, yet all we being labourers in Gods harueſt and vineyard ordinarily ſleepe almoſt halfe our time. Other houres we waſte in eating, other in playing, and that which is worſt of all, moſt of all in ſinning: all which time, we cannot properly be ſaid to liue: for as the Scripture teacheth vs plainely, bad workes are not the workes of light, but of night and darkeneſſe: a day miſ-ſpent is loſt. [y] *Amici, diem perdidi.*

[y] Titus Veſp. vti Sueton. in eius vita.

Similis, Captaine of the Guard to the Emperor *Adrian*, after he had retired himſelfe, and liued priuately ſeuen yeeres in the Countrey, confeſſed that he had liued only ſeuen yeeres, and cauſed to be written vpon his Tombe:

[z] *Hic iacet Similis, cuius ætas*
Multorum annorum fuit, ipſe
Septem duntaxat annos vixit.

[z] Xiphilinus in vita Adriani.

So, many religious men haue numbred their yeeres, not from the day of their birth, but of their new birth, from the beginning of their regeneration and repentance, reputing all that time loſt, which was idly miſ-pent in the market of the world: ſo that whether wee conſider our life of nature, or life of grace, our whole time may well be called a ſhort day.

Secondly, a day in regard of our eternall night, in which wee cannot worke; for there is no grace in the graue, nor health in hell. *I muſt worke the workes of him that ſent me*, (ſaith [a] Chriſt) *while it is day; the night commeth when no man can worke.* When *euen* is come, the Lord of the vineyard ſhall ſay to his ſteward call the laborers, & giue them their hire. This *euen* is either [b] euery mans end, or elſe the [c] worlds end; the particular houre of our death, or the gẽerall day of iudgment: at [d] both which as well the loyterer as the laborer ſhall receiue his reward.

[a] Ioh. 9. 4.

[b] Soarez tract. 2 in Matt. 20.
[c] Theophylact. in locum.
[d] Culman & Maldonat. in locum.

The next point to be diſcuſſed, is, what? *Giue them their hire.*] The word *hire* doth exceedingly trouble the papiſts; for they cannot, or at leaſt, will not vnderſtand, how eternall life may be both a reward and a gift: whereas it is demonſtrated in holy Scripture, that the immortall crowne of glory is called a reward *ſecundùm quid* onely, but a gift *ſimpliciter*. If we compare life euerlaſting to the worke, and looke no further, it is called a reward, Matth. 5. 12. *Great is your reward in heauen*: but examine the firſt originall from whence the worke it ſelfe alſo proceeds, and all is merely and wholly gift; *Eternall life is the gift of God through Ieſus Chriſt our Lord*: whereas the bleſſed Apoſtle ſaid, *the wages*

of sinne is death. If there were any merits in our workes, the sequell of his speech [e] should haue beene. The wages of righteousnesse is eternall life; he saith not so, but the gift of God is eternall life; and so by that which he doth not say, as also by that which he doth say, sheweth that there is no place for merit. [f] If then it be of grace, it is no more of workes; otherwise grace is no grace: [g] *Gratia non erit gratia vllo modo, nisi sit gratuita omni modo*: Grace is not grace in any sort, if it be not free in euery sort.

In this controuersie, the Scriptures, and Fathers, and many learned Papists are on our side. God saith in the [h] law, that hee will shew mercy to such as keepe his Commandements: *Ergo*, reward is giuen of mercy to them that fulfill the law. Christ saith in the [i] Gospell *It is your Fathers pleasure to giue you a kingdome.* And [k] *Paul*, *The sufferings of this life are not worthy of the glory in the life to come.*

The most iudicious and the most indifferent for both parties among the Fathers is *Augustine*, who repeats in his [l] workes often this one golden sentence; *Deus coronat dona sua, non merita nostra*: God crowneth his owne gifts, not our merits: according to that of [m] *Dauid*; He crowneth vs with compassion and louing kindnes. [n] Eternall life should be rendred as due vnto thee, if of thy selfe thou hadst the righteousnesse to which it is due. But of his fulnesse wee receiue, not onely grace, now to liue iustly in our labours vnto the end, but also grace for this grace, that afterward we may liue in rest without end; [o] *Hæc est gratia gratis data, non meritis operantis, sed miseratione donantis.* [p] *Origen* saith, he can hardly be perswaded that there can be any worke, which by debt may require reward at Gods hand, inasmuch as it is by his gift, that we are able to doe, or thinke, or speake any thing that is good. *Marke*, [q] the Hermite, saith; he that doth good seeking reward thereby, serueth not God, but his owne will.

[r] *Prosper* vpon the words of my text: The Lord of the vineyard gaue the same hire, not as paying a price to their labour, but powring forth the riches of his goodnesse to them whom he chose without workes, that euen they also who haue sweat with much labour, and haue receiued no more then the last, may vnderstand that they haue receiued a gift of grace, not wages for their worke. So, Saint *Hierome* and *Oecumenius in Rom.* 8. *Greg. Magnus in Psalm.* 7. *pœnitent. Ambros. lib.* 1. *de interpell. cap.* 1. *& in Luc. lib.* 6. *cap* 17. *Fulgentius ad Monimum, lib.* 1. Many learned Papists agree with vs also both in their positions and practise. [s] *Bernard* in his sermon vpon the Annunciation, said, that the merits of men are not such as that life eternall by right is owing for them: his reason is this; *Omnia merita, Dei dona sunt, & ita homo magis propter ipsa Deo debitor est, quàm Deus homini.* For, saith he, all our merits are the gifts of God: and so man is rather a debtor to God for them, then God to man. And in [t] another place; *Meritum meũ miseratio Domini*, &c. My merit is Gods mercy, &c.

[u] *Stella*: God my protector looke not vpon me; but first looke vpon thine only sonne: place betweene me and thee, his crosse, his bloud, his passion, his merit; that so thy iustice passing thorow his blood, when it commeth at the last to me, it may be gentle and full of mercy.

Frier *Ferus* in his commentaries vpon this place, saith, that the parable of the vineard teacheth, that whatsoeuer God giueth vs, is of grace: not of debt. [x] Id in his Postill he professeth openly, that if it were not for pride, this question would soone be at an end.

[y] *Gregorius Ariminensis* vpon *Peter Lombard*, defends at large, that no worke done by man, though comming from the greatest charity, meriteth of condignity, either eternall life, or any other reward temporall: because euery such worke is the gift of God. His owne words are; *Ex hoc infero, quod ne dũ vitã æternã, sed nec alius alterius præmij æterni vel temporalis aliquis actus hominis ex quãtacũq; charitate elicitus est de condigno meritorius apud Deum, quia quilibet talis est donum dei.*

Cardinall [z] *Bellarmine*, after hee had a long time trauelled and wearied himselfe in the questions of iustification, at the last holds it the safest course to repose our whole trust in the onely mercies of God: *propter incertitudinem*

propria

[e] *Perkins* reformed Catholike *tit. merits*
[f] Rom. 11. 6.
[g] *August. contra Pelag. & Celestium lib.* 2. *cap.* 24. *tom* 7. *fol.* 5. 1.
[h] Exod. 20. 6.
[i] Luke 12. 32.
[k] Rom. 8. 18.
[l] *Enarrat. Psal* 102 *& Epist.* 105.
[m] Psal. 103 4.
[n] *August. Epist.* 105.
[o] *Idem Epist.* 120. *cap.* 19.
[p] *In Rom. cap.* 4.
[q] *De his qui putant se ex operibus iustificari.*
[r] *De vocat. Gen lib.* 1 *cap.* 17. *Non labo i pretium soluens, sed diuitras bonitatis suæ in eos quos sine operibus elegit, effundens.*
[s] Fol. 106.
[t] *Serm.* 61. *in Cant.*
[u] *In Luc. cap.* 7.
[x] *Serm* 8. *Dom. Septuages.*
[y] *Part.* 1. *quæst.* 17. *art* 2. *fol.* 77. 78.
[z] *De iustificat. lib.* 5 *cap.* 7. § *sit tertia propositio.*

Propriæ iuſtitiæ & periculum inanis gloriæ, tutiſſimum eſt fiduciam totam in ſolâ Dei miſericordiâ & benignitate reponere.

Thus, as you ſee, Papiſts of the beſt note for learning, accord with vs in the pulpit and ſchoole. Now for their practiſe, that learned Clerke [a] *Chemnitius* hath obſerued long ſince, the moſt of them in the queſtion of iuſtification by workes haue ſaid one thing thing in their diſputations, and another in their meditations, otherwiſe behauing themſelues at their death, then in their life. For when once they ſee that they muſt appeare before the barre of Gods iuſtice, they plead for the moſt part, guilty, crauing a Pſalme of mercy: *Miſerere mei Deus, & ſecundum multitudinem miſerationum tuarum, dele iniquitatem meam.*

Pope [b] *Gregory* counſelleth vs, *vt reſta, quæ agimus, ſciendo neſciamus*, in plaine Engliſh, to take no further notice of our good workes, but to renounce them.

[c] *Anſelmus*, Archbiſhop of Canterbury, confeſſeth often in his meditations: that all his life was either vnprofitable or damnable. Whereupon he concludes at laſt: * *Quid ergo reſtat ô peccator, niſi vt in totâ vitâ tuâ deplores totam vitam tuam?* What remaines to be done in our whole life, but to lament for the ſinnes of our whole life?

Abbot [d] *Bernard* hath this ſweet ſaying: *Sufficit ad meritum ſcire quòd non ſufficiant merita.* Penury of merit is a dangerous pouerty, preſumption, deceitfull riches. I will therefore (ſaith he) pray with [e] *Salomon, O Lord, giue me neither pouerty nor riches*; neither want of merit, neither abundance of preſumption.

Sherwin, a Seminary Prieſt, [f] executed for treaſon with *Edmund Champion* at Tiborne, when he was in the cart, ready to dye, though he held himſelfe a Martyr for the Catholike faith, acknowledged notwithſtanding ingenuouſly, the miſeries, imperfections, and corruptions of his owne vile nature, relying wholly vpon Chriſt, and inuocating no Saint but his Sauiour, ending his life with theſe words; *O Ieſus, Ieſus, Ieſus, be to me a Ieſus.*

But the truth of this doctrine doth appeare more plainely by the conſideration of the perſons here mentioned, *of whom, through whom, to whom.* Firſt, of whom, the Lord of the vineyard, that is, God the Father, who ſaith in the 15. verſe, that the eternall pennie is his owne, and that he may doe with it what he liſt. If it were debt, then not his owne, neither could he diſpoſe of it as he will. In execution, the worke goeth before the reward; as here the labour before the hire: but in Gods intention the reward is before the worke. God therefore giueth vs grace to worke well, becauſe formerly by his election he giueth vs eternall life: [g] Whom he doth predeſtinate, them he calleth; and whom he calleth, he iuſtifieth; and whom he iuſtifieth, them he glorifieth. And ſo his mercy is [h] from euerlaſting to euerlaſting, from euerlaſting predeſtination, to euerlaſting glorification.

Happily ſome will ſay; promiſe is debt: but God promiſed and couenanted with the labourers in the ſecond verſe, to giue them a pennie. Anſwere is made that this very promiſe is mercy on Gods part, not merit on our part: by promiſe he bindeth himſelfe, but by merit we binde him vnto vs. It is in his owne power to promiſe, and without promiſe he ſhould be tied vnto nothing: but whether there be promiſe or not, he is tied in iuſtice to reward deſert. If a man deſerue a penny, he muſt haue a pennie; for God infinitely rich in mercy, doth highly ſcorne to owe any labourer a farthing: but if this pennie be due not by any performance of man, but only by the promiſe of God, it cannot truly be called a reward of debt, but of fauour; not purchaſe, but inheritance. [i] *Come ye bleſſed of my Father inherit the kingdome prepared for you*, &c.

Inheritance is a matter of birth, and not of induſtrie. The younger brother often is of better deſert then the elder; yet that cannot make him his fathers heire. When therefore the Scripture ſets forth vnto vs eternall life, vnder the condition of inheritance; it teacheth vs plainly, that we cannot obtaine it by merit; but that God electing vs his children, before any worke, giueth vs freely the ſtate and prerogatiue thereof.

[a] *Loc. com. tit. Iuſtificat.*

[b] *Moral. lib 9. cap. 17.*

[c] *Chemnitius vbi ſupra, tit. de peccat. originali.*

* *Lib. de miſeria hominis.*

[d] *Ser 68. in Cant.*

[e] Prou. 30. 8.

[f] *Anno 1581.*

[g] Rom. 8. 30.

[h] Pſal. 103 17.

[i] Matt. 25. 34.

The Goſpell. Lvke 8. 4. vnto 16.

When much people were gathered togither, and were come to him out of all Cities, he ſpake by a ſimilitude: The ſower went out to ſow, &c.

OVr Sauiour Chriſt in this Scripture {propoundeth / expoundeth} a parable.

In the propounding, three points are regardable: the {Occaſion: *When much people, &c.* verſ. 4. / Parable: *The ſower went out to ſow*: ver. 5. 6. &c. / Concluſion: *He that hath eares to heare, let him heare*: verſ. 8.}

The peoples preſſing [r] occaſioned Chriſt to deliuer this parable: wherein obſerue, [ſ] the {diligence of the people in hearing. / care of Chriſt in inſtructing.}

The peoples earneſt deſire to heare doth appeare, in that they were *a multitude*: ὄχλος πολύς, a very great multitude; as it is in our vulgar Engliſh, *much people, gathered togither*; many from many cities; in zeale ſo good, in number ſo great, that preſſing vpon Chriſt by the ſea ſide, he was faine to leape into a ſhip, and make that his Pulpit, as S. *Matthew* reports in his [t] Goſpell.

This peoples patterne condemnes our peoples practiſe, who will not runne out of the citie into the country, nor out of the country into the city to heare Chriſt, except it be vpon hatred or curioſitie, faction or affection.

Vnder the cruell perſecution of [v] *Dioclesian* twenty thouſand Chriſtians in Nicomedia were burned in the Temple, being all aſſembled to celebrate the birth of Chriſt. And [x] *Hierome* makes mention, how that at Mentz in Germanie, the city being taken, many thouſands were ſlaine in the Church. And what maſſacres haue lately beene in England, France, Flanders, is not vnknowne vnto ſuch as haue had either open eies or eares. Happy then are the eyes which ſee the things that we may ſee: for we liuing vnder the peaceable gouernment of a moſt religious Prince, may come to Church in peace, heare in peace, depart in peace: we may come in our ſlippers and ſit on our cuſhions. If then Chriſt doe not hold vs by the eares, as [y] *Socrates* did *Alcibiades*, if we doe not preſſe to heare him, as the people did here, he will one day ſpeake of vs, as he did of Hieruſalem: [z] How often would I haue gathered you together, as the henne doth her chickens vnder her wings, and yee would not? [a] I haue called, and yee refuſed, I haue ſtretched out mine hand, and none would regard: But becauſe yee deſpiſed all my counſell, and would none of my correction; I will alſo laugh at your deſtruction, and mocke when your feare commeth, &c.

Happily ſome will obiect: All the people whom yee commend came not vnto Chriſt with a good minde and honeſt heart to be taught: it may be ſome came in malice to carp at him; other in curioſitie to wonder at his miracles; other vpon couetouſneſſe, to reape ſome temporall benefit by him, [b] according to which ſeuerall humours, our Sauiour was occaſioned to propound this parable of the ſower ſowing his ſeed in diuerſe lands increaſing diuerſly.

Well howſoeuer yee come, yet come vnto Chriſt: if ye come with an intent to carpe, come: for happily while ye thinke to catch the Preacher, he may catch you, as [c] *Ambroſe* did *Auguſtine*: if ye come with a minde to ſleepe at the Temple, yet come; for it may be (ſaith [d] B. *Latimer*) Almighty God will take you napping: if you come with a reſolution to ſteale, yet come; for peraduenture the firſt word that yee heare, will be, Thou ſhalt not ſteale: or, Let him that hath ſtollen, ſteale no more. [e] The word of God is pure, and conuerteth the ſoule: perfect and pure, *formaliter* and *effectiuè*, both in it ſelfe pure, and making other pure; Come then howſoeuer yee ſtand affected, euermore preſſe to Chriſt, out of all cities and villages.

The

[r] *Matthew Florat. ex Calu. in Mat. 13*
[ſ] *Culman. in loc.*
[t] Mat. 13. 2.
[u] *Euſeb.*
[x] *Epiſt. ad Geront*
[y] *Plutarch. in vita Alcib.*
[z] Matt 23. 37.
[a] Prou. 1. 24.
[b] *Ludolphus ex Hieron. & Diez in loc.*
[c] *Aug. confeſſ. lib. 5. cap. 14.*
[d] *Ser. 6. before King Edwar. 6*
[e] Pſalm. 19. 7.

The care of Christ in instructing, is seene { 1. In that he went out of his house (saith [f] *Matthew*) to a more publike, large, fit place for teaching. 2. For that he spake by a similitude.

By the former all [g] Preachers may learne to take their best hint and opportunity for the propagating of the Gospell, and instructing of Gods people, leauing sometime their owne little cures, and vpon good occasion to preach vnto much people, sowing their seed in a more large field, and profiting euen so many as they can.

For the second point, Diuines haue rendred sundry reasons, why Christ vsed to speake by parables: as first, [h] that the Scripture might be fulfilled: *I will open my mouth in a parable*, Psal. 78. 2.

Secondly, [i] that we might know that Christ spake with the same spirit, by which all Gods holy Prophets in old time spake, whose writings are full of parables.

Thirdly, [k] that he might descend vnto the capacitie of the most simple, who best vnderstand and remember homely comparisons; as the [l] Poet truly:

Segnius irritant animos demissa per aures.
Quàm quæ sunt oculis subiecta fidelibus.

Fourthly, [m] that his auditors might hereby take occasion to moue doubts, and aske questions, as the Disciples in the 9. verse: *What manner of similitude is this.*

Fiftly, that the mysteries of Gods heauenly kingdome might not be reuealed vnto the scornefull; as Christ himselfe teacheth in the tenth verse: *To you it is giuen to know the Secrets of the kingdome; but to other in parables, that when they see, they should not see &c.*

Sixtly, that euery man in his occupation and ordinary vocation, might be taught those things which concerne his soules health: as this parable may bee termed the ploughmans Gospell, *The seed is the word of God*, &c. He that meditates on it, when he plougheth his ground, may haue a [n] sermon alway before him, euery furrow being a line, euery graine of corne a lesson bringing forth some fruite.

The sower went out to sow his seed] S. [o] *Augustine* writeth vpon the words, *Aperiam in parabola os meum, eloquar propositiones ab initio*, wisheth; *vtinam qui dixit aperiam os meum in parabolis, ita aperiret etiam ipsas parabolas; & sicut eloquitur propositiones, ita etiam eloqueretur earum expositiones.* Here S. *Augustines* prayer is heard. for Christ giues an exposition of his proposition; and therefore wee must [p] take heed, thot we neither detract nor adde any thing to it: *Opus* [q] *habet lectore non interprete.*

And as he said these things he cried, he that hath eares.]: He cried to manifest his affection and our dulnesse: excepting this occasion he did not crie aboue three or foure times in all his life. He cried as he taught in the Temple, Iohn 7. 38. He cried when he raised vp *Lazarus* from the dead, Ioh 11. 43. He cried, Ioh. 12. 44. He cried on the Crosse, Matth. 27. at all which times he deliuered matter of great consequence. This sentence then, *He that hath eares to heare let him heare*, being vttered vpon a cry, must not lightly be respected of vs. All men for the most part haue both their eares, but not to heare. The [r] man sicke of the gout, hath both his feet, but not to walke: He that is purblind, hath both his eyes, but not to see cleerly: he that is manicled by the Magistrate for some fault, hath both his hands; but so long as they are bound they cannot doe their office. So most men haue eares, but few men haue eares to heare, namely, to heare that which is good, and to heare that which is good, well. [t] *Aures audiendi sunt aures mentis, scilicet intelligendi, & faciendi quæ iussa sunt.*

A good eare, saith the [u] Wiseman, will gladly harken vnto wisdome: where note two lessons as concerning hearing: first, that we hearken vnto nothing but that which is good, vnto wisdome. Secondly, that wee hearken vnto it gladly; with a great desire to learne: for in Scripture phrase, *obaudire* is *obedire*:

[f] Matth. 13. 1.

[g] *Musculus in* Matth. 13. & *Beauxamis Har.* tom. 2. *fol.* 28.

[h] *Hiero Euthymius. Genebrard in* Psal 77.

[i] *Beauxamis vbi sup. & Hemingius in locum.*

[k] *Ferus serm.* 2. *in loc.*

[l] *Hora. art. poet.*

[m] *Marlorat. ex Bucer. in loc.*

[n] *Ferus vbi sup.*

[o] *In Psal.* 77.

[p] *Hieron. in* Matt. 13.

[q] *Culman. in loc.*

[r] *Hemingius in loc.*

[s] *Stapleton. promptuar. moral ser. dom. sexages.*

[t] *Remigius apud Iho in* Mat. 13.

[u] Eccles. 3 31.

obedire: ſo Chriſt in the Goſpell, x *He that heareth you; heareth mee*: that is, he that obeyeth you, obeyeth me: and he that diſpiſeth you, deſpiſeth me. z If thy brother heare thee, thou haſt wonne thy brother: that is, if thy brother follow thy counſell, and will be content to be ruled by thee.

a Exod. 21. 6. Deut. 15. 17. We read in the a law, that if a bond ſeruant will not be made free, but ſtay ſtill with his maſter, he ſhall be brought before the Iudges, and ſet to the doore or the poſt, and his maſter ſhall boare his eare thorow with an aule, and ſo hee ſhall ſerue him for euer. Euery ſinner is the deuills vaſſall: and therefore if he refuſe to be free, when liberty and free grace of the Goſpell is offered, ere it be long the deuill will ſo boare his eares, as that they ſhall be made vnfit to heare, and then he ſhall ſerue his old maſter for euer. He may peraduenture come to Church and heare the ſermon; but he ſhall be like the man, b that beholds his face in a glaſſe: for when he hath conſidered himſelfe, he goeth his way, and forgetts immediatly what manner of one he was.

b Iames 1. 23.

Wherefore, when ye come to Chriſt, bring your eares with you, eares to heare ſo to heare, that ye may vnderſtand; ſo vnderſtand that ye may remember; ſo remember, that ye may practiſe; ſo practiſe, that ye may continue; ſo Gods ſeed ſhall be ſowen in good ground, and bring forth fruit, in ſome thirty, in ſome ſixtie, in ſome an hundred fold, &c.

The Parables expoſition is occaſioned by the Diſciples queſtion, verſ. 9. *What manner of ſimilitude is this?*

Wherenote { their careſullneſſe in asking. / Chriſts readineſſe in anſwering.

c Ramus de Relig. lib. 2. cap 6. For the firſt, the Sabbath is aptly termed a c ſchoole-day, wherein all Gods people muſt come to the Temple, which is the ſchoole, to learne his word their leſſon. In this ſeminary Chriſt is the chiefe ſeed-man, ſtiled in the beginning of this parable, κατ' ἐξοχὴν, *The ſower*. In this vniuerſitie Chriſt is the prime Doctor: d *Vnus eſt doctor veſter*; e *cuius ſchola in terris, cathedra in cœlis*. His Apoſtles ſowed as vnder-bailiffes in his field: and his Preachers in our time teach as vnder-vſhers in his ſchoole.

d Matt 23. 8.
e Aug. ſer. 4. in Feſt. Ioan. Bapt.

As then in the ſchooles of humane knowledge, ſo ſoone as the lecture is read, it is the ſchollers dutie to queſtion among themſelues how to parſe and conſtrue it, and when they doubt, to haue recourſe to their Grammer rules, by which all conſtruction is examined: and when they doe not vnderſtand an hard rule, to come for a reſolution vnto their Maſter, who is as it were a liuing Grammer and a walking booke.

So likewiſe in Gods Academy in the Diuinitie ſchoole when either the lecture of the Law is read, or ſermon on the Gotpell ended, it is your part to reaſon among your ſelues as you walke abroad in the fields, or talke at home in your houſe; how this and that may be conſtrued; and when you cannot reſolue one another, with the men of f Beræa, to ſearch the Scripture daily, whether thoſe things are ſo, to trie the ſpirits of men by the ſpirit of God: for the Bible is our Diuinitie Grammer, according to which all our leſſons ought to be parſed and conſtrued. And if yee meete with a difficult place, repaire to Gods vſher the Prieſt, g whoſe lips ſhould preſerue knowledge: Demand of your Paſtor, as the Diſciples of Chriſt here; *What manner of parable is this?*

f Act. 17. 11.
g Malac. 2. 7.

It is apparent in the Goſpell that the diſciples euer tooke this courſe: when Chriſt had deliuered any deepe point, firſt they diſputed among themſelues, and and then after came to him, and asked his reſolution: h Why ſay the Scribes, that *Elias* muſt firſt come? How can theſe things be? k Declare vnto vs the parable of the tares.

h Mark 9. 11.
i Ioh. 3 9.
k Matt 13. 36.

In our dayes if the Paſtor be learned in lawes of the land, and well acquainted with buſineſſe of the world, his houſe ſhall be reputed *oraculum totius ciuitatis* (as l *Tully* ſpeaks) all his neighbors will haſte vnto him for aduiſe in law, but few for counſell in religion. Indeed they come to ſchoole, but like truants only for feare of puniſhment, and when they come, they care not how little learning they

l Lib. 1. de orat.

they haue for their money. But let me tell them of another ſchoole-tricke; at the worlds end there is a blacke-friday, a generall examination; at which time Conſcience the monitor ſhall [m] open her bookes and bills of all our faults, and our great Schoolemaſter in his owne perſon ſhall reward euery man according to his worke. It behooueth euery one therefore to be diligent in comming to ſchoole, to be carefull in hearing, painfull in examining, fruitfull in practiſing.

[m] Dan 7. 10.

And he ſaid] Chriſts readineſſe in anſwering, teacheth all Preachers, his Vſhers and Curates, not onely to preach in publike, but alſo to catechiſe their Auditors, as occaſion is offered, in priuate: eſpecially ſuch as hunger and thirſt after righteouſneſſe; for vnto them it is giuen to know the ſecrets of Gods kingdome. The which words containe Gods donation vnto his elect, and it is *cum priuilegiò & gratiâ*; with priuiledge *to you*, but *vnto other in parables*: *cum gratiâ, it is giuen. Conſulas Auguſtin. de prædeſtinat. Sanctorum, cap.* 8. *lib. de bono perſeuerantiæ, cap.* 8. 9. 11. *lib. de correp. & gratiâ, cap.* 4. 6. 7. 8.

Sauing knowledge of God is a gift and grace: for the [n] naturall man vnderſtands not the things of God; he beleeues *oculô magis quàm oraculo*, truſting his fiue ſenſes more then the foure Goſpells. It is a myſterie reuealed vnto you, but hidden vnto many, whoſe eyes the [o] god of this world hath darkned, that ſeeing they ſhould not diſcerne, and hearing they ſhould not vnderſtand. O Father, ſaith Chriſt, [p] thou haſt hid theſe things from the wiſe, and haſt opened them vnto babes. It is ſo, becauſe thy good pleaſure was ſuch. As it is our Fathers will alone to giue vs a kingdome; ſo likewiſe his good will alone to make vs know the ſecrets of his kingdome.

[n] 1. Cor. 2. 14.

[o] 2. Cor. 4. 4.

[p] Matt. 11. 25.

There are *myſteria regis*, which may not be knowne; and there are *myſteria regni*, which muſt be knowne: many myſteries of our heauenly King are knowne only to himſelfe. *Canſt thou* (ſaith [q] *Iob*) *finde out God? canſt thou finde out the Almighty to his perfection? The heauens are high, what canſt thou doe? It is deeper then the hell, how canſt thou know it? The meaſure thereof is longer then the earth, and it is broader then the ſea.* God therefore requires rather we ſhould remember what he hath beene to vs, then curiouſly to ſeeke what he is in himſelfe.

[q] Iob. 11. 7.

But as for the ſecrets of his kingdome, he reueales them vnto the heires of his kingdome; theſe myſteries may, yea muſt be knowne: and therefore Chriſt cried, *He that hath eares, let him heare.* Teaching hereby that in making our election ſure, we muſt not begin *à priori*, but *à poſteriori*: ſuch as with a good heart heare the word and keepe it, and bring forth fruit through patience, ſhall inherit the kingdome of God; [r] but the kingdome of God ſhall be taken away from ſuch as are fruitleſſe, from ſuch as are faithleſſe.

[r] Matt 21. 43.

This is the parable.] Bare reading without vnderſtanding, is bare feeding: the true meaning of the Scripture is the true Manna: [s] for as a man, ſo the Bible conſiſts of a body and a ſoule. The ſound of the letter is the body, but the [t] ſenſe is the ſoule: this indeed is the Scripture, this is the parable.

[s] *Orig. periarchon. lib.* 4 6. 2.
[t] *Cyril.*

The ſeed is the word of God.] The ſower is Chriſt, who went out, [u] *ab occultô Patris in mundum, à Iudæa in gentes, à profundô ſapientiæ in publicum doctrinæ.* The Preacher is not properly the ſower, [x] but the ſeedcod, at the moſt an vnderſeedman.

[u] *Thomas ex patribus in* Mat. 13. *&* Beaxamus, *vbi ſupra.*
[x] *Ludolphus vbi ſupra.*

The ſower went out to ſow] Not to reape. [y] Now many goe out into Gods field only to gather in harueſt, *tanquam Stratocles & dromoclidas, ad auream meſſem*, intending to reape things carnall, more then ſowing things ſpirituall.

[y] *Poulan. in loc.*
[z] *Plutarch.*

The ſower ſowed his ſeed; for the ſeed is the word of God, [a] not of an Angell or man: and this ſeed hath in it generatiue power in it ſelfe, it is [b] liuely, yea the word of [c] life. So that if it bring not forth fruit, the fault is not in the ſeed, but in the ground, being either vnplowed, or ſtonie, or thornie. The *ſeed is the word of God.* And therefore ſuch as corrupt it, as heretikes; or choke it, as hypocrits; or keep it downe from growing by force, as tyrants; or thruſt other ſeed into it, as Papiſts doe, ſhall one day feele the iuſt wrath of God: for as he gaue pure ſeed, ſo will he require pure corne.

[a] *Hemingius & Beauxamus, &c.*
[b] Heb 4. 12.
[c] Phil. 2. 16.

He

Hee left this in the Church, euen in the garners of the Prophets and Apostles and therefore whosoeuer adulterate it before it be sowen, or nip it when it doth spring, or cut it downe before the Lords harueſt; are not Gods husbandmen, but Sarans hierlings; and you may know them, saith [d] Christ, by their fruit, [e] that is, by their doctrine. For Gods husbandmen sow Gods seede, but the deuils factor, as Saint [f] *Paul* plainly, the doctrines of deuils. As for example, this is pure seed; *Thou shalt worship the Lord thy God, and him only shalt thou serue.* But to worship Angels and Saints, and to giue the same kind of worship to the crucifix, which is due to Christ, is sophisticate seed. This was not at the first sowen by the sower; but ouersowen after by the malicious enemie, while men slept.

[d] Matth 7.16.
[e] *Melanct. in* Matth. 7.
[f] 1. Tim. 4. 1

Those that are beside the way.] [g] Three parts of foure are bad; [h] yea, the most of such as heare the word, and confesse Christ, are vnprofitable. [i] Striue then to enter in at the straite gate. Remember that couetous cares and voluptuous liuing, are the thornes which vsually choke Gods seed in our hearts: riches vnto the couetous are thornes, in this and the next life; their pricks are threefold in this life;

[g] *Theophylact in* Mat. 13.
[h] *Luther in loc.*
[i] Mat 7. 13.

Namely, [k] *punctura* { *Laboris in acquisitione.* / *Timoris in possessione.* / *Doloris in amissione.*

[k] *Ludolphus.*

The true reason why so many men are delighted with them, is, [l] because they put on wants or tiening gloues, and so their hearts and hands being hardened, they feele not their pricking: but in the next world they will be thornes againe, when Christ shall say to the couetous; Hence from mee yee cursed, into euerlasting fire: for I was an hungred, and yee gaue me no meat; I thirsted, and yee gaue me no drinke, &c. Here pause good Reader, and pray with [m] *Ludolphus.*

[l] *Diez in loc.*

[m] *De vita Christi part.* 1 *cap.* 64. *in fine.*

O Domine Iesu fac me de veteri vita exire, ne semen verbi tui quod in meô intellectu boni propositi, quod in meô affectu boni operis, quod in meô actu seminasti, comedatur à volucribus inanis gloriæ, ne conculcetur in viâ assiduitatis, ne areat in petra duræ obstinationis, & ne suffocetur in spinis solicitudinis, sed potiùs in terra bonâ crodis humillimi centesimum fructum edat in patientiâ: fac etiam me hæc omnia intelligere & facere, ac verbô vel saltem exemplô alios docere, Amen.

The Epistle. 1. Cor. 13.

Though I speake with tongues of men and Angels, &c.

THe Bible is the body of all holy religion; and this little Chapter is as it were, an abridgement of all the Bible: for it is a tract of loue, which is the [n] complement of the Law, and [o] supplement of the Gospell. All the Scripture teaching nothing elſe (saith [p] *Augustine*) but that we must loue our neighbour for God, and God for himselfe. [q] *Nihil præcipit nisi charitatem, nec culpat nisi cupiditatem*: it forbids nothing but lust, and enioynes nothing but loue: for without [r] loue, there is no true faith; and without faith, [s] all our righteousnesse is sinne.

[n] Rom. 13.10
[o] 1ohn. 13. 34.
[p] *De doct. Christ lib.* 2. *cap.* 7.
[q] *Ibidem. lib.* 3. *cap.* 10.
[r] Galat 5. 6.
[s] Rom. 14. 23.

S. *Paul* therefore doth extoll in this Chapter above all other, this one vertue:

1. Largely, shewing that it surpasseth all other graces in [t] two things: { Vse: verse 1, 2, 3, 4, 5, 6, 7. / Continuance: ver. 8, 9, 10, 11, 12, 13.
2. Briefly, by way of [v] recapitulation in the last verse: *Now abideth faith, hope, and loue, euen these three: but the cheife is loue.*

[t] Gorran & Rez. in loc.
[v] Calu. Institut. lib. 3. c. 18. §. 5.

Charitie doth excell in vse: for all other gifts without it are nothing auaileable to saluation, as *Paul* proues by this induction; *If I speake with tongues of men and Angels, &c.*

All

All vertues are either { Intellectuall : in { Accurate speech : vers. 1. / Other knowledge : vers. 2. } / Morall : in { Doing: vers. 3. *Though I feed the poore with all my goods.* / Suffering : *Though I giue my body to be burned, &c.* } }

Though I speake with the tongues of men.] [x] That is, of all men. If I had vnderstanding in all languages, and Art to parle in them all: If a man could speake so many tongues as our late Soueraigne of blessed memory Queene *Elizabeth*, of whom the diuine [y] Poet, as a Diuine truly; not as a Poet flateringly:

That Rome, Rheine, Rhone, Greece, Spaine and Italie,
Plead all for right in her natiuitie.

If a man could discourse in so many languages as *Mythridates*, of whom [z] *Volaterane* reports, that he well vnderstood 22. sundry tongues; or as [a] other 25. If a man could thunder in an Oration, as *Aristophanes* sayd of *Pericles*; or tune his note so sweetly, that he could moue mountaines and stony rockes with *Orpheus*; or fetch soules out of hell, as fabulous antiquitie fained of *Mercurie*. Though a man could hold the people by the eares, and carry them vp and downe the country like pitchers: as [b] *Socrates* did *Alcibiades*; and steale away their hearts, as [c] *Absalon* did in Israel. If a man were so bewitching an Orator, that he could [d] *pro arbitrio tollere, extollere, amplificare, extenuare magicis quasi viribus eloquentiæ in quam velit faciem habitumq; transformare*: so subtill a disputer, as that he could make *quidlibet ex quolibet*, euery thing of any thing, yet without loue, were he nothing.

Yea, though a man could speake with the tongues of Angels, [e] that is, of the learned Priests and Prophets, who were Gods [f] Angels and messengers. If a man had the siluer [g] trumpet of *Hilarie*; or the golden mouth of *Chrysostome*; or the mellifluous speech of *Origen*, [h] *cuius ex ore non tam verba quam mella fluere videntur*. If a man were so painfull in preaching, that, as [i] Saint *Peter*, he could adde to the Church with one Sermon, about three thousand soules: or as it is [k] recorded of venerable *Beda*, fondly and falsly, that he could make the very stones applaud his notes, and say, Amen.

Or as [l] other expound it, *hyperbolically*: though a man should speake like the glorious Angels, as *Paul*, Gal. 1. 8. Though an Angell from heauen should preach vnto you: [m] *si quæ sint Angelorum linguæ*. Giue me leaue to adde one thing more to this hyperbolicall supposition. If a man could speake like God, as antiquitie reports of [n] *Plato*; that if *Iupiter* himselfe should speake Greeke, he would vse no other phrase but his. And of [o] *Chrysippus*, that if the gods should speake logicke, they would haue none but his. Or as the people blasphemously of *Herod*, Act. 12. *The voice of God, and not of man.* Though, I say, we could speake with tongues of men, of Angels, of God, if it were possible, and haue not loue, wee were but as a sounding brasse, or as a tincking cymball: [p] we might happily pleasure other, but not profit our selues vnto saluation. Herein [q] resembling *Balaams* Asse, who by speaking, bettered her Master, not her selfe.

A plaine peece of brasse makes but a plaine noyse, Tinkers musicke; but a tinckling cymball, in regard of the concauitie, yeelds a various sound, a more pleasant stroke. So rude speakers are like sounding brasse; [r] but the curious and iudicious, adorned with multiplicity of distinctions, and varietie of good learning, are as a tinckling cymball, or more tickling delight to their hearers; and yet if they preach without loue, their sound is without life. *Qui non diligit fratrem, manet in morte*, saith [s] *S. Iohn*. Such fitly resemble the sermon-bell, which calls other to the Church, but heares nothing it selfe; it weares out to his owne hurt, though others good.

Nay, when Auditors are perswaded thorowly, that their Pastors instruct not out of charitie, their plaine doctrines are but as *sounding brasse*, tedious as the Tinkers note; their accurate sermons as a *tinckling cymball*, which onely pierce

[x] *Aquin. in loc.*
[y] *Du Bartas* in his Babylon.
[z] *Comment. lib. 17. pag. 522.*
[a] *Aul. Gellius lib. 17. cap. 17.*
[b] *Plutarch. in vitâ Alcib.*
[c] 2. Sam. 15. 6.
[d] *Pius Miran. Epist. Barbaro.*
[e] *Aquin. & Gorran in loc.*
[f] Mal 2. 7.
[g] *Hieron. aduersus Ruffin. tom 2. fol. 221.*
[h] *Vincentius, vti Magdeburg. cent. 3. col. 269.*
[i] Act 2. 41.
[k] *Magdeburg. cent. 8. col. 852.*
[l] *Caluin. & Beza in loc.*
[m] *Hieron. in loc.*
[n] *Ficinus in vitâ Platonis*
[o] *Laert. in vitâ Chrysip.*
[p] *Gorran. in loc.*
[q] *Marlorat. in loc.*
[r] *Aquin in loc.*
[s] *1. Epist. 3. 14.*

pierce the eares, and enter not into their hearts: as the [r] Prophet aptly; Their admonitions are vnto them as a ieſting ſong of one that hath a pleaſant voyce, and can ſing well; for they heare their words, but they doe them not. [u] As one that heares excellent muſicke from out of the ſtreets in the night, will inſtantly leape out of his bed, and lend his eare for a time; but when the muſitians are gone, preſently returnes to ſleepe againe: ſo many delight to heare the ſweete ſongs of Sion, but when the Sermon it at an end, they ſleepe in their old ſinnes againe, forgetting immediatly the good leſſon, as if it were but the drumming on a pan, or ſcraping on a kettle.

[r] Ezek. 33. 32.

[u] *Diez. con. 4. dom. 3. aduent.*

And though I could prophecie.] Prophecie then is nothing without loue. [x] For *Balaam, Caiphas, and Saul prophecied.* Vnderſtanding of myſteries is nothing without loue; for *Iudas*, and *Nicholas*, and *Arius*, were well acquainted with the Scriptures. All knowledge is nothing: for the Scribes had the [y] key of knowledge, yet entred not in themſelues.

[x] *Ambr. in loc.*

[y] Luc. 11. 52.

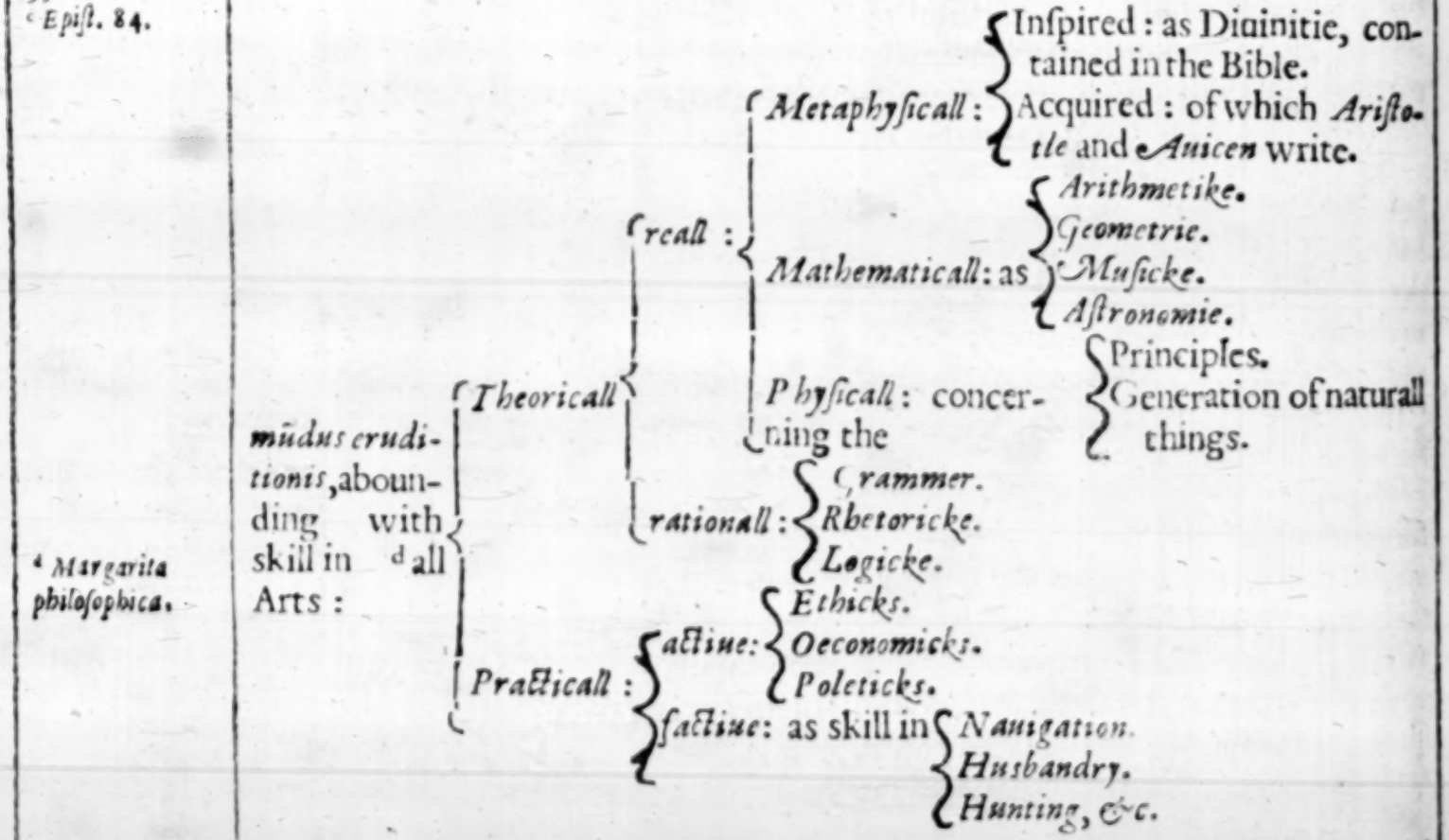
And all knowledge.] Though a man were an Ocean of learning, as *Plutarch* is called; in ſo much that [z] *Theodorus Gaza* ſayd, if he could read but one mans bookes, he would make choiſe of him. Or if a man were ſo full as *Plinie*, whoſe workes are [a] *inſtar mille voluminum*: if a man were a treaſure houſe of letters, as *Picus Mirandula* writes of *Hermolaus Barbarus*: a library for a whole nation, as [b] *Baronius* of *Albinus*: as [c] *Eraſmus* of Biſhop *Tonſtal*, a world of learning,

[z] *Claudius Verderius cenſion. in Authores pag.* 174.

[a] *Ibid. p.* 173.

[b] *Tom. 9. fol.* 338.

[c] *Epiſt.* 84.



[d] *Margarita philoſophica.*

If a man vnderſtand all myſteries in Scripture, all ſecrets in nature: *if he had all faith, that he could remoue mountaines*, in a literall ſenſe, moue that which cannot be moued, high hils, *Imponere Pelion Oſſæ*: [e] in an allegoricall expoſition, caſt out deuills. If a man had all parts of all knowledge, prophecy, ſapience, prudence, and had not loue, he were nothing. Nothing [f] *in eſſe gratiæ*, though ſomething *in eſſe naturæ*: dead ſpiritually, though ſomething, ſome great thing in the naturall and ciuill life. For great Clerkes haue long life on earth. Albeit, *Aquinas, Iewel, Picus Mirandula, Whitaker*, died in the principall ſtrength of their age: yet in reſpect of honour and fame, they liue with the longeſt.

Imponere Pelion Oſſæ.

[e] *Gorran. in loc.*

[f] *Aquin in loc.*

[g] *Prudentius periſtephan. hym.* 13.

Dum liber vllus erit, dum ſcrinea ſacra literarum,
Te leget omnis amans Chriſtum, tua Cypriane diſcet.

Knowledge is a good ſtirrop alſo to get aloft, the high way to much honour and preferment in this world; but without loue, nothing auaileable to glorie eternall in the world to come. Knowledge [h] bloweth vp, but charity buildeth vp. [i] If learning bee taken without the true correctiue thereof, it hath in it ſome

[h] 1. Cor. 8. 1.

[i] Aduancemēt of Learning. *l. 1. p. 5. & Greg. in Euangel. hom. 7. quod virtus ſcientiæ congregat, ventus elationis ſpargit.*

nature

nature of poiſon, and ſome effects of that malignity, which is a ſwelling. *If I ſpeake with the tongues of men and Angels, and had not charitie, it were but as a tinckling cymball.* Not but that it is an excellent thing to ſpeake with tongues of men and Angels, and a farre more noble treaſure to poſſeſſe all knowledge. For Chriſt ſayd of his Apoſtles: *that they were the light of the world*, and the worthy Doctors ſucceeding, were [k] *luminaria magna*, great ſtarres in the firmament of the Church, by whoſe light, deſcending from the father of lights, we finde out the truth hidden in many darke places of the ſcripture. But the meaning of *Paul* is, if our knowledge be ſeuered from loue, and not referred to the good of men, and glory of God; it hath rather a ſounding glory, then a meriting vertue; though it ſeeme to be neuer ſo much, it is a very nothing.

[k] *Baron. Epiſt. Clem. 8. præfix. tom. 4. annal.*

The [l] Papiſts out of theſe words; *if I haue all faith, ſo that I can remoue mountaines, and haue not charitie, I am nothing*; gather two concluſions againſt vs: The firſt is, that true faith, may be without loue: the ſecond, that faith alone without good workes is nothing worth in the buſineſſe of our iuſtification.

[l] *Rhem. in loc.*

3

To the firſt, anſwer is made, that the ſpeech of *Paul* is not a categoricall propoſition, but an hypotheticall ſuppoſition; [m] if it were poſſible that all faith ſhould be without good workes, it were nothing.

[m] *Luther. poſtil. maior in loc.*

Secondly, *Paul* here [n] ſpeakes not of a iuſtifying faith, of that faith of beleeuers which is common and generall, but of the ſpeciall gift of faith to worke miracles, of which our Sauiour in the [o] Goſpell; *If he had faith as much as a graine of muſtard ſeed, and ſhould ſay vnto this mulbery tree, Plucke thy ſelfe vp by the roots, and plant thy ſelfe in the ſea, it ſhould euen obey you.* This he ſaid vnto the beleeuing Apoſtles; and therefore cannot be conſtrued of a ſauing faith, but of a miraculous faith: and ſo Saint *Ambroſe* notes vpon this text, to doe wonders, and to caſt out deuils by faith is nothing worth, except a man be an earneſt follower of good conuerſation.

[n] *Gennadius apud Oecumen. in locum.*
[o] Luke 17. 6.

Our Diuines acknowledge that euery kinde of faith is not ioyned with loue: for there is a [p] dead faith, and there is a [q] liuely, whereby Chriſt liueth in vs, and we in Chriſt. There is a faith of [r] Diuels, and a faith of [f] Gods elect. There is a faith whereby the beleeuer ſhall neuer [t] periſh; and there is a faith, whereby ſome [u] beleeue for a time, and in the day of temptation fall away. There is a faith, which the world [x] deſtroyeth, and a faith which is our [y] victory, by which a Chriſtian ouercomes the world. There is a faith, whereby wee beleeue there is [z] a God; and there is a faith, whereby wee beleeue [a] in a God according to theſe differences of faith in Scripture, there is a faith without [b] workes, and there is a faith which worketh by [c] loue.

[p] Iames 2. 20.
[q] Galat. 2. 20.
[r] Iames 2. 19.
[f] 1 Tit. 1.
[t] Ioh. 3. 15.
[u] Luke 8. 13.
[x] 2. Tim. 2. 18.
[y] 1. Iohn 5. 4.
[z] Iames 2. 19.
[a] ohn 14. 1.
[b] Iames 2. 14.
[c] Galat. 5. 5.

We ſay then of the faith of Gods elect, whereby we beleeue in God, to which the promiſe of Iuſtification and eternall ſaluation is made, that is a faith which cannot be ſeparated from charitie, but whereſoeuer it is, there is loue ioyned with it, [d] bringing forth the fruits of righteouſneſſe, which are by Ieſus Chriſt vnto the glory and praiſe of God. *Inſeparabilis eſt bona vita à fide, quæ per dilectionem operatur, imò verò ea ipſa eſt bona vita*, ſaith [e] *Auguſtine*; according to that of [f] *Irenæus*, to beleeue is to doe as God will: and therefore *Beza* tranſlates here, πίστιν, not *omnem fidem*, but *totam fidem*; implying not all kind of faith, but all faith of this kinde to worke miracles; as if *Paul* ſhould argue thus: If a man could worke neuer ſo many miracles, and faile in his morals, hee ſhould bee *nequam*, and *nequam*, is *nequicquam*, as our Apoſtle ſpeakes, *a nothing*.

[d] Phil. 1. 11.
[e] *De fide & operibus, cap. 23.*
[f] *Lib. 4. cap. 14.*

The ſecond concluſion gathered out of theſe words againſt vs, is, that faith alone without charitie, nothing auaileth to iuſtification. Our anſwer is, that albeit faith is not *ſolitaria*, yet in our iuſtification it is *ſola*; [g] euen as the eye in regard of being is neuer alone from the head, yet in reſpect of ſeeing it is alone, for it is the eye onely that doth ſee, So faith ſubſiſts not without other graces of God, as hope, loue, &c. Yet in regard of the act of iuſtification it is alone without them all. For the further opening of this hard point, you muſt

[g] *Perkins reformed Catholike, tit. Iuſtificat.*

vnderſtand, that ſeparating of things one from another, is either [h] *reall* in the ſubiect, or mentall in the vnderſtanding: *reall* ſeparation of faith and charity we wholly deny. For [i] *Bellarmine* confeſſeth expreſly, that *Luther*, *Melanćthon*, *Chemnitius*, *Caluin*, and other learned Proteſtants haue taught, that good workes in ſome ſort be neceſſary to ſaluation, and that there is no true faith, vnleſſe it bring forth good workes, and be conioyned with charitie.

Separation *mentall* in vnderſtanding and conſideration is either negatiue or priuatiue. Negatiue, when in the vnderſtanding there is an affirming of one, and denying of another. Priuatiue, when of things that cannot be ſeparated indeed, yet a man vnderſtands the one, and omitteth to vnderſtand the other. As for example, though light and heate cannot bee ſeparated in the fire, yet a man may conſider the light, and not the heate: ſo then in our iuſtification, we doe not negatiuely ſeparate other graces from faith, as if faith exiſted alone without hope and loue, but priuatiuely making them effects and conſequents, not concurring cauſes of our iuſtification. Our aſſertion is: Faith conſidered without hope and charity, that is, hope and charity not conſidered with it, doth iuſtifie.

Chriſt Ieſus is our husband, and we are his ſpouſe: now the [k] Bridegroome muſt be alone with the Bride in his ſecret chamber, all the ſeruants and the family being put apart; afterward when the doore is opened, and hee commeth forth into the waiting roome, then let all the ſeruants and handmaids attend, then let hope doe her office, let loue doe the duties of loue; then, as *S.* [l] *Peter* exhorts, *ioyne vertue with faith, and with vertue knowledge, and with knowledge temperance*, &c. The [m] Papiſts obiect that loue is the life of faith. All faiths actiuity proceeds only from charity, and without which our faith is dead. So the Scripture plainly, that in *Chriſt neither is circumciſion any thing, neither vncircumciſion: but faith which worketh by loue.* Cardinall [n] *Bellarmine* reads *impreſſa*, paſſiuely, wrought by loue: diſagreeing herein from all the Fathers, and that which becomes him worſe, from the vulgar Latine, to which all Papiſts are tied by the Counſell of Trent, as alſo from the Rhemiſh tranſlation in Engliſh, which hath as our Teſtament: *worketh*, actiuely: for they foreſaw this abſurdity, that if they ſhould haue tranſlated *faith worketh by loue*, then it would haue followed that loue muſt needs be before faith, whereas all of them acknowledge faith to be before loue; according to that of [o] *Auguſtine*; Faith is giuen firſt, by which we obtaine the reſt: and [p] *Altiſſiodorenſis* in his golden Summe faith, that faith hope and charity, are a created trinity, reſembling the three diuine perſons vncreate. For the Sonne is begotten of the Father, and the holy Ghoſt proceeds from both: ſo ſtedfaſt hope is bred of faith, and loue doth iſſue from them both.

And [q] *Bellarmine* cites often in his workes out of *Auguſtine*: *Domus Dei credendo fundatur, ſperando erigitur, diligendo perficitur*: The foundation of Gods houſe in our ſoules is faith, the walles hope, the roofe charity. The Prophet in a viſion ſaw the tranſgreſſour againſt the tranſgreſſour, and the deſtroyer againſt the deſtroyer. So the Schoolemen oppoſe the Schoolemen, and their Champion *Bellarmine* fights againſt *Bellarmine*. For if faith be the foundation of all other vertues, as himſelfe writes, *lib.* 1. *de Rom. pont. cap.* 10. then it is not as he diſputes in *lib.* 2. *de iuſtificat cap.* 4. wrought by charity: but contrariwiſe charity doth ariſe from faith.

It is then an idle dreame to ſuppoſe that charity is incloſed in faith, as a Diamond is in a ring; for [r] Chriſt is the pretious pearle, which giues life and luſtre to the ring. The iuſt liue not by loue, but by faith in him. It is an improper ſpeech (as [s] our Diuines obſerue) to ſay that faith worketh by loue, as the body by the ſoule, the matter by the forme; for the ſoule rather worketh by the body, then the body by the ſoule. The matter is paſſiue, the forme actiue.

Secondly, we [t] ſay, that *Paul in that text, faith which worketh by loue* doth not

[h] See D. *Abbot* againſt *Biſhop*, *pag.* 482.
[i] *De Iuſtificat. lib.* 4 *cap.* 1. *Ac primum* §. *confeſſio*, &c.
[k] *Luther* in 2. *Gal.* 16.
[l] 2. *Pet.* 1. 5.
[m] *Bellarmin. de Iuſtificat. lib.* 2. *cap.* 4. & *Rhem. in Galat.* 5. 6.
[n] *Vbi ſupra* §. *Diſtinctio vero*. See *Tindal* obedience of a Chriſtian, *fag.* 130.
[o] *De predeſtinatione ſanctorum, cap.* 7.
[p] *fol.* 109.
[q] *Catechiſ. ca.* 1. & *præfat. tom.* 1. *controuerſ.* & *de Rom. pont. lib.* 1. *cap.* 10. §. *deinde fides.*
[r] *Luther in* Gal. 2. 5.
[s] *D. Fulke in* Galat. 5. 6.
[t] *Luther in* Gal. 5. 6. & *Perkins reform. Catbol. tit. Iuſtific*

intend iuſtification, but the whole courſe of a Chriſtian after his iuſtification: he ſhuts out of Gods kingdome *nullifidians* and *merit-mongers* on the left hand, *nudifidian* and *carnall Goſpelkers* on the right. *In Chriſt neither circumciſion auaileth any thing, neither vncircumciſion*, that is to ſay, no merit, nor worſhipping. No religious order in the world, but faith alone without any truſt in workes, auaileth before God. On the right hand he doth exclude ſlothfull and idle perſons, affirming that if faith only doe iuſtifie, then let vs worke nothing, but barely beleeue. Not ſo yee careleſſe generation, enemies of grace: for faith is operatiue working by loue. *Paul* therefore ſets forth in that excellent ſentence the whole perfection of a Chriſtian in this life, namely, that inwardly it conſiſts in faith toward God, and outwardly in good workes, and loue toward our neighbours: ſo that a man is a perfit Chriſtian inwardly through faith before God, who hath [u] no need of our workes; and outwardly before men, (whom our faith profiteth nothing) by loue.

Faith is the Chriſtians hand. Now an hand hath a property to reach out it ſelfe, and to receiue a gift, but it cannot cutt a peece of wood without an hatchet or ſaw, or ſome ſuch like inſtrument, yet by helpe of them it can either cut or diuide. Such is the nature of faith, it doth receiue Chriſt into the heart; but as for the duties of the firſt and ſecond table, faith cannot of it ſelfe bring them forth, no more than the hand can cut off it ſelfe; yet ioyne loue to faith, and then (as our Apoſtle) *faith worketh through loue*, performing all duties ſo well to man as God.

The property of true faith is, to receiue into it ſelfe. The nature of true loue is to lay out it ſelfe vnto other: faith then alone iuſtifieth, aprehending and applying Chriſts merits vnto it ſelfe; but it cannot manifeſt it ſelfe to other, except it be ioyned with loue: [x] *Shew me thy faith out of thy workes.* And thus as you ſee, that inward worke of iuſtification is aſcribed in holy Scripture to faith only; but outward workes of Sanctification, holineſſe and righteouſneſſe, to faith and loue iointly.

I refer the diſtreſſed ſoule to the comfortable Commentaries of *Martin Luther* vpon the Galathians; and the curious Diuine to *Doctor Abbot his Apologie for the reformed Catholike, Tit. Iuſtification.* For I will ingenuouſly confeſſe, that my conſcience was neuer quieted more then in reading the one; and my curioſity neuer ſatisfied more than in examining the other.

Though I beſtow all my goods to feede the poore] Mercifull workes are [y] *pro ſacrificijs, imò præſacrificijs*, accepted of God as ſacrifice, Heb. 13. 16. yea more then ſacrifice: Hoſea 6. 6. *I will haue mercy not ſacrifice.* To be mercifull is the [z] ſole worke common to man with God.

It is then an higher ſtep of perfection, to diſtribute goods vnto the poore, then to ſpeake with the tongues of men and Angels, or to be furniſheed with all variety of knowledge: yet *Paul* ſaith, *If I beſtow my goods, all my goods*, not vpon the rich, but vpon the poore, to feed, not to feaſt them, and had not loue, it profits me nothing. Where note fiue degrees of this amplification: the firſt is *to giue*; for moſt men, as in the prouerbe, are better at the rake, then at the pitchforke, readier to pull in, then to giue out. The ſecond is to giue, not another mans, but our owne goods. *If I beſtow my goods.* According to that of *Salomon*, Eccleſiaſtes 11. 1 *Caſt thy bread vpon the waters: Panis, ſi tuus, qui tuus.* The third, is all our goods, not ſome ſmall portion, or great ſumme, but *all*; according to that of [a] Chriſt; If thou wilt be perfect, ſell all that thou haſt, and giue it to the poore. The fourth is, to giue not to the rich, but to the poore: *Frange panem eſurienti*, ſaith the [b] Prophet, Deale thy bread to the hungry. The laſt is to giue to the poore, not ſuperfluouſly to feaſt, but neceſſarily to feed them If a man performe this and more then this out of vaineglorious oſtentation, or idle prodigality, not out of loue to Chriſt, and compaſſion of his members, it were but ſo much as nothing.

Though I gaue my body to be burned] Loue is ſeene more in deeds then in words,

[u] Pſal. 16. 2.

[x] Iames 2. 16.

[y] *Auguſtin. de ciuit lib. 10. c. 1*

[z] *Syneſius epiſt. 31.*

[a] Matth 19. 21

[b] Eſay. 58. 7.

words, and in ſuffering more then in doing: and of all ſuffering, death is moſt terrible; and of all kinds of death, burning is moſt fearefull. Here then are many degrees in this one ſpeech (as [c] Interpreters obſerue:) firſt, *Si tradidero*, not if I be forced, but if of mine owne accord, I giue my body to be burned, as it is ſayd of Chriſt, [d] *he gaue himſelfe for vs a ſacrifice.* Secondly, *Si tradidero corpus*, if I ſuffer loſſe not of goods only, though that be very commendable, Heb. 10. 34. *Ye ſuffered with ioy the ſpoyling of your goods*; but affliction in body, which is far dearer than our wealth, as the father of lyes in this truly; [e] skin for skin, and all that euer a Man hath, will he giue for his life. Thirdly, *Si tradidero corpus meum*; if I giue not only the body of my child, (though a woman is highly magnified for ſuch an act in in the 2. Maccabees 7.) *but my body*; not only fleſh of my fleſh, but fleſh which is my fleſh; not only to ſuffer a naturall death, but a violent, and of all violent, the moſt terrible, to be roſted, yea conſumed in the fire.

If any ſuffer all this, and want charity to particular perſons, eſpecially toward the common body of the church, it is no better, or rather indeed worſe then nothing. I beſeech you therefore by the mercifulneſſe of God, whatſoeuer you ſpeake, whatſoeuer you ſtudy, whatſoeuer you doe, whatſoeuer you ſuffer, [f] let all be done in loue.

Vniuerſa, inutiliter habet, qui vnum illud, quo vniuerſis vtatur non habet: Vnprofitably (quoth [g] *Auguſtine*) hath he all, who wants that one whereby he ſhould vſe all. As the [h] ſame Father in another place: *Quanta eſt charitas quæ ſi deſit, fruſtrà habentur cætera, ſi adſit, rectè habentur omnia?* How great is loue? for if it be wanting, all other graces loſe their grace; but if preſent all are profitable. So the text here; *Loue ſuffereth long, it is bountifull &c.*

- Embracing that which is good: { Internall: *it is patient.* / Externall: *it is courteous.*
- Eſchewing that which is euill, against our { neighbour, in { thought: *it enuieth not.* / deed: *loue doth not frowardly.* } ; ſelues, either out of { passion: *it ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne: it is not prouoked to anger.* / election: *it thinketh no euill: it reioyceth not in iniquitie.* }
- Perſeuering in both: *ſuffering, beleeuing, hoping, enduring all things.*

In this encomiaſticall paſſage, *S. Paul* ſets downe loues operation in [k] 3. points:

Loue ſuffereth long.] *S. Paul* doth begin with patience, [l] becauſe deſire to reuenge is a vice moſt oppoſite to charity. Malitious impatient men are like the toad, no ſooner moued, but they ſwell: or like gun-powder; no ſooner touched with an hot word, but inſtantly they are in your face. Which occaſioned [m] *Bion* the Philoſopher to ſay; *Magnum eſt malum ferre non poſſe malum.* For if thine enemie be little, [n] *parce illi*, the beſt courſe is to ſpare him, if great, *parce tibi*, the beſt counſell is to ſpare thy ſelfe. *Si turbet, non perturbet*, as [o] *Bernard* in the like caſe: Though he moue thee let him not remoue thee from that which is good, from that which is thy good. The [p] diſcretion of a man deferreth his anger, and his glory is to paſſe by an offence. Better it is to ſuffer much and long, than by courſes of impatience, to runne thy ſelfe out of all honeſt breath. It is reported of the Philoſophers, [q] that they had a ſword, and wanted a buckler: but a buckler becomes a Chriſtian better than a ſword. We muſt not beat euery dog that barks at vs in the way, but run with patience the race that is ſet before vs, Heb 12. 1.

Loue is curteous: or as other read, *bountifull*] [*] *Amor ſi eſt, operatur: ſi non operatur, non eſt.* As loue is patient in wrong, ſo actiue in kindneſſe, doing good vnto all, alway performing liberall and curteous offices, euen to the greateſt enemie. So S. *Steuen* abounding with loue, [r] reſpected his accuſers as brethren and

[c] *Aquin. in loc.*
[d] Epheſ. 5. 2.
[e] Iob 2. 4.
[f] 1. Cor. 16. 14.
[g] *De verbis Dom. ſer. 18. tom. 10 fol 57.*
[h] *Tract. 9. in Ioan.*
[i] *Aquin. in loc.*
[k] *Gorran in loc.*
[l] *Melanct. in loc.*
[m] *Laert. in vita Bion.*
[n] *Seneca.*
[o] *Epiſt. 25.*
[p] Pro. 19 11.
[q] *Lactantius de falſa ſapient. cap. 4.*
[*] B Latymer Ser. 4 before K Edward
[r] *Greg Nyſſen. orat. de Steph.*

and ſaluted them as fathers, Acts 7.2. So [f] *Ioſeph* vſed his brethren nobly, who ſold him for a ſlaue baſely.

[f] Geneſ. 45.

Loue enuieth not.] There are [t] two parents of enuy, {Highneſſe. Nighneſſe.

[t] Petrarcha.

For it is nothing elſe but a repining griefe for our neighbours happineſſe. An enuious man, ſaith [u] *Saluianus*, eſteemes anothers good, his hurt; *parum eſt ſi ipſe ſit fœlix, niſi alter fuerit infœlix.* And therefore when [x] *Bion* ſaw ſuch an one very ſorrowfull asked him; I pray thee whether hath ſome euill hapned to thee, or good to thy neighbour? [y] as high hills are moſt expoſed to thunder, *feriunt ſummos fulmina montes*: and [z] as the faireſt flowers are ſooneſt nipt by the venemous Cantharides; euen ſo the moſt eminent gifts in neighbours, are the greateſt griefes of enuious wretches.

[u] Lib. 5. de gubernat. Dei.
[x] Laertius in vita Bion.
[y] Hieron. ad Euſtochium.
[z] Plut. com. de odio & inuidia.

In neighbours, I ſay; for as the Baſiliske doth kill none, but ſuch as he doth ſee; ſo the malecontent enuious eye malignes none that are farr off. And this I take to be the true reaſon, why the ſchiſmaticall Browniſt, and other of the like malitious humor, hate the conformable Proteſtant more than either Turke or Pope, becauſe that which eye ſeeth not, heart grieueth not. But it hath beene their hell to behold their neighbour Biſhops, and fellow Miniſters in better faſhion, and among the reſt of greater account for iudicious preaching and writing than themſelues.

It is wittily noted by [a] *Bonauentura*, that an enuious man is like *Cain*, who ſayd of himſelfe, Gen. 4. 14. *Whoſoeuer findeth me ſhall ſlay me.* For either he ſeeth in a man that which is good, and then he repineth; or elſe, that which is euill, and ſo reioiceth: and both theſe ſlay the ſoule.

[a] Dieta ſalutis cap. 4.

Things amiſſe in our Church, are the Schiſmatickes may-game; but her glory, their griefe; her weale, their woe. Let them read this Chapter often, and marke this word eſpecially. *Loue enuieth not, Loue doth not frowardly*] Not ouerthwartly, not inſidiouſly, [b] *quod eſt arte alios pellere aut tollere*, by cunning to thruſt men out of their preferments and others loue: ſo [c] *Maximus* expelled *Gregorie Nazianzene*, *Æſchines* wronged *Demoſthenes*, and *Martin Makebate* the *Whitegifts* of our Church.

[b] Melan. in loc.
[c] Baronius, tom. 4. fol. 355.

Loue ſwelleth not] As loue doth not abuſe good things in other, [d] ſo it makes men vſe well their owne graces. It ſwelleth not in any preferment it hath; it is not ambitious for any which it hath not; it is not querulous for any which it once had, and is now loſt; *it ſeeketh not her owne*, [e] that is, with others hinderance, ſo [f] to ioyne houſe to houſe, and field to field, till there be no place for other in the land. It doth not deſire that [g] oxen ſhould labour, and aſſes feede; that one ſhould take the paines, and another reape the profit; but is content that preferment be conferred vpon men of worth, according to merit, with [h] equall proportion.

[d] Gorran. in loc.
[e] Aquin. in loc.
[f] Eſa. 5. 8.
[g] Iob. 1. 14.
[h] Melanct. in loc.

Or it *ſeekes not her owne principally*, but ſo farr forth as ſhall be for the Churches good, and Gods glory. So ſaith our Apoſtle, 1. Cor. 10. I ſeeke not mine owne profit, but the profit of many, that they might be ſaued. And Phil. 1.21. he rebukes all ſuch as ſeeke their owne, and not that which is Ieſus Chriſts. Or it *ſeekes not her owne*, [i] that is, to recouer her owne by law, when it ſhall bee to the ſcandall of the Goſpell, as he ſheweth in the ſixth Chapter of this Epiſtle.

[i] Aquin. in loc.

It is not prouoked to anger] That is, not raſh and inconſiderate anger; otherwiſe a man may be angry and ſinne not, as our Apoſtle [k] elſewhere; [l] *iraſci hominis, iniuriam non facere Chriſtiani*: It is the part of a man to be angry, but the duty of a Chriſtian to doe no wrong in anger. A louing man will chide his friend ſweetly: and a good man puniſh ſinne according to his place ſeuerely: [m] *Quid te appellem amor? neſcio: bonum an malum? amor quippe nos facit noſtros amare, amor interdum cogit offendere. Sic vigilet tolerantia*, ſaith [n] *Auguſtine*, *vt non dormiat diſciplina.* Saint *Pauls* meaning then is, that we muſt not be tranſported with heat, ſo that we forget our friends, and loſe our ſelues; in ſuch ſort, that the ending of our anger proue the beginning of our ſorrow.

[k] Epheſ. 4. 26.
[l] Hieron. epiſt ad Antonium tom. 1. fol. 219.
[m] Saluian. Epiſt. 1.
[n] Serm. 22. de verbis Apoſt.

It

It thinks no euill.] It is ſo farr from doing wrong, that it doth not ſo much as thinke euill. [o]A vertue compounded of truth and ingenuity. Truth beleeues onely that which is certaine: ingenuity conſtrueth in the better part that which is doubtfull: whereas ſuſpiciouſneſſe is miſled often with falſe, alway with vncertaine report. Iealous yoke-fellowes, and ſuſpicious friends, are both vncharitable. For ſuch, as the [p] Prophet aptly, trauell with miſchiefe, and bring forth vngodlineſſe; vnquiet as the [q] raging ſea; [r] ſtirring vp ſtrife all the day long.

It reioiceth not in iniquitie.] Not in her owne fault not in anothers fall. Not in her owne: for albeit the malicious incorrigible ſinner reioyceth in doing euill, and delights in frowardneſſe, Pro. 2. 14. yet the man of God doth noe ſin: 1. Ioh. 3. 2. For it is rather done on him, then of him: according to that of [t] *Paul*; *I doe not the good thing which I would; but the euill thing which I would not, that doe I.* Not in anothers fall: for it doth grieue when they grieue: yea ſometime becauſe they doe not grieue for their ſinnes, as [t] *Hierome* to *Sabinian*: *Hoc plango quòd te non plangis.* And [u] *Auguſtine* calls this a bleſſed vnhappineſſe, when a man is affected not infected, with his neighbours iniquitie: *Beata miſeria vitijs alienis tribulari, non implicari; dolore contrahi, non amore attrahi.*

It ſuffereth all things, it beleeueth all things.] [x] It ſuffereth not it ſelfe to bee abuſed, but it iudgeth other with all loue and humanity. To beleeue all, were ſillineſſe; to beleeue none, ſullennеſſe: diſcreet loue therefore doth beleeue much, and hope the beſt of all. *Enduring all things*; that is, all that it may without offence to Gods holy word: [y] *Non patitur ludum famæ, fidei, oculus*: A mans good name, faith, and eye will not bee dallyed withall. A Chriſtian as concerning his faith, cannot be too ſterne, too ſtout. I will take vpon me (ſaith *Luther*) this title: *Cedo nulli*: I giue place to none.

Loue doth not fall away.] Knowledge is not aboliſhed in the world to come, but perfited, as *Paul* expounds himſelfe: *Wee know in part, wee prophecie in part: but when that which is perfect is come, then that which is vnperfect ſhall be done away.* [z] *Ex abſtractiuâ fit intuitiua notitia.* [a] As the light of a candle doth vaniſh away, when the bright Sunne doth ſhine. The manner of teaching in the world to come ſhall ceaſe: for we ſhall need no ſchooles or tutors in heauen: all there ſhall ſee God face to face, but knowledge it ſelfe ſhall not vaniſh, [b] *for this is eternall life to know God.*

S. Paul proues our knowledge and propheeying vnperfect by two familiar examples: one taken from his owne perſon, another from a looking glaſſe: *When I was a child, I ſpake as a child, I vnderſtood as a child, I imagined as a child,* Speaking may be referred vnto the gift of tongues, vnderſtanding to the gift of propheey, thinking to knowledge.

Now we ſee in a glaſſe darkely, but then wee ſhall ſee face to face.] When a man ſees a map of Hieruſalem, he can preſently conceiue what manner of city it is imperfectly: but when he comes thither, and beholds all the ſtreets is better ſatisfied. The Scripture is a glaſſe, faith is an eye, by which all Gods elect in part know the glorious building of Hieruſalem aboue; they beleeue that this [c] coruption ſhall put on incorruption, that this mortall ſhall put on immortality; that the iuſt ſhall ſhine [d] like ſtarres for euer: in heart conuerſing with the Saints, and aſſured through hope, that themſelues are [e] burgeſſes of that celeſtial Incorporation.

I am ſure, ſaith [f] *Iob.* that my Rdeemer is aliue, who died for our ſinnes, and roſe againe for our iuſtification, and now ſitteth at the right hand of God as our aduocate. But hereafter, when wee ſhall ſup with him in his kingdome, and ſit with him in his [g] throne, when all miſts of ignorance and diffidence ſhall vaniſh away, when wee ſhall ſee God face to face, then wee will ſay tohim as the noble Queene of [h] Sheba to *Salomon*; *Loe, the one halfe of thy kingdome was not told vs.*

Now abideth faith, hope, and loue.] The reſt of the graces are reduced to theſe faith *Melanchthon*, and the chiefe of theſe is loue, ſaith *Paul*. There is ſo great affinity betweene faith and hope, that (as [i] *Luther* obſerues) it is hard to find,

any

[o] *Melan. in loc.*

[p] Pſal 7. 15.
[q] Eſay 57. 23.
[r] Pſal. 140. 2.

[t] Rom. 7. 19.

[t] *Tom. 1. fol. 231.*
[u] *Epiſt. 145.*

[x] *Engliſh gloſſe in loc.*

[y] *Luther. in Galat. 2. 6.*

[z] *Melanchthon. in loc.*
[a] *Martyr. apud Marlorat. in loc.*
[b] Iohn 17. 3

[c] 1. Cor. 15. 54

[d] Dan. 12 3.
[e] Philip. 3. 20
[f] Iob. 19. 25.

[g] Apocal 3, 21

[h] 1 King. 10. 7.

[i] *Com. in Gal. 5. 5.*

any difference, they cannot be well ſeparated, one hauing reſpect to the other as the two Cherubins on the mercy ſeate: Exod. 25. 20.

Yet they differ much eſpecially in their { *Obiect.* *Subiect.* *Order.* *Office.*

In their obiect: Faith hath for her obiect the truth; Hope for her obiect the goodneſſe of God. Faith (as [k] *Auguſtine* notes) is of good things and bad: but hope lookes on good things only. The Chriſtian beleeues there is an hell as well as heauen; but he feares the one, and hopes only for the other; as the Poet diſtinguiſheth aptly: —*liceat ſperare timenti* [l]

Faith is of things { Paſt: for wee beleeue that Chriſt is *dead, buried, riſen againe*, &c. Preſent: for we beleeue that Chriſt now *ſitteth at the right hand of God.* Future: for we beleeue Chriſt *ſhall come againe to iudge the quicke and the dead.*

But hope doth expect and reſpect only things to come.

In their ſubiect: Faith is in the [m] vnderſtanding, hope reſteth in the will: if they differ in place, this I take to be the moſt profitable ſeparation.

In order: for [n] *faith is the ground of things hoped for.* A ſtedfaſt hope proceeds out of a liuely faith: if the ſparke of faith ſhould not giue light to the will, it could not be perſwaded to lay hold vpon hope. Faith alway goeth before, then hope followeth after.

In their Office: for faith is our [o] Logicke to conceiue what we muſt beleeue hope our rhetoricke to perſwade vs in tribulation vnto patience. So S. *Paul* ſaith: *Wee are ſaued by hope*, Rom. 8. 24. [p] *Sic liberati ſumus, vt adhuc ſperanda ſit hæreditas, poſtea poſſidenda; nunc habemus ius ad rem, nondum in re.* Faith is a Doctor and a Iudge, diſputing againſt errour and hereſie, iudging ſpirits and doctrines; hope is a captaine fighting againſt impatience, tribulation, heauineſſe of ſpirit, weakeneſſe, deſperation. In a word, the difference betweene faith and hope in Diuinitie, is the ſame that is betweene fortitude and prudence in policy. Fortitude not guided by prudence is raſhneſſe, and prudence not ioyned with fortitude is vaine: So faith without hope is nothing, and hope without faith a meere preſumption and tempting of God. And therefore wee muſt ioyne together all theſe graces, as *Paul* here, faith, hope, charity: Wee waite for the hope righteouſneſſe through faith, and faith worketh through loue.

Firſt faith teacheth vs the truth: and then hope teacheth vs what to ſuffer; and loue what to doe for the truth: Faith engendreth hope; faith and hope loue, *but the chiefe is loue*, &c.

The [q] Papiſts hence reaſon againſt vs; If charity be greater then faith, it is vnprobable that men are iuſtified onely by faith. [r] Our Diuines anſwer, that the argument is not good; A Prince doth excell a peſant: *Ergo*, till the ground better. A man is better than a beaſt: *Ergo*, runne faſter then a horſe, carry more than an elephant, &c.

Secondly, [s] that loue is not greater in euery reſpect abſolutely, but only greater in latitude of vſe and continuance: faith and hope are reſtrained within the bounds of our priuate perſons, as the iuſt man doth liue by his owne faith, and the good man hopes only for himſelfe: but loue like [t] *Dauids* vine doth couer the mountaines with her boughes, and ſtretcheth her branches vnto the ſea, extending it ſelfe to God, Angels, men; in men to our ſelues and other: in other, [u] vpward, to ſuperiors, downward, to inferiours; on the right hand to friends, on the left to foes.

Loue then in reſpect of others is of greater vſe: but if we conſider a man in himſelfe priuately, faith is more needfull then loue, as wherein originally ſtands our communion and fellowſhip with God, by which Chriſt [x] dwells in our hearts, into which as an hand, Almighty God powreth all the riches of his grace

[k] *Enchirid. c. 8.*

[l] *Lucan. apud Auguſtin. vbi ſupra.*

[m] *Luther. vbi ſupra, & Perkins expoſit. Creed. art. 1.*

[n] Heb. 11. 1.

[o] *Luther. loc. com. tit. de tribus charitatibus.*

[p] *Melanchon in* Rom. 8.

[q] *Rhem. in loc. & D. Biſhop againſt the Reformed Cath. tit. Iuſtificat.*

[r] *Calvin. apud Marlorat. in loc. & D. Abbot againſt Biſhop, pag. 478.*

[s] *Luther. & Melanct. in loc.*

[t] Pſ. 80. 10. 11.

[u] *Vide Epiſt. Dom. 16. poſt Trin.*

[x] Epheſ. 3. 17.

grace for our ſaluation, and by which only, whatſoeuer elſe is in vs is accepted of God, as [y] *Saluianus* excellently: *omnibus ſemper ornatibus ornamento eſt, quia ſine hac nihil tam ornatum quod ornare poſſit.* See *Epiſt. Dom.* 17. *poſt. Trinit.*

Againe, charity is greater in latitude of continuance: faith apprehends the Lords gracious promiſe concerning eternall ſaluation, and hope doth expect it with patience. When God then ſhall haue fulfilled his word, and filled vs with vnſpeakeable ioy, when in that other life wee ſhall ſee God face to face, faith is at an end, hope is at an end, their vſe ceaſe, but loue ſhall continue betweene God and vs an euerlaſting bond. So the Fathers expound it; onely *loue* (ſaith [z] *Chryſoſtome*) *is eternall*; in this reſpect the greateſt is charity, becauſe they paſſe away, but charity continueth alway. So [a] *S. Auguſtine*; loue is the greateſt of the three; becauſe the other two departing, it ſhall continue more encreaſed, and better aſſured; *& auxior & certior permanebit.* [b] In this preſent life there are three; but in the life to come loue remaineth onely: therefore that is greater which is euer needfull, then that which once ſhall haue an end. And ſo [c] *Gorran* and [d] other Popiſh writers heretofore conſtrued this text. I conclude, To ſaue a man, faith is greater; in a man ſaued, charity is the greater: vntill faith haue [*] finiſhed our ſaluation, loue muſt yeeld to faith; but when faith hath fully ſaued, it ſhall haue an end, and ſo muſt yeeld to loue, which is without end.

[y] *Epiſtol.* 1.

[z] *In* 1. Cor. *hom.* 34.
[a] *De Doctrin. Chriſt lib.* 1 *cap* 30. *tom.* 3. *fol.* 14.
[b] *Primaſius vti D. Fulke in loc.*
[c] *In locum.*
[d] *Poſtil. maiores cum figuris. Epiſt. Dom. quinqua.*
[*] 1. Pet. 1. 9.

The Goſpell. Luke. 18. 31. vnto y^e 2do

Ieſus tooke vnto him the twelue, and ſayd vnto them; Behold we goe vp to Ieruſalem, and all ſhall be fulfilled, &c.

[e] Ioh. 1. 9.

IN this Goſpell our Sauiour Chriſt, [e] the true light of the world, doth illuminate two ſorts of blinde: the diſciples, who were ſpiritually blinde; and a poore begger, who was corporally blinde. The diſciples [f] vnderſtood not as yet the myſteries of our redemption, wrought by Chriſts humiliation and exaltation; by [g] the one taking from vs all euill; and by the other, giuing all that is good [h] *He died for our ſins, and roſe againe for our iuſtification.* Chriſt therefore doth open their eyes, and inſtruct them in theſe two points exactly.

[f] Verſe 34.

[g] *Thomas part.* 3. *quæſt* 53. *art.* 1.
[h] Rom. 4. 25.

Firſt, generally: verſ. 31. *Behold wee goe vp to Ieruſalem; and all things,* &c.

Secondly, more particularly, declaring the manner of his death and reſurrection, in the 32. 33. verſes.

Concerning his paſſion, fiue things are deliuered: { *traditio, illuſio, conſputio, flagellatio, occiſio,* } that hee ſhall bee { *betrayed. mocked. ſpitted on. ſcourged. put to death.* }

For truth it ſelfe was betrayed, wiſdome it ſelfe mocked, glory it ſelfe ſpitted on, innocency it ſelfe ſcourged, and life it ſelfe killed.

Concerning his reſurrection, hee ſetts downe two points eſpecially: { 1. *That he ſhall riſe.* 2. *That he ſhall riſe the third day.*

Ieſus tooke vnto him the twelue] Reuealing to them the ſecrets of his kingdome, foretelling his paſſion [i] for two cauſes eſpecially: { 1. That they might beare it more patiently, *præmoniti, præmuniti.* 2. To ſignifie that he ſuffered willingly: Ioh. 10. 18. *See Goſp. Dom.* 10. *poſt Tri.*

[i] *Theophylact. in locum.*

Behold] This word of attention, is [k] like the ſounding of a trumpet before ſome weighty proclamation, or like the ringing of a great bell before the ſermon of a famous Preacher And therefore let vs heare this doctrine with an eſpeciall care which Chriſt hath cõmended vnto vs here by ſuch a remarkeable note.

[k] *Pontan. in locum.*

Wee

We goe vp] Chriſts paſſion is called an [l]exaltation or aſcending. For albeit he could not aſcend higher, as God, yet he was exalted by his humiliation, as man, and had a name giuen him aboue euery name: Phil. 2. 8. 9. Lucifer and *Adam* by climbing vp, were caſt downe: but Chriſt by caſting himſelfe downe, went vp.

[l] Iohn 3. 14. & 12. 32.

Or, *We goe vp*: [m] inſinuating that his iourney was not eaſie. *Facilis deſcenſus Auerni*: Men goe ſooner downe hill, then vp hill; yet he that hath a good horſe can ride faſter vp hill then downe hill. So the [n] charets and horſemen of Iſrael, aſſiſted by Gods eſpeciall grace, lifting them vp aboue the baſe vallies of the world, runne faſter, and are more delighted in heauens vp hill, then the wicked in hells downe hill.

[m] *Coſter. in loc.*

[n] 2. King 2. 12.

To Ieruſalem] Interpreters haue rendred [o] ſundry reaſons, why Chriſt was crucified at Ieruſalem, eſpecially [p] two. Firſt becauſe there was not enough malice in any other City to kill the Lord of life; none but the holy could enuy the moſt holy. The prophane Gentiles and ignorant Iewes elſewhere, did not maligne Chriſt in his words and wonders; Ieruſalem onely the [q] Prophet-killer could not endure the [r] Prophet. His holineſſe and wiſedome was the fitteſt obiect for the Scribes and Phariſees enuy. [s] That vpon them might come all the righteous blood ſhed vpon earth, euen from *Abel* the ſhadow, to Chriſt the ſubſtance, [t] whoſe bloud ſpeakes better things vnto vs, and cries lowder againſt them, then that of *Abel*. Here note by the way, that as the Sonne of God was crucified in the City of God; ſo by good correſpondence, the members of Chriſt are perſecuted moſt by the Vicar of Chriſt.

[o] *Coſter. in loc.*
[p] *Pontan. & Diez in loc.*
[q] Matt 23. 37.
[r] Ioh. 1. 21.
[s] Matt. 23. 35.
[t] Heb. 12. 24.

Secondly, Chriſt ſuffered in that eminent place, that his paſſion and patience might be renowned in the whole world. There was not another ſtage fit for his tragedie, which is our comedie.

In a [u] myſticall ſenſe, Chriſt and his Apoſtles *aſcend to Ieruſalem*, euen to Ieruſalem [x] aboue, the [y] new Ieruſalem prepared as a bride trimmed for her husband: but the God of this world, with his company, deſcend to Iericho, to the loweſt hell. Hee that followes not Chriſt in his courſe, goes from Ieruſalem to Iericho; from heauenly paths vnto the by-waies of deſtruction; and ſo he falls among theeues, that is, as the [z] Fathers expound it, among many deuills and euills who rob him, and wound him; and in fine, will leaue him dead, except Chriſt the true Samaritan, releeue him and ſet him in his right way againe.

[u] *Acoſta, con. 1. in loc.*
[x] Galat. 4. 26
[y] Apoc 21. 2.
[z] *Auguſt Ambroſ Chryſoſt. apud Thom in Luc. 10.*

And all ſhall be fulfilled that are written by the Prophets of the Sonne of man.] [a] As the Painter at the firſt drawes his picture with a coale roughly, then with an accurat penſil, and orient colours exactly: ſo the holy Ghoſt in the Prophets, and old Teſtament, ſhadowed Chriſts paſſion obſcurely; but in the new paints it as it were to life perſpicuouſly. The two Teſtaments are [b] two pence, [c] bearing the ſame Kings image, though not of the ſame ſtampe: for all things being now fulfilled, written by the Prophets of the Sonne of man, our Sauiours picture ingraven in the Goſpell, is more full and cleere then that imprinted in the Law. Now God hath ſhewed vs the light of his countenance: Pſalm. 67. 1. Let vs therefore ſearch the Scripture, for that is the way to Chriſt, and Chriſt is the way to God.

[a] *Pontan. in loc.*
[b] Luke 10. 35.
[c] *Theophylact. in Luc. 10.*

For he ſhall be deliuered vnto the Gentiles: and ſhall be mocked] He did particularly foretell the manner of his ſuffering, [d] that his Diſciples might ſee, that as God he did foreſee theſe things, and that they might be ſtrengthned at his Croſſe when as they ſhould vnderſtand all things to be fulfilled as they were told by Chriſt, and foretold by the Prophets.

[d] *Caluin. apud Marlorat in* Matth. 20. 19.

That he ſhould bee { *betrayed*, *mocked*, *ſpitted on*, *ſcourged*, *put to death*, } was foretold { Pſal. 41. 9. / Pſal. 69. ver. 7. 12. 22. / Eſay 50. 6. / Eſay 53. 5. / Pſal. 22. 17. }

Chriſt

Chriſt was deliuered vnto the Gentiles, as { *Iudas.* / *the Iewes.* / *Pilat.* } we read in the Goſpell, eſpecially by three:

[c] Matt. 26. 15. By *Iudas*, out of couetouſneſſe, as the [c] text expreſly; *What will ye giue me, & I will deliuer him to you?* For a little ſiluer, and that not paid, but only promiſed, he ſold his friend; yea that which is worſe, his Maſter; yea that which is worſt of all, his maker. See the Goſpell the Sunday before Eaſter.

By the Iewes, out of malice. Matth. 27. 18. *Pilat knew well that for enuy they deliuered him.*

[f] Ioh. 19. 12. By *Pilat*, through feare: for the Iewes ſayd vnto him: [f] *If thou ſet him free, thou art not Cæſars friend: for whoſoeuer maketh himſelfe a King, ſpeaketh againſt Cæſar.* And therefore *Pilat* choſe rather to crucifie the Lord eternall then to diſpleaſe *Cæſar*, a Lord temporall.

In like ſort, all couetous, all malicious, all cowardly profeſſors betray Chriſt daily. The couetous, who make their coyne their Creed, and their penny their *Pater noſter*, and their bills their Bible, betray Chriſt with *Iudas*. It is but what will you giue them, and they will deliuer vp the Goſpell vnto you.

Enuious men, who perſecute the Saints, and diſgrace their graces, betray Chriſt in his members with the Iewes, euen for meere malice, ſpeaking to their Chriſtian brother as *Antonius Caracalla* to his naturall brother; [g] *Sit diuus modò non viuus.*

[g] To Geta.

[h] Matth. 13. 21. Cowardly profeſſors vſe to betray Chriſt with *Pilat*: [h] For as ſoone as tribulation or perſecution commeth for the word, they feare more the threats of *Cæſar* an earthly Prince, who can kill only the body, then the wrath of God, who being King of all Kings, is [i] able to deſtroy both body and ſoule in hell.

[i] Matt. 10. 28. The ſecond point touching Chriſts paſſion, is *illuſio*. Now Chriſt was mocked in foure places eſpecially.

1. In *Caiphas* houſe, where the keepers [k] blindfolded him, and ſmote him on the face, and asked him, ſaying; *Prophecy; who is it that ſmot thee?*

[k] Luke 22. 64.

2. In *Herods* campany, [l] when as the ſouldiers arraied him in white.

[l] Luke 23. 11.

3. In the common hall, where they [m] ſtripped him, and put vpon him a ſcarlet robe.

[m] Matt. 27. 28.

4. In Golgotha, when hee was crucified. Firſt, as Saint *Matthew* in the 27. Chap. by the paſſengers, wagging their heads, and ſaying: *Thou that deſtroyedſt the Temple and buildeſt it in three daies; ſaue thy ſelfe, &c.* Then by the Scribes and Phariſes; *He ſaued other, but he cannot ſaue himſelfe.* Laſt of all, ſome peruerted his words, affirming that hee called for *Elias*, when as he prayed; *Eli, Eli*, &c.

The Popiſh Clergy mocke Chriſt with *Caiphas*, in that they blindfold the people, by denying them the Scriptures, and then mocke them for their ignorance. [n] *Sampſon* hauing his eyes out, was a laughing ſtocke to the Philiſtins: and ſo the blind laymen are the Prieſts paſtime. Though a Ieſuit or Seminary buffet them euery day, yet can they not prophecy who ſmote them. Either *Sampſon* muſt pull downe the Colledges of theſe Philiſtins, or elſe hee ſhall neuer ſee but thorow their ſpectacles. They mocke Chriſt with *Herod*, who retaine foule conſciences in a white rochet, who conforme themſelues in habit, but reforme not themſelues in heart.

[n] Iudg. 16. 25.

[o] Apoc. 17. 4. The Babylonian whore mocks Chriſt with the ſouldiers, in putting on [o] skarlet, betokening zeale aud charity, when her actions are cruell and bloudy.

They mocke Chriſt with the Iewes in Golgotha, who diſtort the words of Scripture for their aduantage, making *Elias* of *Eloi*. Like the Popiſh dolt, who reading the ſubſcription of *Pauls* 2. Epiſtle to the Theſſalonians, in the vulgar Latine; *Miſſa fuit ex Athenis*, inſtantly cried out, that he had found a plaine text for the Maſſe. Or like that foppiſh Anabaptiſt, who gathered out of Chriſts words in Engliſh; [p] *Goe and teach all nations, and baptiſe, &c*, that it is not lawfull for a Clergy man to ride on a faire palfrey; much leſſe, as the Biſhops, in a

[p] Matt. 28. 19.

ſtately

stately coach. Or as that Fen-man, *alias* Fin-man, standing vpon a marsh custome, iustified his not paiment of Tithes out of *Paul*; [q] *Custome to whom custome*: but his pastor replied aptly; [r] *the Churches of God haue no such custome.*

So the blasphemous mouth spits on Gods face; the tyrants openly crossing the Gospells proceeding, scourge Christ: and all such as slide from the profession of the faith, are sayd in [f] Scripture, *to crucifie againe the Sonne of God.* And therefore [t] the Church hath allotted this Gospell for this weeke most fitly. For at this *Carnival* and *gut-tide*, many deliuer Christ vnto the Gentiles, in their chambering and wantonnesse, drunkennesse and gluttony, making such as are no Christians to [u] blaspheme Christianity, seeing such vncomely behauiour and mad meriments among professors of holy religion.

As a louing wife which hath her husband slaine, to moue compassion in the Iudges, and to make the fact more odious and hatefull, tells of his deadly wounds, and describes his gastly lookes, and shewes some garment of his embrued in bloud: [x] so the Church at this time doth offer vnto our considerations how Christ her deare loue was betrayed, and mocked, and spitted on, and scourged, and put to death; hereby recalling vs from our horrible sinnes, which as another *Iudas* betray Christ, as another *Herod* mocke Christ, as another *Pilate* condemne Christ, as another *Longinus*, wound Christ, as another band of Iewes recrucifie Christ.

And the third day he shall rise againe] [y] Christ is large in the report of his ignominy, but short in this of his glory: for he deliuered fiue points as concerning his humiliation, but he remembers only two, yea for the matter, but one touching his exaltation. *And the third day hee shall rise againe.* Yet this one is the locke and key of all Christian faith, on which all other articles of holy beleefe depend. See before the Creed, and after the Gospell on *Easter* and *Saint Thomas* day.

The prophets vsually mingle the sweet of Christs exaltation with the sower of his humiliation; as Gen. 49. 9. Esay 53. 7. 8. Psal. 4. 9. and Christ here foretold the one so well as the other to [z] strengthen his followers in affliction: for as he first suffered, and after entred into glory; so such as beare with him the crosse, shall be sure to weare with him the crowne. [a] *If we be grafted with him to the similitude of his death,, euen so shall wee bee to the similitude of his resurrection.*

And this saying was hid from them.] Men hardly conceiue ill of those whom they loue well; and therefore the Disciples expecting better things of Christ, could not vnderstand his prophecy, but the (Iewes as [b] *Beda* notes) hating Christ, and seeking how they might put him to death, easily beleeued him vpon his word, yea one word, and that not so perspicuous as this, but obscure; for when he sayd, [c] *If I were list vp from the earth, I will draw all men vnto mee*; the Iewes answered him: *We haue heard out of the Law, that Christ bideth for euer: and how saiest thou that the Sonne of man must be list vp?*

Hence we may note [d] that the deerest Saints of God haue their infirmities and errours; and least we should doubt of it, S. *Luke* repeats it againe: *They perceiued not the things that were spoken.* [e] Not that wee should follow their ignorance, but praise God for our knowledge, when we conceiue these deepe mysteries of our saluation.

Againe, we may learne from hence [f] not to be discouraged, if we doe not at the first discerne Gods holy word: for the blessed Apostles after Christs resurrection vnderstood all these things, as S. *Luke* reports in his last chapter, verse 45. God at his good time, will open our eyes, as he did the blinde mans in this Gospell, and open our eares, as he did of the Prophet, Esay 50. and open our hearts, as he did of *Lydia*, Act. 16.

In that other part of this Gospell, concerning the bodily blinde, we may behold a miserable patient, and a mercifull Physitian.

[q] Rom. 13 7.
[r] 1. Cor. 11. 16.
[f] Heb. 6. 6.
[t] *Ferus, ser. 1. & 9. in loc. Coster. Diez. &c.*
[u] Rom. 2. 24.
[x] *Pontan. in loc.*
[y] *Diez. in loc.*
[z] *Zepper. in loc.*
[a] Rom. 6. 5.
[b] *Apud Thomam in loc.*
[c] Ioh. 12. 32.
[d] *Melanchon. postil. in loc.*
[e] *Caluin apud Marlorat. in loc.*
[f] *Marlorat. in* Matth. 20. 19

In the patient two things are regardable: to wit, his { Outward wants, { Blindneſſe. Beggery, verſ. 35. / Inward vertues: { Faith. Grateſulneſſe.

In his faith obſerue the { Beginning, it came by hearing, verſ. 36. / Continuance, though he was rebuked, *he ceaſed not to cry, Ieſus thou ſonne of Dauid haue mercy on me*, verſ. 37. 38. 39. / End and fruit, *he receiued his ſight*, verſ. 43.

His thankfulneſſe appeares in two things eſpecially: { 1. *In following Chriſt.* / 2. *In praiſing God.*

And his example cauſed other to doe the like: *All the people when they ſaw this gaue praiſe to God.*

The mercifulneſſe of Chriſt the Phyſitian toward this diſtreſſed patient, is ſeene in his { Geſture: verſ. 40. *Hee ſtood ſtill and commanded the blind man to be brought vnto him.* / Speech: verſ. 41. *What wilt thou that I doe vnto thee?* / Workes: verſ. 42. *Receiue thy ſight thy faith hath made thee whole, and immediatly he receiued his ſight.*

And it came to paſſe, that as he was come nigh to Ierico.] Chriſts actions are our inſtruction: as Chriſt then, [z] ſo muſt we doe good in all places, as occaſion is offered, euen in the ſtreets and high waies, ſo well as in the Temple. There is nothing in the ſheepe but good; his fell is good, his fleſh is good, his entrals good, his dung good: ſo the lambes of Chriſt muſt be profitable to all, hurtfull to none.

[z] *Theophyl. in loc.*

A certaine blind man ſat by the high way ſide.] [b] Proteſtant Diuines as well as the Fathers and Friers haue conſtrued this myſtically; for euery man is blinde by nature, not diſcerning the things of God; he ſits by the way, but he cannot walke in the way, till Chriſt open his eyes and direct his pathes. And it is moſt certaine that the ſtate of the ſpiritually blinde is more miſerable then that of the other blinde; for to want the eyes of Angels, is worſe then to want the eyes of beaſts, as [i] *Antonius* told that good blinde man *Didymus*.

[b] *Luther. Culman. Zepper. in loc.*

[i] *Granaten. in loc*

As the bodily blinde is led either by his ſeruant, or wife, or dogge; ſo the ſpiritually blinde miſled by the world, the fleſh, and the deuill: the bodily blinde will be ſure to get a ſeeing guide, but the ſpiritually blinde followeth his owne [k] luſts and the blinde guides: and ſo the [l] blinde leading the blinde, both fall into the ditch.

[k] Eccleſ. 18. 30
[l] Matth. 15. 14

The bodily blinde feeleth and acknowledgeth his want of ſight, but the ſpiritually blinde thinks hee ſees as well as any. So Chriſt in the Goſpell: [m] *If yee were blinde, yee ſhould not haue ſinne: but now yee ſay, wee ſee, therefore your ſinne remaineth, &c.* The bodily blinde ſupplieth his want of ſight oft by feeling, as [n] *Iſaack* when he could not ſee *Iacob*, ſayd *Let me feele thee my ſonne*: but the ſpiritually blinde though hee feele many times in his conſcience the flaſhing, yet neuer auoyds the flames of hell fire. The bodily blinde accounts them happy who ſee; but the ſpiritually blinde doth deſpiſe the Seers, and all ſuch as walke in the right way: [o] This is hee whom we ſometime had in deriſion, and in a parable of reproch.

[m] Iohn 9. 41.
[n] Gen 27. 21.
[o] Wiſd. 5. 3.

To conclude; the want of corporall eyes, is to many [p] *Diuinum bonum*, albeit *humanum malum*; but the want of faiths eyes, is the greateſt euill which can befall man in this life: for reaſon is our ſoules left eye, [q] faith our right eye, without which [r] it is impoſſible to ſee the way to God. Come to me, ſaith [s] Chriſt; *credendo venimus*, ſaith [t] *Auguſtine*, yea Chriſt [u] comes to vs, and [x] dwells in our heart by faith.

[p] *Paſſeratius orat de cæcit.*
[q] *Bonauent. diet. ſalut. c. 26.*
[r] Heb. 11. 6.
[s] Mat. 11. 28.
[t] *Ser. 13. de verbis Apoſtol.*
[u] Iohn 14. 23.
[x] Epheſ. 3. 17.

Begging] The Iewes had a [y] law, that there ſhould be no begger in Iſrael. England hath ſtatutes alſo to correct impudent poore, and to prouide for impotent poore: but as it is obſerued, our lawes haue a better prologue then epilogue; they be well penned but ill kept: and ſo this good order is neglected among vs, as it was about Iericho, to the great ſcandall of Chriſtian religion, and diſhonour

[y] Deut. 15. 4.

of

of our Engliſh nation. It is written of the [z] *Athenians*, that they puniſhed idle perſons as haynous offenders. And the Egyptians had a law, that euery man ſhould bring his name to the chiefe ruler of the prouince, and ſhew what trade of life he did vſe. The [a] Romans enacted ſeuere ſtatutes againſt ſuch as negligently ſuffered their ground vntilled. Among the [b] *Chinois*, euery man is ſet about ſomwhat, according to his ſtrength and yeeres: one laboureth with his hand, another with his foot, ſome with their eyes, and ſome muſt be doing with their tongue; and that which is moſt admirable, they keepe in *Canton*, foure thouſand blinde men, vnfit for other ſeruice, to grinde corne and rice for the people. If either the Law were beleeued as Goſpell, or the Goſpell kept as Law ſuch [c] as would not labour, ſhould not eat. Loyterers and ſturdy rogues, ſhould be ſent either to the Gallies, or Priſons, or Bridewell, or to ſome like place where they might worke well: and as for ſuch as cannot labour, it is fit, wee that are ſtrong, ſhould helpe to beare the burdens of the weake, being [d] eyes to the blind, and feet to the lame.

And when he heard the people paſſe by.] [e] we muſt apprehend euery fit occaſion for our good: and when once we haue begun well, we muſt not faint in our courſe, but continue, [f] though the world rebuke vs, as the people did the blinde man here. Let vs ſtill crie for mercy, manifeſting a liuely faith in our words and waies. In our words, [g] acknowledging Chriſt to be man: O Ieſu, thou Sonne of *Dauid*; and God, haue mercy on me. By our waies, in forſaking our old wicked courſes, and following Chriſt, that other ſeeing our good example, may likewiſe giue praiſe to God.

The Goſpell and Epiſtle [h] well agree. For in the Epiſtle, Saint *Paul* aboue all other vertues, extolleth loue. Now [i] greater loue then this hath no man, then to beſtow his life for his friends. And yet Chriſt, as Saint Luke reports in the Goſpell, *was betrayed, and mocked, and ſpitted on, and ſcourged, and put to death, euen for vs* [k] *his enemies.* Againe, Saint *Paul* in the Epiſtle, next to loue commends in a Chriſtian, faith and hope; both which (as the Goſpell intimates) are eminent in blinde *Bartimæus*, vnfainedly beleeuing, that Chriſt could: and in his greateſt diſcouragement, hoping againſt hope, that Chriſt would haue mercy on him; inſomuch that Truth it ſelfe giues this teſtimonie; *Receiue thy ſight, thy faith hath ſaued thee.*

It Duke *Ioſua* be renowned in holy Bible, for that he made the naturall Sunne to ſtand ſtill at his prayer in Gibeon; O what omnipotent faith hath this blind man, to make the ſupernaturall Sunne, the Sunne of righteouſneſſe, the Sunne that made the Sunne, to ſtay his courſe, and ſtand ſtill in the way, till his deſire was fulfilled! O Lord increaſe our faith and loue, making the one like this in the Goſpell: and the other according to thy precept in the Epiſtle, that being mounted vpon theſe two wings, we may ſoare to the place where thine honor dwelleth, and there reſt with thee for euermore.

AMEN.

[z] Church Hom. againſt idleneſſe.

[a] *Aul Gel lib. 4 cap 11.*

[b] Deſcription of the world, pag. 164.

[c] 2. Theſ. 3 10.

[d] Ieb. 29 15.

[e] *Culman. in loc.*

[f] *Arboreus com. in loc.*

[g] *Ianſen. concord. cap. 105.*

[h] *Luther in loc. & Poſtil. cum gieſſis & figuris. epiſt. dom. quinquageſ.*

[i] Ioh. 15. 13.

[k] Rom. 5. 10.

THE FIRST SVNDAY IN LENT.

The Epistle, 2. Cor. 6. 1. *vnto* ℣. 11

Wee as helpers exhort you, that yee receiue not the grace of God in vaine, &c.

THE Lent-fast hath beene of good credit, and is of great continuance: for although it was neuer commanded by God in precept, yet, as [a] *Hierome* and [b] *Augustine* thinke, commended by Christ in patterne; whose judgement I follow so farre, as our Church, intimating in the Collect for this day, that *Christ fasted fortie dayes and fortie nights for our sakes*: as [c] *Chrysostome*, for our instruction; as [d] other for our example; so far forth as that action of Christ is [e] imitable, considered as a morall, and not as a miracle.

I dare not say with [f] *Ambrose* (for the Papists haue [g] fathered this saying vpon him) *In totum non obseruare sacrilegum est, ex parte violare peccatum est*: yet for as much as [h] Protestant Diuines auow, that some Lent in different degrees hath beene generally kept in [i] all ages, I will say with [k] *Augustine*, that *It is an insolent madnesse to neglect that which the whole Church obserues.*

It is true that *our whole life should be nothing else but a* [l] *Lent to prepare our selues against the Sabbath of our death, and Easter of our resurrection*: [m] but seeing the corruption of our dayes, and wickednes of our natures is so much exorbitant, as that it is a hard matter to hold the common sort of men at all times within the lists of pietie, iustice, and sobrietie, it is fit there should be one time at least in the yeere, and that of a reasonable continuance, for the recalling of them vnto some more staied courses and seuere cogitations; and this time was chosen as fittest, in prayer, fasting, and mourning to turne to the Lord; because that herein we remember how Christ * suffered for our sinne, which is the most preuailing motiue to make vs hate sinne, as also for that after this meditation of his sufferings and * conforming our selues vnto them, his ioyfull *resurrection* for our iustification immediatly presents it selfe unto us, in solemnitie whereof, all men vnbaptized were wont to be brought vnto the sacred Font; and all baptised of yeeres and discretion approched with great deuotion vnto the Lords holy Table. See

[a] *Comment. in cap. 58. Isaiæ.*
[b] *Epist. 119 cap. 15.* for so Dr. *Fulke in Matth 4* 2 constrlueth him.
[c] *Apud Thom. in Matth 4.*
[d] See D. *Field* of the Church, *lib. 3. cap. 19*
[e] *Ad do possibili Iansen. concord cap 15.*
[f] *Serm 37.*
[g] *Erasmus* and other hold those Sermons of *Ambrose* counterfeit.
[h] D. *Morions* appeale, *lib. 2. cap. 24 sect. 1.*
[i] See D. *Abbot* against *Hill*, p 379. 380. &c. & *Bellarm de bonis operibus in particular. lib. 2. cap 24*
[k] *Epist. 118. c 5* We keep Lent for vniformity with other Christian Churches, and

conformity to our forefathers. D. *Abbot vbi supra, pag.* 400. [l] *Bernard. ser. 3. de ieiunio quadragesi.* [m] Relation of Religion vsed in the west parts of the world: *sect.* 10. auowed by the most iudicious Author himselfe * 1 Sunday how he fasted and was tempted, 3. and 5 reuiled, 6. and all that week crucified & buried. * Epist. Sunday 3. and 6.

Bellarm. de bonis operibus in partic. lib. 2. cap. 16. and *Doctor Field, of the Church, lib. 3. cap. 19. pag. 105.*

And leſt we ſhould want directions herein, it is ordered by the Church at the beginning of Lent aptly, that *Paul* in the *Epiſtle* ſhould teach vs how to faſt by leſſon, and Chriſt in the *Goſpell* how to faſt by example, being not onely *vox clamans* as Iohn Baptiſt, a crying voyce, but [n] *verbum operans*, a working word in the wilderneſſe.

[n] *Sanchez. con. 1. Dom. 1. quadrageſ.*

- Saint *Pauls* aduice concernes the
  - People, *that they receiue not the grace of God in vaine*: preſſed by text out of *Eſay*:
    - First propounded, *I haue heard thee in a time accepted*, &c.
    - Then applied; *Behold now is that accepted time*, &c.
  - Paſtors, in their
    - Calling, verſ. 1. Συνεργοῦντες, *helpers*, or workers together.
    - Carriage
      - Generally, verſ. 3. *Let vs giue none occaſion of euill, that in our office be found no fault.*
      - Particularly, verſ. 4. *In much patience*, &c.

Not in vaine.] *S. Paul* ſhewed in the words immediatly before, that Chriſt, who knew no ſinne, for vs was made ſinne, that we ſhould be made the righteouſneſſe of God in him: and therefore, *receiue not in vaine this great grace of God*, [o] that is, the Goſpell reuealing this grace. Now to receiue the Goſpell in vaine, is, not to beleeue it, or [p] ſo to beleeue, that we bring not forth any fruit thereof in our life, [q] but rather hide our talents in the ground; as *S.* [r] *Ierome* in one word: *In vanum gratiam Dei recipit, qui in nouo Teſtamento non nouus eſt*: He receiueth the grace of God in vaine, who doth not become a new man vnder the new Teſtament; for the [s] grace of God that bringeth ſaluation vnto all men appearing, teacheth vs to deny vngodlineſſe and worldly luſts, and that wee ſhould liue ſoberly, and righteouſly, and godly in this preſent world.

[o] *Sarcerius in loc.*
[p] *Fide vacuus operibus fidei. Caietan. in loc.*
[q] *Ferus ſerm 10 Dom 1 quadrageſ.*
[r] *Com. in loc.*
[s] *Tit. 2. 11.*

If thou ſpend good houres in ill actions, or great bleſſings to bad purpoſes, aſſuredly thou art a traitor and theefe, to God, who redeemed thee from the hand of all thine enemies, and that with an ineſtimable price, for this end, that thou ſhouldeſt obſerue him, and ſerue none but him all the daies of thy life.

This exhortation is preſſed here by text out of Eſay, chap 49. verſ. 8. *For he ſaith.* that is, [t] God the Father, *I haue heard thee*, [u] that is, God the Sonne; *in a time accepted, and in the day of ſaluation*, [x] that is, in the fulneſſe of time, Galat. 4. 4. this then is a prophecie of Chriſt: God the Father heard God the Sonne for vs in an acceptable time: where note the ſweete order of the bleſſed Spirit, firſt an *acceptable time*, then the *day of ſaluation*; inſinuating that our ſaluation is altogether from Gods free grace, by the merits and mediation of Chriſt, who died for our ſinnes, and roſe againe for our iuſtification.

[t] *Eraſmus annot. in loc.*
[u] *Marlorat. ex Caluin. in loc.*
[x] *Aquin. in loc.*

Behold now is that accepted time.] A Sermon hath two principall parts, explication and application: our Apoſtle therefore doth not onely propound, but apply this Scripture. *Now is the time*; *now is the day*: [y] *relatiue ad Deum*, in reſpect of God, an accepted time: *relatiue ad homines*, in reſpect of men, a day of ſaluation.

[y] *Caietan in loc.*

All our time before the Goſpell, was a darke night of ignorance, Rom. 13. 12. but ſince the light of the world, the Sunne of righteouſneſſe hath appeared in our Horizon, illuminating all ſuch as ſit in darkeneſſe, and in the ſhadow of death, a bright day of ſaluation is come: the [z] Goſpell is the day, Chriſt is the light, faith is the eye, which apprehends this light: he then that [a] ſleepes ſtill, and ſtandeth not vp from the dead, receiues the grace of God in vaine. He that ſleepes and openeth not faiths eye to behold the great light ſent into the world, receiues it not at all; he that awaketh and openeth his eye, but ariſeth not from

[z] *Luther. poſtil. maior. epiſt. Dom. 1 Aduent.*
[a] *Epheſ. 5. 14.*

from the workes of darknes, and bed of sin, receiueth it in vaine. Walke therefore saith [b] Christ, in the day, the [c] night commeth wherein no man can worke; now is the time, now is the day, neglect not this opportunitie; this is our day, the next is the Lords day, wherein he will iudge such as haue receiued his grace in vaine: for an [d] Angell of heauen hath sworne by him that liueth for euermore, *that time should be no more*; [e] that is after this acceptable time, no more time for repentance, no moe dayes of saluation. Hee that refuseth here to take good councell cheape, shall hereafter buy repentance too deare: the water what way it gets a vent, that way the streame will make a current: the tree falleth as it groweth, and so *qualis vita, finis ita*: Men dye for the most part as they liue. Learne then in growing to sway right, looke to Ierusalem aboue, that you may fall right. As this world shall leaue you, the next shall finde you. Foure good mothers haue foure bad daughters; Truth hath harred, Familiaritie contempt, Prosperitie pride, Securitie perill: awake from sleepe, it is now day, worke [f] your saluation in feare and trembling, [g] while it is called to day.

[b] Iohn 11. 9.
[c] Iohn. 6. 4.
[d] Apocal. 10 6
[e] *Ferus vbi supra*
[f] Philip. 2. 12.
[g] Heb. 3. 13.

The rest of this Epistle concernes especially Pastors, intimating what they be for their calling, and what they should be for their carriage. They be for their calling helpers, or workers together, & that in respect of { [h] their fellow Ministers. / [i] the people. / [k] God.

[h] *Bullinger apud Marlorat. in loc.*
[i] *Theophylact. in loc.*
[k] *Caietan in loc.*

First they must be coadiuuant one to another, as [l] *Peter and Iohn* gaue to *Paul* and *Barnabas* the right hands of fellowship: they must ioyne together in the preaching of one Lord, one faith, one baptisme. For if diuision of tongues hindred the building of Babel, then diuision of hearts much more the building of Ierusalem. Hombred dissentions in a Church, are *amicorum dispendia, hostium compendia*; a Lent to friends, a Christmas to foes. O [m] pray for the peace of Ierusalem, that it may be at vnitie within it selfe; peace within her walls, and plenteousnesse within her palaces. [n] If her children, as the twins of *Rebecca*, struggle within her, it cannot be but with great paine and more griefe. The Kings daughter is all glorious within, her clothing is of wrought gold, and needle worke, wrought about with diuerse colours; and [o] so there is in the Church one faith, and variety of Ceremonies; an vnity for doctrine, but not alwaies in rites and vniformtiy: [p] now these diuerse colours in the same garment may not beget a contentious opposition in the members of one body: we may not diuide this coat without seame, but so worke together, as that wee may keepe the vnitie of the Spirit in the bond of peace.

[l] Galat. 2. 9.
[m] Psal. 122. [4]
[n] *Chrysostome.*
[o] *Augustin. in Psal. 44*
[p] *Idem epist. 86.*

Secondly, Preachers are helpers of the people, being their ghostly fathers to beget them in Christ. As our Apostle told the [q] Corinthians: *In Christ Iesus I haue begotten you through the Gospell.* And as it were mothers to bring them vnto the life of grace; Galat. 4. 19 [r] *My little children of whom I trauell in birth againe till Christ be formed in you.* And after the people be spiritually borne, the Ministers are [s] nurses and tutors vnto them, exhorting them, as *Paul* here, that they *receiue not the grace of God in vaine.* They feed them sometime with [t] milke, sometime with strong meat, till they be of [u] full growth in Christ. In affliction, as *Simon*, helping to beare their crosses; in prosperitie, like *Timothy*, [w] charging them not to be high minded, and that they trust not in vncertaine riches, but in the liuing Lord. In a word, good Preachers are helpers of their hearers,

[q] 1. Cor. 4, 15
[r] 1 Thess 2. 7.
[s] 1 Cor. 3. 2.
[t] Ephes. 4. 13.
[u] 1 Tim 6. 17

In { [x] preaching. / [y] practise. / [z] prayer.

[x] *Hieron in loc.*
[y] *Aquin in loc.*
[z] *Gorran. in loc. Vide fulgent. ser. de B. Steph.*

Our fruitfull preaching is a great helpe, our holy practise greater, our holy prayer (as *Gorran* obserues) is the greatest of all: therefore your debt and duty to spirituall Pastors is such, as that [a] *Paul* told *Philemon, thou owest vnto me euen thine owne selfe.*

[a] Epist. to Philemon. *vers* 19

Thirdly, Preachers are helpers in respect of God, [b] Θεου συνεργοι, labourers together

[b] 1. Cor. 3. 9.

together with God, helping, not as efficient, but as instrumentall causes, as *Paul* construeth himselfe: *Neither is he that planteth any thing, neither he that watereth, but God that giueth increase.* They doe not administer helpe to God, [c] for who can instruct his spirit? but God workes in them as in his agents and ambassadors. [d] *Ambrose* calls them *actores Dei.* So *S. Gregories* saying is true; The good which a man doth, is both the worke of man, and the worke of God. See before *Epist. Dom. 3. Aduent.* It is then our [e] part first to preach, and then to presse the Gospell as the factors of God, that his *grace bee not receiued in vaine.*

Let vs giue none occasion of euill] It is an indelible blot to Doctor *Shaw*, the [f] Preacher and Proctor at Pauls Crosse for King *Richard the third*, that hee was [g] reputed a man of greater fame then learning, and of greater learning than honestie. Good Preachers are [h] *lux mundi*, the light of the world; bad, *tenebræ mundi*, saith [i] *Bernard*, fogs and mists, which keepe the people from seeing the light of the Gospell, and receiuing the grace of God. If there were no more scandalous Ministers in all England but one, yet it were too many by one. [k] *Monstrosa res est sedes prima, vita ima, lingua magniloqua, & manus otiosa, sermo multus & fructus nullus*, &c. [l] *Habet enim vt obedienter audiatur, quantacunque grauitate dictionis maius pondus vita docentis*: In current coyne there must bee good metall, the right stampe, and the iust weight; if wee preach well and liue ill, our metall is good, but our stampe bad; if wee liue well and preach ill, our stampe is good, but our mettall bad; if wee both preach and liue well, our penny then is good siluer; and therefore *let vs giue none occasion of euill, that in our office be found no fault, but in all things let vs behaue our selues as the Ministers of God, exhorting and helping the people that they receiue not the grace of God in vaine.*

In much patience] [m] Not in little, but in much, as *Caietan* vpon the place, *longa & magna*; the Miter becomes *Aaron*, not a smiter; he must fight with [n] beasts, euen with [o] rauening wolues in sheepes clothing, with Deuills vnder the names of Saints; hee must deale with [p] vnreasonable men, euer ready to cauill at whatsoeuer hee doth or saith: and therefore little patience will be to little purpose, much is happily not enough.

In strifes] Or, as other translations, in [q] tumults and [r] seditions. As patient not as an agent; for hee that must haue much patience, may not be turbulent in a State, but submitt himselfe to the gouernment of higher powers. A Diuine must be in *strifes* as in *stripes*, in *necessities*, in *anguishes*, in *imprisonments*; [t] *quæ nulli inferre, verum ab aliis ferre conuenit*, in all which he must beare not beat. Or in strife, that is, accused of strife wrongfully. So King [x] *Ahab* said, *Eliah* troubled Israel, and [u] *Demetrius*, that *Paul* was a dangerous man vnto the Commonwealth of Ephesus; and the [x] Iewes, that Christ had spoken against Cæsar, and that his followers had [y] subuerted the state of the world: It is euery Christians liuerie, which once the renowned *Elizabeth* in her poesie; *Much suspected by me, nothing proued can be.*

The Iesuits are quite contrary to this example; not accused only, but also conuicted of treasonable plots and practises, actors in strife, not martyrs in tumults, but murtherers; as [z] one of our side wittily, *Flagella Reipublicæ, flabella seditionis*; as one of [a] their side bitterly, their Pulpits are drums and trumpets, incensing princes one against another. All their confessions are as instructions, or rather destructions to teach rebellion, as their old friend in his [b] *Quodlibeticall* discourse: *The reading of the Iesuits to the English youths in the Seminaries abroad, was the stroke of flinty heads on steely hearts, that gaue fire to the seditious match, which hath well nigh set all Christendome on flame.* They vaunt indeed, [c] that the Church is the soule of the world; the Clergie of the Church; and they of the Clergie: but as [d] trauellers, of *Constantinople*, that it is a city in a wood, or a wood in a City; so the Iesuite is a [e] statizing Priest, a *Court-rabbi*, more cunning in *Aretine, Lucian, Machiauel*, than in his Breuiaries and Bible, not in [f] commission from

[c] *Esay 40. 13*

[d] *Comment. in 1 Tim. 3.*
[e] *Caluin. apud Marlorat. in loc.*

[f] *Polydor. Anglican. hist. l. 25*
[g] *Sir Thomas Moore in Rich. 3*
[h] *Matth 5. 14*
[i] *Ser 66, super Cantica*
[k] *Bernard de considerat. lib. 2*
[l] *Augustin. de doctr. Christian. lib. 4. Cap. 27*

[m] *Theophylact. in loc*
[n] *1 Cor. 15. 32*
[o] *Mat 7. 15.*
[p] *2 Thess. 3. 2.*

[q] *Geneua.*
[r] *Vulgar Latine*
[t] *Luther. in loc.*

[x] *1 Kings 18 17*
[u] *Acts 19. 27.*
[x] *Iohn 19. 12*
[y] *Acts 17. 6.*
[z] *D. Andrewes con. ad concion. anno 1592.*
[a] *Iesuit. cat. lib 2. cap. 11.*
[b] *Watson, Quodlibet. 1. art. 1.*
[c] *See relation of religiõ vsed in the west parts of the world sect 28*
[d] *Trauels of Englishmẽ into farr Countres, pag. 15.*
[e] *Sparing discourse, pag. 7. 8*
[f] *Quodlibet. 3. art 2.*

from God or the Church, but of [g] Belials brood, a vicar of [h] hell. This and more then this our aduerſaries ſay; this or as much as this our ſelues ſee: for all Ieſuits being inthralled vnto their generals, and all generals vnto the Pope, they muſt as hands and feet worke and walke, as that their head ſhall deuiſe, being aboue all other in ſtrifes actiue, and as *Paul* here, paſſiue.

In labours.] Euery Chriſtian ſhould haue a ſweating brow, or a working brain: S. *Paul* had both, and the popiſh Monkes for the moſt part haue neither. In old time none were cloiſtered but ſuch as would labour, *non tam propter victus neceſſitatem, quam propter animæ ſalutem*, as S. [i] *Hierome* doth report; not ſo much for their bodily reliefe, as their ſoules health. In latter ages, as [k] *Eraſmus* obſerued, *Monkes are more then men at their meat, leſſe then women at their worke; regulares gulares*, as another pretily. The pampering of themſelues, and ſtarning of many pariſhes impropriate belonging to their charge, makes mee remember how a [l] fat-man in Rome riding alwaies vpon a very leane horſe, being asked vpon a time the reaſon thereof, anſwered readily, that hee fed himſelfe, but truſted other to feed his horſe. As [m] *Veſpatian* ſayd, *Oportet imperatorem, ſtantem mori*: ſo reuerend [n] *Iewel*: *Oportet Epiſcopum concionantem mori*: It is as fit for a Prieſt to dye ſtudying, as for a Prince to die ſtanding.

As [o] Chriſt ſayd of his yoke, that it was an eaſy yoke, yet a yoke; and as [p] *Ambroſe* of mariage, that it is a ſweete bond, yet a bond; ſo to be a Clergie man, is a worthy worke ſaith our [q] Apoſtle, yet a worke, *non ſtuluinaris ſed pulueris*, as the next word of the text intimates, *In watchings*] Our Sauiours ſpeech vnto *Peter* and the reſt of his Apoſtles; [r] *Henceforth ſleepe and take your reſt*, is no grace *ad dormiendum* (as [s] Interpreters obſerue) but a plaine *Ironie*. For if [t] all ought to watch, much more [u] watchmen; whereas therefore S. *Luke* records in the ſecond chapter of his Goſpell, how ſhepheards abiding in the field kept watch by night, becauſe of their flocke, [x] *Bernard* applieth it vnto the ſpirituall Paſtor: *Hæc mea ſunt, mihi apponuntur, mihi proponuntur imitanda*: This was written for our inſtruction and example.

[y] *Ne ſi forte ſopor nos occupet, vlla ferarum*
Seuiat in pecudes.

If death and ſleepe be moſt like; ſleepe nothing elſe but a ſhort death, and death a long ſleepe, then the more we ſleepe, the leſſe wee liue.

In faſting.] [z] Proteſtant Diuines allow three ſorts of faſting: Morall. Ciuill. Religious.

The firſt is a practiſe of temperance, when as in eating and drinking our appetite doth not exceed moderation; and this Lent euery Chriſtian in the whole courſe of his life muſt obſerue; for the cup kills more then the canon: an [a] intemperate gulligut can neither liue long nor well; whereas abſtinent [b] *Aſſella*, who made faſts her feaſts, *inediam habens pro refectione*, liued all her life *ſana corpore, ſanior animâ*.

The ſecond is, when vpon ſome particular and politike conſiderations men abſtaine from certaine meats, as in our Common-wealth obſeruing of fiſh-dayes and Lent to [c] preſerue the breed of cattell, and to maintaine the calling of Fiſher-men. And yet our Lent is not meerly ciuill, but in part religious, as it is apparent in the Collect for this day: *Giue vs grace to vſe ſuch abſtinence, that our fleſh being ſubdued to the ſpirit, wee may euer obey thy godly motions in righteouſneſſe and true holineſſe, &c.* As [d] *Paul*, Doth God take care for oxen? So I; Doth the Church take care for the liues of beaſts, and not for the ſoules of men?

The third kinde then is, when the duties of religion, as prayer and humiliation are practiſed in our faſting; for, as learned [e] *Hooker* iudiciouſly, much hurt hath growne to the Church of God through a falſe conceit, that faſting ſtands in no ſtead for any ſpirituall reſpect, but onely to take downe the wildnes of fleſh and frankes of nature: for hereupon the world doth now bluſh to faſt, ſuppoſing that men while they faſt, doe rather bewray a diſeaſe then exerciſe a vertue; ſo that

[g] *Ibid art. 10.*
[h] *Quodlibet. 4. art. 2.*
[i] *Epiſt. ad Ruſticum tom. 1. fol. 46.*
[k] *In Colloq. Franciſcan.*
[l] *Aulus Gellius lib. 4. cap. 20.*
[m] *Xiphilin. in vita Veſpaſian.*
[n] *D. Humfred in vita Iewel.*
[o] Matth. 11. 30.
[p] *Exhort. ad virgines.*
[q] 1. Tim. 3. 1.
[r] Matth. 26. 45.
[s] *Theophilact. Eraſmus, Caluin. in Matth. vbi ſupra.*
[t] Marke 13. 37
[u] Ezech. 3. 17.
[x] *Serm. 3. in natal. Dom.*
[y] *Mantuan. eclog. 1.*
[z] *perkins reformed Catholike, Tit. Faſting.*
[a] *See S. Ambr. de Elia, cap. 16.*
[b] *Hieron. epiſt Marcel. Tom. 1. fol. 119.*
[c] *Church hom. of Faſting, part. 2.*
[d] 1. Cor. 9. 9.
[e] *Eccleſiaſt. polit. lib. 5. §. 72.*

that the speech of [f] *Dauid* may be truly the voyce of the Church in obseruing daies of fast: *I wept and chastened my selfe with fasting, and that was turned to my reproofe.*

Fasting is a matter indifferent in it selfe, but it taketh denomination from the [g] end and vse thereof. If wee fast as the [h] couetous to spare cost, or as hypocrites to be [i] seene of men, or as the [k] Papists, out of an opinion of merit to satisfie for our sinnes, and hereby to gaine heauen, our fasting is bad: but if wee fast for our good ends, it is commendable to vse some, yea much fasting, as *Paul* here.

Now the Scripture sets downe three principall vses of fasting, as [l] our Diuines obserue:

1. To chastise the flesh that it be not too wanton: 1 Cor. 9. 27. See Epist. Septuages. Sunday. *Lasciuientem adolescentularum carnem crebris & duplicatis ieiunijs frangebat: malens eis stomachum dolere quam mentem. Hieron. in epitaphiô Paulæ.*
2. That the spirit may be more frequent in prayer; and so the blessed Apostles fasted and prayed: Act. 13.
3. To professe our guiltinesse and humiliation vnto God for our sinnes, as Niniue: *Ionas* 3.

As *Abraham* sayd of *Hagar* vnto *Sara*, Gen. 16. 6. *Behold she is in thine hands doe with her as it pleaseth thee*: so if thou be regenerate, thou hast thy body committed to thy discretion to chastise by priuate fasting as thou wilt, and by publique according to the lawes of the Church wherein thou liuest, alway remembring the lesson of [m] *Hierome*, that the perfection and honour of a religious fast consists not in abstaining from meat, but in fasting from mischiefe. If the wezand haue offended onely, then it is enough that it fast; but if all the members haue surfetted in sinne, good reason (as [n] *Bernard* excellently) that all should keepe a Lent: that the wanton eye should obserue Lent in abstaining from seeing of vanitie; that the curious itching eare should obserue Lent in fasting from idle rumoures and vnsauory talke; that the glib tongue should obserue Lent in refraining from euill speaking; especially that the polluted soule should obserue Lent in denying her owne will, and doing Gods will. [o] *Quid enim prodest ieiunare visceribus, & luxurare venatibus: abstinere cibis, errare peccatis; castigare corpus inedia, mentem exercere nequitia; vinum forte non bibere, & ebrium cogitatione malignitatis incedere?*

In pureneſſe.] The Rhemists here reade chastitie, grounding vpon this text their impure *Celibate*. But [p] *Ambrose* construeth it of the Gospells purity so well as of the bodies chastitie. [q] *Theodoret* interprets it contempt of riches; *Oecumenius*, modestie; *Chrysostome*, reiecting of gifts, and preaching of the Gospell freely. So that it chargeth not Clergie-men to be without wiues, except they haue the gift of continency, and will vse it to Gods glory.

The Papists haue so doted on their Priests single life, that [r] *Martinus de magistris*, one of their owne schoole, deliuered impudently, that single *fornication is no sinne*. Bishop *Iewell* being challenged for this as a falsarie, further auowed it out of their owne Doctor *Alphonsus de Castro*. See defence of his Apologie, part. 4. cap. 1. diuision 1.

[s] *Cardinall Campegius, Albertus Phigius*, and other of that vncleane generation haue taught, that it is *an honester thing for a Priest to be entangled with many concubines in secret, then openly to be ioyned in mariage with one wife*: for he may not keepe one benefice with one wife, but he may haue *two benefices and three whores*, as their owne *Cornelius Agryppa de vanitat. scient. cap.* 64.

Their learned Bishop [t] *Espencæus* affirmes, that the Romish Officials haue taken a yeerly pension for licencing the Priests their concubines, exacting a paiment of continent persons also, because, say they, *they may haue them if they list*. In their [u] Canons, adulterie is reckoned among the petty sinnes, and so little punished in Clergie men, as that a Bishop need not [x] depriue them, and a lay-man may not [y] accuse them for incontinencie: for as *Petrus Ranenas* vpon the *Decretals*,

[f] Psal. 69. 10.
[g] Church hom. of Fasting, part. 1.
[h] *Bonauent. diet. sal. cap.* 15.
[i] Matt. 6. 16.
[k] *Bellarm. de bonis operibus, lib.* 2. *cap.* 11. *Bonauent. vbi supra: & Bernard. in Cant serm.* 66. *Abstinentia mea satisfactio pro peccatis.*
[l] Church of Eng. *vbi sup. Calvin. Instit. lib.* 4 *cap.* 12. §. 15. *Melanct. Brent. Chem vbi Bellar. vbi supr.*
[m] *Epist. ad Celant. Tom.* 1. *fol.* 113. *& Chrysost. honor ieiunij, vitæ emendatio, &c.*
[n] *Ser.* 3. *de quadragesi.*
[o] *Amb. ser.* 33.
[p] *Com. in locum.*
[q] *Apud Fulk in loc.*
[r] *Lib. de temperantia, quæst.* 2. *de luxuria. Hæreticum non est credere simplicem fornicationem non esse peccatum.*
[s] B. Iewel defence of Apolog. 357. *Vitæ hist. Iesuitic. ordinis per Eliam Hasenmullerii cap.* 6. *pag.* 165.
[t] *Com. in* 1. *Tit.*
[u] *Extra de iudicijs cap.* 4. §. *de adulterijs.*
[x] *Gloss. super Othen. constitut. de concubinis clericorum remouendis licet ad professandum, & Panormitan. de cohabitatione clericorum & mulierum, si autem.*
[y] *Distinct.* 81. *Maximian in gloss.*

Decretals, Albeit handling and kissing in lay-persons are the beginnings often of incontinent behauiour; yet in Priests it is far otherwise, for a priest is presumed to doe these things of charity and good zeale, so that if a Clergie man embrace a woman, a lay-man, saith the [z] Glosse, must iudge of it thus, that he doth it onely with an intent to blesse her: and thus, as [a] *Augustine* in the like case, *Clamor Sodomorum & Gomorrhæorum multiplicatus est*: The cry of Sodome and Gomorrha is multiplied, in that those vices are not onely vnpunished, but also openly vsed, and as it were by law authorized.

[b] *Franciscus Turrianus*, a Iesuite of great note, commends a single life so much, as to thinke it essentiall vnto Priesthood, euen by the word of God, and that it is *no more lawfull for any person to permit the Clergie to marie, then to licence a man to steale.* But their old [c] *Gratian*, and [d] *Aquin*, their now flourishing [e] Cardinall and their last [f] Councell affirme the contrary, concluding that this vow of chastity is annexed vnto the order of Priesthood onely by the positiue law of the Church, and that, as their Schoolman [g] *Ioannes Scotus* auoweth, is alterable. And indeed many learned Papists examining the sowre fruits of this accursed plant, haue thought it most fit that it should be changed. I will not cite satyricall Poets, as *Mantuan*, *Petrarcha*, *Boccace*, who may be sayd happily to write from the spirit of bitternesse, but their grauest Authors inueying against this abomination, euen from the bitternesse of spirit.

Abbat [h] *Panormitane* their great Canonist, saith, *I beleeue it were a good law, and for the safety of soules, that such as cannot liue chaste, may contract matrimonie, for the Church herein ought to doe as the skilfull Phisitian. if he see by good experience that his medicine doth rather hurt, then helpe, taketh it cleane away.*

[i] *Polydor Virgil*, an Author among them of good esteeme; *No crime euer brought either more shame to Priesthood, or more hinderance to religion, or more griefe to the godly, then the life of single Priests.*

Georgius Cassander, honoured of the Romane Emperors [k] *Ferdinand* and *Maximilian* for the most choice diuine of that age: [l] *The Bishops of latter times haue much offended in executing the rigorous law of single life; for it is a snare vnto the soules of many young novices and hath occasioned most abominable scandals in the Church,*

[m] *Durandus*, an accurate Schoolman, *It were good that in a Councell Priests mariage were set at libertie, for hitherto it hath beene in vaine to force them vnto chastity*

[n] *Martinus Peresius* a popish Bishop: *Considering many men of filthy mindes are crept into the Church, it is necessarie that the law of single life should be released vtterly, that the holy name of Priesthood be no no more blasphemed of carnall and carlesse men.*

[o] *Espencæus*: *It may be sayd almost of Rome Christian, as it was of Rome heathen, Vrbs est iam tota Lupanar*: *All the whole city is a very stews.*

Pope *Gregorie* the Great, vpon an horrible spectacle in a fish-pond as the spaune of constrained single life, did, for feare of moe murtherers, abrogate such ecclesiasticall restraints; as *Huldericus* Bishop of *Augusta* reports in an [p] Epistle to Pope *Nicolas* the first.

Pope *Innocentius* the third [q] wrote this of the Masse-priests in his age: *Manè filium virginis offerunt in choro, sed nocte filium veneris agitant in thoro.*

Pope [r] *Pius* the second, vpon the like corruptions, openly protested, *that hee saw many causes why wiues should be taken away from Priests at the first; but now he saw many moe and more weighty reasons why they should be restored vnto them again.*

The Cardinall of *Cremona*, being the Popes Legate sent from Rome to London especially for this end, to remoue married Clergie-men from their Cures; after he had made a long speech in disgrace of honourable mariage, was found the same night committing folly with a whore; *res apertissima negari non potuit, celari non decuit*, as *Henry Huntingdon* in his [s] historie.

Pope [t] *Sergius* the third kept *Marozia* Earle *Guido* his wife, and got of her another Pope *Iohn* the twelfe; and *Iohn* the [u] eleuenth did mortifie his flesh with

[a] See *Iewel vbi sup. pag.* 300. & *Ardens in Euāg. dom 4 post Trin.*
[b] *Enchirid. ad Laurent. cap.* 80.
[b] *Cassander consult. art.* 23.
[c] *Causa* 26.
[d] 2 2æ. *quæst.* 88. *art.* 11.
[e] *Bellarm. lib.* 1. *de clericis, c.* 19.
[f] *Con. Trident. sess.* 24.
[g] *In* 4. *sent. dist.* 36 *quæst.* 1.
[h] *Extra de clericis coniugatis, cap. Cùm olim.*
[i] *De rerum inuent. lib.* 5. *cap.* 4.
[k] See their letters annexed to his consultation.
[l] *Consult. art.* 23.
[m] *De modo celebrandi concilii, tit.* 46. cited by B *Iewel vbi sup pag.* 190.
[n] *De traditionibus, part.* 3. *considerat. de voto continent. art.* 4.
[o] *De continentia, lib* 3. *cap.* 4. *pag.* 142.
[p] *Magdeburg. cent.* 6. *col.* 686. & Fox *Mart. pag.* 1054.
[q] *De visitat. cõdition humanæ, lib* 2. *cap.* 22.
[r] *Platin. in vita Pij* 2.
[s] *Lib.* 7 *edit. Lõdin. fol.* 219. & *Polyd. Virgil. in vita Hen.* 1. *circa finem.*
[t] *Luitbrand. lib.* 3. *cap.* 12.
[u] *Baleus ex Auentin. annal. Boierum.*

with keeping his minion *Theodora*, and [x] *Hildebrand* with *Matilda* the Countesse, who forsooth was called *S. Peters daughter.*

Alexander the sixth bestowed a Cardinalship to continue the lone of [y] *Iulia Farnesia*, and made bold with his owne daughter *Lucretia*; and [z] *Paul* the third with his owne sister *Iulia*. But why speake we thus much of their adulterie, fornication, incest? It is Sodomie that is *Romes* [a] *Diana*, Rome is a [b] Cluniuersitie.

Roma quid est? quod te docuit præposterus ordo.
Quid docuit? iungas versa elementa, scies.
Roma amor est, amor? qualis? præposterus? vnde hoc?
Roma mares; noli dicere plura, scio.

John Casa Archbishop of *Beneuentum*, the Popes Legat at Venice, wrote in commendation of that abominable filthinesse; *Et* [c] *quod ne fando quidem audiri debeat, eloquentiâ scelerata commendauit.* It is written of [d] *Tiberius* Emperour of Rome, that he preferred highly *Nouellus Tricongius*, and made him Proconsul, for that he was able to drinke three pottles of wine together with one breath; and so the Popes haue [e] promoted some to Cardinalships (and a Cardinall is a Kings fellow) for doing them secret seruice, wherein was lesse honor and honestie.

Thus (as you see) there is great difference betweene popish chastity and *Pauls* puritie: for he saith expresly, [f] *Mariage is honorable among all men*; and that [g] *it is better to marie then to burne*: but these men, as [h] *Epiphanius* of the like, reiect mariage, yet cease not from lust. [i] *Holcote* applieth that of *Iob* vnto them, *He hath not found stedfastnesse in his Angells.* The spirits of our time by their couetousnesse are Angells of the pit of hell, and by their incontinence like the spirits called *Incubi*, the Priests of *Priapus* or *Beelpheger*; and so the Papists in their celibate mend their manners as the Deuill his dames legge; for *whereas he should haue set it right, he burst it quite asunder.*

It is sayd, Exod 37. 23. that the snuffers of the Temple were of pure gold: hereby signifying that they should be pure, who correct other. A Pastor then must be pure, though not a puritan; holy, not hollow; no boaster of puritie, but a true follower of vertue. Marke the words order here, [k] *labour* and *fasting* goe before, *chastitie* followeth after. It was fulnesse of bread and abundance of idlenesse that occasioned Sodome to sinne: Ezech 16. 49. but labour, and then as the Poet truly, *perière cupidinis arcus*, in the words of holy Scripture, Sarans fierie darts shall not hit thee. *Venus in vinis, ignis in igne*, quoth the [l] Master of that art. But fast and thou shalt starue thy raging enemie: *nunquam fugatur nisi cum fugitur, nunquam mactatur, nisi cum maceratur*, as [m] *Innocentius* sweetly.

Knowledge.] [n] That is, discretion and wisdome, called by the [o] Philosopher, ὄμμα τῆς ψυχῆς, as it were the soules eye: for as the Vnicorne doth more good with one horne then other beasts with two; so the discreet Pastor indued with a few gifts, edifieth his people better then vnwise Teachers adorned with many: which occasioned one to say, that young Lawyers, old Phisitians, and midling Diuines are best; an old Preacher cannot teach so painfully, and the young not so profitably, but the midling may doe both, as hauing the young mans erection of spirit, and the old mans direction of zeale.

An Vnicornes horne being in a skilfull mans hand, is very pretious and helpfull, but when it is in the beasts head, often hurtfull; and therefore [p] *David* praied he might be deliuered from the *hornes of Vnicornes*. In like manner, albeit zeale residing in a wise man be neuer so commendable, yet placed in a beasts head in a mans heart [q] like horse and mule without vnderstanding, is no better then madnesse and furie. [r] *S. Paul* sayd of the superstitious Iewes, *I beare them record, that they haue the zeale of God, but not according to knowledge.* zeale without learning is starke blinde, learning without discretion is purblinde; like strong *Sampson* without his eyes, apt to doe little good, howsoeuer able to doe much mischiefe.

As discretion is the soules eye, so the soule of vertue, being, as [s] *Aristotle* truly, *virtutum*

[x] *Idem in Greg. 7. ex Lamberto Hirsueldensi.*
[y] *Sleidan. com. lib. 11.*
[z] *Idem ibidem.*
[a] *Balæus in Iulio 3.*
[b] *Philip. Mornix.*
[c] *Iewel in Apolog.*
[d] *Suet. in vita Tiberij.*
[e] *Vid. epist. Alciat. præfix hist. Paul. Iouij, & Iouium in vita Clem. 7. & Onuphrium in Iul 3.*
[f] Heb. 13. 4.
[g] 1. Cor. 7. 9.
[h] *Hæres. 61.*
[i] *Lect. 182 super lib. Sapient.* cited by Iewel. defence of Apol. *pag.* 188.
[k] *Aquin. in loc.*
[l] *Ouid de remedio amoris, lib. 1.*
[m] *De vilitat. condition. humanæ lib 2 c 22.*
[n] *Luther, & Gorran. in loc.*
[o] *Aristot.*
[p] Psal. 22. 21.
[q] Psal. 32. 10.
[r] Rom. 10. 2.
[s] *Ethic lib. 6. c. 5.*

virtutum norma & forma, the very guide to goodnesse, and mistris of all moralitie: which opinion [t] *Socrates* held so stifly, that he supposed euery vertue to be prudence; for prudence directs bounty what to giue, when to giue, where to giue: *ne liberalitas liberalitate pereat*, as [u] *Hierome* to *Paulinus*; it is prudence that directs fortitude with whom, and for what, and how to fight; and prudence directs vs [x] here to diuide the word aright, that our preaching may be powerfull vnto saluation, and that our selues may shine like [y] lights in the midst of a crooked generation.

[t] *Apud Platonem in Menon. seu de virtute.*
[u] *Tom. 1 fol. 104*
[x] *Sarcerius in loc*
[y] Philip. 2. 15.

[z] Other vnderstand by *knowledge* accurate skill in the Scriptures insinuating that good Diuines ought to be good text men, [a] endued with the wisdome of God, and not as the false teachers abounding with carnall and worldly wisdome. So that *Paul* in this one line doth [b] touch vpon the three theologicall vertues, Faith, Hope, Charity: faith in that wee must haue knowledge founded vpon the word of truth, *and power of God*; hope, because wee must haue *long suffering*; charity, *kindnesse* outwardly, *loue vnfained* inwardly, both arising from the *holy ghost*, the Spirit of [c] truth and [d] loue.

[z] *Ambros. in loc.*
[a] *Theophylact. in loc.*
[b] *Aquin. in loc.*
[c] Iohn 15.26.
[d] 1 Iohn 4. 16.

By the armour of righteousnesse on the right hand, and on the left.] [e] On the right hand, that wee be not puffed vp with prosperitie too high; on the left hand, that we be not pressed down with aduersitie too low. Feare and are hope the [f] cloud and the fire to guide men through this wildernesse vnto the promised land of Canaan. They be the two milstones which a man may not pledge, Deu. 24.6. supporting hope is the nether-milstone, depressing feare the upper; betweene these two the Christian must be ground till (as [g] *Ignatius* speakes) he be made fine manchet for Gods owne mouth.

[e] *Theophylact. Caietan. Erasm. Paraph. in loc.*
[f] Exod. 13. 21
[g] *Hieron. in vita Ignat.*

[h] All that is in the world is pride of life, lust of the flesh, and lust of the eyes.

Pride of life [i] consists in { Greatnesse of estate. / Fame for our deserts.

[h] 1 Iohn 2. 16.
[i] *Aquin in loc.*

Concerning the greatnesse of our quality, we must passe *by honour on the right hand, and by dishonour on the left.* In honour not too proud, though ambassadours of God, and *helpers together* with him. In dishonour not dejected, howsoeuer accounted the [k] filth of the world. As for common fame conceiued of our well deseruing, we must passe on the right hand *by good report*, on the left *by euill report, as deceiuers and yet true, as vnknowen and yet knowne.*

[k] 1 Cor. 4. 13.

It was popular applause that inueagled *Arius* and *Nestorius*, and other learned heretickes, as being [l] more desirous to contend in seeking, then to be content in finding the truth. It is written of [m] *Iohn Knox*, that lying vpon his death-bed, Satan assaulted him with this temptation, that he should merit eternall life for his faithfulnesse in the ministrie. The Deuill is a most cunning wrastler, if he cannot crush a man to the ground with plaine strength, he will lift him vp that he may giue the greater fall. To be well spoken of, is a great [n] treasure while wee liue, and a [o] good heire when wee are dead, outliuing all our posterity: for albeit the *Nimrods* of the world ioyne field to field, and call their lands after their owne name, dreaming of a perpetuity; yet one generation passeth, and another commeth, all their entailes are to little purpose: but the [p] memoriall of the iust shall be blessed; this [q] righteousnesse endureth for euer, all generations (as the Virgin prophetically) shall account me happy: but an ingenuous minde must vse good report, not as a stirrup to insolencie, but as a spurre to vertue, that if it be not so which is sayd, it may be so, because it is sayd; [r] *vt si non est ita sicut dicitur, sit ita quia dicitur.*

[l] *Contentionis cupidiores quàm veritatis, vt ex Cicer. Augustin. lib 1 contra. Cresc. cap. 12*
[m] *Lib. de obitu Knox.*
[n] Prou. 22. 1.
[o] *Fulgentius Mythol. lib. 1 famam linquentes heredem.*
[p] Prou 10 7.
[q] Psal 112. 3.
[r] *Bernard. Cluniacensis.*

As for euill report, [s] *Salomon* saith, oppression makes a wise man mad. The Prophet [t] *Ieremie* being euery day mocked and had in derision for preaching Gods word, sayd, I will not make mention of him, nor speake any more in his name. We need therefore to put on *armour of righteousnesse*, vndaunted resolution and patience, saying with [u] *Iob*, Though mine aduersarie should write a booke against mee, would I not take it vpon my shoulder, and binde it as a crowne to my head? As the wicked mans [x] glory is his shame, so the godly mans

[s] Eccles. 7: 8:
[t] Ierem 20.8.9
[u] Iob 31.35.
[x] Phil. 3. 19.

shame for doing good in his glory. [y] Commit thou thy way to the Lord, and put thy trust in him, and he shall bring it to passe, that thou shalt easily passe by *good report and euill report.*

[y] Psal. 37. 5.

Lust of the flesh is in three things: { Long life. / Easefull health. / Iolly mirth.

For the first, as *dying, and behold we liue*: for the second, *as chastned, and yet not killed*: for the third, *as sorrowing, and yet alway merry*: where note by the way that *Paul* saith, as *sorrowing*, but *are merry*, [z] signifying that temporall things haue but a resemblance of good and euill, as being vncertaine and momentanie; but spirituall things exist truly, being permanent and certaine without any *sicut* or *tanquam*; he saith, *as deceiuers, as vnknowne, as dying, as chastened, as sorrowing, as hauing nothing*. But he saith not as true, but *true*; not as knowne, but *knowne*; not as merry, but *merry*: for Christians are [a] reputed only deceiuers, vnknowne, sorrowing, but in verity they be most true, most merrie, most rich, as *hauing nothing, and yet possessing all things.*

[z] *Aquin. in loc.*

[a] *Theophylact. & Caietan. in loc.*

The lust of the eye is coueting of worldly wealth, in regard of our selues that we doe not beg, in regard of other that we may thriue; so we, saith *Paul*, on the left hand in temporall things *are poore*, but on the right hand in [b] spirituall treasures inriching other, in inordinate desire crauing nothing, yet in content hauing all things; all things in Christ who [c] dwelleth in our hearts by faith, *Habent enim omnia qui habent habentem omnia*: For they must needs haue all who thus enioy the Lord of all: as *S. Hierome* notably, *Credenti totus mundus diuitiarum est*: To him that beleeueth, all things are possible, saith [d] Christ: *Ergo* possessed, saith *Paul.*

[b] *Gorran. in loc.*

[c] Ephes. 3. 17.

[d] Marke 9. 23.

Other construe this of actuall possessing temporall goods in that the primitiue Christians sold their lands, and layd downe the [f] price thereof at the Apostles feet, and so they possessed [g] houses and land in common, albeit nothing in proper; in that they possessed the possessors, all things were at their command. [h] *Apostoli quantum ad diuitias nihil, quantum ad voluntatem totum mundum pariter reliquerunt.* But the former exposition is fitter, onely the man content is rich, and the couetous onely poore: the good man hauing nothing is Lord of all things; on the contrary, miserable wretches hauing all things, possesse nothing.

[e] *Marlorat. ex Caluin. in loc.*

[f] Acts 4. 35.

[g] Marke 10 30

[h] *Hieron. epist. ad Pammachiũ, Tom. 1. fol. 162*

The Gospell. MATTH. 4. 1. *vnto* V. 12

Then was Iesus led away of the spirit into the wildernesse to be tempted of the Deuill, &c.

A Good Captaine doth not onely teach his souldiers how to fight by generall rules, but shew them also by particular and personall example: [i] *Tunc promptius ibunt, si dux sit socius*; as the Scripture, Going in and out before them, and saying with [k] *Abimelech, Whatsoeuer yee see me doe, make haste and doe the like.*

[i] *Claudian,*

[k] Iudges 9. 48.

The life of man is a [l] warfare vpon earth, and euery Christian is a professed souldier (as he vowed in baptisme) to fight against the world, the flesh and the deuill; our grand Captaine therefore Christ being both *the* [m] *truth and the way*, doth not onely direct vs by preaching, as the truth; but also demonstrate by personall encounter as our leader and way, how to quell and conquer all our enemies, [n] *vt cuius munimur auxilio, erudiamur exemplo*, the Captaine did fight that the souldier might [o] learne that euery Christian might sing and say with [p] *Dauid*, Blessed be the Lord my strength, which teacheth my hands to warre and my fingers to fight. And that [q] looking vnto Iesus the author and finisher of our faith, wee might not be wearied and faint in our mindes.

[l] Iob 7. 1.

[m] Iohn. 14. 6.

[n] *Leo ser. 1. quadragesi.*

[o] *Augustin. de verbis Dom. ser. 41.*

[p] Psal. 144. 1.

[q] Heb. 12. 2.

[r] *Ideo*

[r] *Ideo tentatus est Christus ne vinceretur à tentatore Christianus*; Our Generall did warre, that we might winne.

Now the weapons vsed in this combat by Christ, are partly { Offensiue, striking other. / Defensiue, guarding himselfe.

The [f] sword of the Spirit, that is the word of God, is his onely weapon offensiue; for as often as the tempter came nigh him, he strooke with it, *It is written, it is written*, &c.

His defensiue weapons are principally three, [t] correspondent to the number of our three mortall enemies, the { World. / Flesh. / Deuill.

He did vse the wildernes against the temptations of the world, fasting against the temptations of the flesh, and prayer against the temptations of the Deuill.

In the whole Gospell fiue points are remarkable concerning our Saiours temptation, the { Time when, *Then.* / Place where, *The wildernesse.* / Persons by whom, *Led by the spirit, tẽpted of the deuill.* / Manner how, *The tempter came to him*, &c. / Successe and euent what, *Then the deuill leaueth him, and Angels ministred vnto him*, &c.

S. *Matthew* reports in the words immediatly before, that the time was after Christ had bene *baptized in Iordan, and the spirit had descended vpon him, and a voyce from heauen had said, This is my beloued sonn, in whom I am well pleased.* Here then as in a Chrystall glasse wee may behold the condition of all Christians; [u] assoon as wee giue vp our names vnto Christ in baptisme, so soone as the Spirit shall descend vpon vs inlightning our vnderstanding, and reforming our affections; as soone as we begin to please God, we despise Satan, instantly making him our enemie, roring and raging against our poore soule with all might and malice.

[x] *Nunquam bella bonis, nunquam dissidia cessant.*
Et quocum certet, mens pia semper habet.

As *Paul* when he came to [y] Macedonia, so we, so soone as wee looke toward Ierusalem, and make conscience of sinne, shall be *troubled on euery side, fightings without, and terrours within.*

It is written, Apocal. 12. 4. that the great red Dragon stood before the woman, which was ready to be deliuered, that he might deuoure her childe, when shee had brought it forth. In a mysticall sense, this [z] woman is the Church, and this dragon is the deuill, euermore ready to deuour the penitent, all such as are new creatures in Christ, borne againe by baptisme and repentance. As the crafty theefe will not breake into an empty house, but into some fat kitchin, or full barne, where he may finde a good booty; so Satan assaults them especially, who are rich in grace: for [a] as a dogge barkes at strangers, and not at such as are domesticall; and as the Fowler layeth his snare for birds that are wild, not for his Pigeons or Partriges in his owne custodie: so when the Deuill as a [b] *strong man armed keepeth his hold, the things he possesseth are in peace*; then as [c] *Holofernes* to *Iudith*; Feare not in thine heart, for I neuer hurt any that would serue *Nabuchodonozer* the King of all the earth: In like manner he saith; I neuer molest any that are content to serue me the Prince of the world.

Discomfort not thy selfe then in any temptation, for it is a manifest argument Satan hath no possession or part in thee, but that thou art the seruant and sonne of God; for whom God loues, assuredly the Deuill hates; as the one workes in mercy, the other workes in malice. Let not the Prince of darkenesse be wiser in his kinde than the children of light: as he is craftie in obseruing his *Then*, and taking his time to tempt, so let vs be prudent in watching our hint to quell his suggestions; vndoubtedly the best time is to resist him at the first time, [d] *audacius insilit a tergo, quàm resistit in faciem.* If yee resist the deuill, he will flee from you, saith [e] *S. Iames.*

Est leo si fugias, si stas quasi musca recedit.

The readiest way to kill a serpent is to [f] breake his head; the [g] deuils head is cut off

[r] *Augustin. in Psal. 90. part. 2*

[f] Ephes. 6. 17.

[t] *Acosta, con. 2. Dom. 1. quadrag. ges.*

[u] *Hilarius & Theophylact. in loc. Ambros in Luc. 4. Iansen. con cap. 15.*

[x] *Prosper. in epi. gram.*

[y] 2 Cor. 7. 5.

[z] *Rupertus com. in Apocalyp. lib. 7 pag. 423. & 424. & Vega Dom. 1. in quadrages.*

[a] *Diez in loc.*

[b] Luke 11. 21.

[c] Iudith 1. 12.

[d] *Bernard. ep 1*

[e] *Cap. 4. 7.*

[f] Genes. 3. 15.

[g] *Stella præfat. in Luc.*

off, if wee repell his first assault, for as *Dauid* slew *Goliah* by hitting him in the [h] forehead, so wee must gather stones out of Gods holy brooke, that is, his holy booke, and fling them at the Deuils head. *It is written*, couetousnesse is the root of all euill, I will not therefore put my trust in vncertaine riches. *It is written*, that fornication is not to be named among Saints, I will therefore possesse my vessell in honour and holinesse; auoid foule fiend, for *It is written*, that thou [i] goest about like a roaring lyon seeking whom thou maist deuoure.

[h] 1 Sam. 17.49

[i] 1 Pet. 5. 8.

The place where Christ was tempted is sayd here to be *the wildernesse*; and that for sundry reasons, as Interpreters obserue; [k] first in good correspondence to *Adam* ouercome by the Tempter in Paradise: for the first *Adam* was conquered of the Serpent by gluttonie, pride and auarice: by gluttonie, when he did eat the forbidden fruite; by pride desiring to be as God; by couetousnesse, in being discontent with his present estate: So the second *Adam* is assaulted here by the same Serpent, with the like temptations: With gluttonie, *If thou be the Sonne of God, command that these stones be made bread*: with pride, *The Deuill setteth him on a pinnacle of the Temple*: with auarice, *he carried him vp to the top of an high mountaine, and shewed him all the kingdomes of the world, and the glory of them, and sayd, All these will I giue thee, if thou wilt fall downe and worship me.* But our Sauiour comming into the world to gaine that which *Adam* lost, abounding with three contrary vertues, Humilitie, Temperance, Contentation, ouercame the Tempter, and that in open field, because the Deuill had discomfited *Adam* in the garden.

[k] *Rupert. in loc. & Ambros. com in Luc lib. 4. c. 1*

Secondly, Christ was tempted and fasted in the wildernesse fortie dayes and fortie nights, before he did execute his office publikely, [l] that he might appeare to be sent from God, rather then out of any Towne from men. [m] When Almighty God deliuered his Law to *Moses*, he tooke him vp into a mountaine from the sight of the people, and a cloud couered the mountaine, that he might talke with *Moses* as in a withdrawing chamber; and after *Moses* had beene in Mount Sinai fortie dayes and fortie nights, the Lord spake to *Moses*, and afterward *Moses* to the people. In like manner, it was meete that Christ being a far more worthy Minister of a far more excellent law, should fortie daies & fortie nights abide in the wildernesse, free from the tumults and troubles of the world, and then begin to teach the Gospell as a God among men, at least as a [n] man of God, & not [o] of men.

[l] *Caluin. apud Marlorat. in loc.*

[m] Exod. cap. 24 & 25.

[n] 1 Tim. 6. 11

[o] Galat. 1. 1.

[p] According to this patterne Preachers of the Word should not be taken out of Tauernes into Temples, or from meere secular courses into this high ecclesiasticall function, but from their solitarie studies, and monasticall liues in Vniuersities.

[p] *Beauxamis Harmon. tom. 1 fol. 93.*

Thirdly, Christ was tempted in the wildernesse as a most fit place for [q] temptation, as also for [r] duell and single combat: for men of resolution will not draw their weapons in the street, but (as we speake) challenge their aduersarie to goe into the field. Our valiant Captaine therefore prouoked his and our mortall enemie to fight hand to hand in a desert.

[q] *Theophylact & Euthym. in loc.*

[r] *Zepperus in loc.*

That the wildernesse is fit for temptation, is auowed by truth it selfe; [s] *Two are better than one, for if they fall, the one will lift vp his fellow: but woe vnto him that is alone; for he falleth, and there wants a second to succour him.* A melancholike solitarie man is most exposed to Satans malice; Christian societie is like a bundle of sticks laid together, whereof one kindles another; *Eua* was tempted alone, *Christ* alone, *Hierome* alone: Companie then is good, especially when the men are good; otherwise better it is to fight with one deuill in the wildernesse, than with many deuills in a tauerne. When thou art alone read the Scriptures, or pray, that either God may talke to thee, or thou to God, and so thou mayst say with [t] *Scipio*, that thou art neuer lesse alone, than when alone; for what companie so great and so good as the guard of Angels, and fellowship of the Holy Ghost? But if thou talke with thy selfe concerning worldly businesse, and meditate mischiefe in thy bed, in thy field, in thy Cell, assuredly Satan is in his right *vbi* to triumph ouer thee.

[s] Eccles. 4. 9. 10

[t] *Cic. offic. lib 3.*

Led

Led by the spirit.] There be [n] sundry different acceptions of this word in holy Scriptures.

In this one Gospell wee may note foure kinds of spirits; a { Diabolicall, Angelicall, Humane, Diuine, } by which Christ was { tempted, vers. 1. comforted, vers. 11 hungry, vers. 2. led.

For [x] all the Doctors accord that this Spirit was *the Spirit*, the third person in the sacred Trinitie. [y] *Dydimus* and *Hierome* gather this out of the article *The*. Secondly, [z] *St Luke* reports expresly, that *Iesus full of the Holy Ghost returned from Iordan, and was led by the spirit into the wilderneſſe*. Thirdly, the context of our Euangelist is plaine, *When the Spirit of God had descended on him like a Doue, then was he led by the spirit*, &c. As Christ the naturall Sonne, so Christians adoptiue children of God are [a] led by the Spirit of God, *ducuntur non trahuntur*; as the Schoole, *Deus non neceſſitat, ſed facilitat*: an harsh phrase, but a sweete sentence, [b] *verba lateritia, ſed ratio marmorea*. So *Dauid*, O God my heart is ready, my heart is ready, Psal. 108. 1. [c] *Paratum cor meum ad proſpera, paratum ad aduerſa, paratum ad ſublimia, paratum ad humilia, paratum ad vniuerſa, quæ præceperis*: O God my heart is ready for prosperitie, ready for aduersitie: wilt thou haue me to be a shepheard? O God my heart is ready: wilt thou make me a King? O God my heart is ready, ready for honour, and ready for a meane estate; what soeuer it please thee to send, I will sing and giue praise with the best member that I haue. So *Paul* in this daies Epistle, being led by the Spirit, was ready for euill report and good report, ready for mirth, and ready for sorrow, ready for honor, and ready for dishonour in much patience.

The kine who carried the Lords Arke to Bethshemesh, as [d] *Gregorie* notes, aptly resemble the iust: *Although* [e] *they lowed after their calues at home, yet they kept one path, and turned neither to the right hand nor to the left*. And so naturall affection toward our children, makes euen the best man sometime to low, sometime to looke back vnto the things of this life; yet being led by the Spirit goeth on still the straight way, [f] *forgetting that which is behinde, and endeuouring himselfe vnto that which is before, following hard toward the marke for the price of the high calling of God in Christ Iesus*.

[g] *Abraham* being led by the Spirit, forsooke his owne country, kindred, home, [h] and went out, not knowing whither he went. [i] *Paul* being led by the Spirit, went to Ierusalem, euen a Citie that [k] killed her prophets, and said, I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy. So Christ here led by the Spirit into the wilderneſſe.

He did not then thrust himselfe into temptation, neither was he forced thereunto by Satan his enemie, as the text plainly, *led by the Spirit to be tempted of the Deuill*. Out of which obserue two conclusions: [l] first, that we may not seeke temptations our selues: secondly that we cannot be tempted of other but by diuine permission. In consideration of both, it is fit with the Church daily to desire God, that *we fall into no sinne neither runne into any kinde of danger, but that all our doings may be ordered by his gouernance*, the which is no more than our master Christ hath taught in his absolute forme of prayer, *lead vs not into temptation, but deliuer vs from euill*. O heauenly Father assist vs with thy Spirit, and giue an issue with the temptation, *that those euills which the craft and subtiltie of the deuill, or man worketh against vs, be brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed*; as our Church in the Letanie.

To be tempted] [m] *S. Iames* saith, 'a man may not say when he is tempted, I am tempted of God; for he can neither be tempted with euill, nor tempt any to euill; how then could the Spirit leade Christ to be tempted? Answer is made by *S. Augustine* in an [n] Epistle to *Consentius*: *Alia tentatio deceptionis, alia probationis*: There be two sorts of temptations, one to proue, another to deceiue vs. Now God doth only tempt to try, but Satan to destroy. God doth tempt to make men better; and therefore [o] *Dauid*: *Proba me Deus, & tenta me*. So [p] *S. Iames*;

[n] Iohn. 3. 8. Psal. 105. 6.

[x] *Beauxamis in loc.*
[y] *Apud Maldonat. in loc.*
[z] *Cap.* 4. 1.

[a] Rom 8. 14.

[b] *Caietan.*

[c] *Bernard. ſer. 2. de quadrageſ.*

[d] *Moral. lib. 7. cap. 18.*
[e] 1 Sam. 6.

[f] Philip. 3. 13.

[g] Gen. 12. 1.
[h] Heb. 11. 8.
[i] Acts 20. 22.
[k] Mat. 23. 37.

[l] *Zepper. in loc. & Iansen. c. 15 concord.*

[m] *cap. 1. v. 13.*

[n] *Epist. 146.*

[o] Psal. 26. 2.
[p] *Cap. 1. v. 2, 3*

Account it exceeding ioy, when ye fall into diuers temptations, as knowing that the trying of our faith bringeth forth patience. But Satan tempts to make men worse: 1. Cor. 7 5. and 1. Thess. 3. 5. [q] *Diabolus tentat vt subruat, Deus vt coronet*: The deuill doth tempt vs to destruction, but God doth tempt vs for our instruction.

Happily some will obiect: If Christ were led by the Spirit to be tempted of the deuill, Almighty God is Author of euill. In answer whereof, vnderstand that God in some respect may be sayd, *actor in malo*, but not [r] *Author mali*, that is a worker in temptation, and yet free from sinne: first, God may be said immediatly to tempt by offring [s] occasions and obiects to trie whether a man will sinn or not. A [t] master suspecting his seruant, laies a purse of money in his way to try if he will steale it; which if he steale, then the master hath found by watching him a secret theefe, and so will lay him open for deceiuing any more: now this trying is no fault in the master, albeit this stealing is sinne in the seruant. In like manner God tempteth his seruants to proue them, Deut. 13. 3. *Thou shalt not hearken vnto the words of the Prophet or dreamer of dreames for the Lord your God proueth you, to know whether you loue the Lord your God with all your heart.*

Secondly, God is sayd to lead into temptation by withdrawing his grace, for so *S.* [u] *Augustine* doth expound, *& ne nos inferas in tentationem; intelligitur* (saith he) *ne nos inferri deserendo permittas.* As the schoole distinguisheth aptly, *Deus deficit gratiam detrahendo, diabolus affligit malitiam apponendo, homo seipsum inficit duritiam contrahendo.*

Thirdly, God is a worker in temptation so far forth as it is an action, [x] for euery action as it is an action is good, and of God, in [y] whom we liue, moue and haue our being. A man rides vpon a lame horse, the rider is the cause of the motion, but the horse himselfe is the cause of the halting in the motion: so God is author of euery action, but not of the wickednesse in any action; and yet being infinite in greatnes and goodnesse, he doth dispose well of that which is ill, [z] as the cunning Physitian makes of deadly poyson a wholesome medecine. [a] *Licet Deus non sit author, tamen ordinator est peccatorum, ne vniuersitatis naturam turbare, vel turpare permittantur.* And so God suffers his children to be tempted, [b] ἐις γυμνασιαν, for their exercise, [c] that they be not exalted out of measure, that they may know the power of the Lord, and proofe of his armour, [d] that they may be thankfull for that inestimable treasure comm tted vnto them by the father of mercies, I meane their soule, which Satan assaults daily to winne from them.

I conclude in the words of [e] *Augustine* to *Laurentius*; *Non dubitandum est Deum facere bene etiam sinendo fieri quacunque male; non enim hoc nisi iusto iudicio finit; & profecto bonum est omne quod iustum est; quamuis ergo ea quæ mala sunt in quantum mala sunt non sunt bona, tamen vt non solum bona sed etiam sint & mala bonum est; nam nisi esset hoc bonum, vt essent & mala, nullo modo esse sinerentur ab omnipotente bono.*

[q] *Ambros. de Abraham. lib. 1. cap. 8.*

[r] *Augustin. lib. qu. 83. qu. 3. & 21. Item de duabus animabus contra Manich. cap. 6. retract. lib. 1. cap. 26.*
[s] *Aquin. lect. 3. in Rom. 9.*
[t] *Perkins exposit. of lead vs not into temptation.*
[u] *Epist 89. quæst 2. conside. Bellarmin. lib 2 de amiss grat & statu peccat. cap. 13 & Aquin. vbi supra.*
[x] *Lombard. 2. sent. dist. 35.*
[y] *Act. 17. 28.*
[z] *Basil. orat. quòd Deus non sit author malorum.*
[a] *August. contra Faustum, lib. 22. cap. 78. consule Melanc. loc. com. tit. de causa peccati.*
[b] *Macar hom. 7.*
[c] 2. Cor 12. 7
[d] *Euthymius in* Matth. 4
[e] *Enchirid. c. 96.*

Of the deuill] The word signifieth a caniller, a slanderer, an accuser: for he doth [f] accuse

God to man: Genes 3. *Hath God indeed sayd, yee shall not eate of euery tree of the garden?*
Man to God: Apocal. 12. 10. *Proiectus est accusator fratrum*, &c.
Man to man: for all quarrels originally proceed from him, as being *the* [g] *father of lies, and a murtherer from the beginning.* Peacemakers are θεοῦ υἱοι, good Angels, heires and [h] children of God, [i] who is loue, but contentious spirits are κακοδαίμονες, of their father the deuill.

[f] *Theodor. lib. 3 de curat. Græc. affect.*
[g] Iohn 8. 44
[h] Matth 5. 9
[i] 1. *Epist.* Ioh. cap 4 16.

And when he had fasted fortie daies and fortie nights, he was at the last an hungred.] [k] He sustained himselfe fortie daies and fortie nights without meate, to shew that he was God, and then was hungry to shew that he was man. [l] *S. Marke* and [m] *S. Luke* remember onely the daies and not the nights, our Euangelist expresseth here both, and that, as [n] *Euthymius* is of opinion, for the greater exaggeration

[k] *Didacus de la Vega Dom. 1. quadrages.*
[l] Cap. 1 13.
[m] Cap. 4 2
[n] *Com. in loc. Idem inter Gloss.*

exaggeration of the miracle; becauſe the Iewes in their faſts vſually refreſhed themſelues at night, although they faſted all the day. Myſtically, [o] *Quadragenarius enim numerus ex quatuor conſtat & decem: quatuor enim decem, vel decies quatuor quadraginta fiunt. Per quatuor autem nouum teſtamentum ſignificatur, quoniam in quatuor euangelijs conſiſtit. Per decem vero ſignificatur vetus, quia in decem mandatis lege continetur. Quadraginta enim diebus ieiunat, qui ab illis omnibus ſe immunem & ieiunum cuſtodit, quæ vtrumque teſtamentum facere interdicit: vt ſicut caro exterius ieiunat à cibis, ita & animus interius ieiunet à vitijs.* Chriſts orderly proceeding in the whole buſineſſe is worth obſeruing: firſt he was *baptized*, & then *led into the wilderneſſe*, after that *he faſted*, and laſt of all *he was tempted*, and ſo the Chriſtian is firſt to be made cleane by baptiſme, then hee muſt withdraw himſelfe from the vaine pleaſures of the world, after that exerciſe himſelfe in faſting and other duties of religion, and laſt of all ouercome ſatan his mortall enemie.

[o] *Emiſſ'hom in loc. huiuſmodi quid apud Hamam. 2. 2æ. quæ 147. art. 5.*

[p] *Ludolphus, de vita Chriſti, part. 1. cap. 22.*

Then] Our [q] aduerſarie walketh about as a roaring lyon, not [r] ſleeping, but ſeeking whom he may deuoure, watching euer his opportunity to doe miſchiefe: for if he ſee men intemperately glutted, he tempts them vnto luſt as he did [s] *Dauid* and [t] *Lot*, the one when he had dined well, and the other when he had drunke too much: if he perceiue men exceeding hungry, then he tempts them as he did Chriſt [u] here to diſtruſt in God, or gluttonie, *When Chriſt was an hungred, then the tempter came to him*; [x] as the cunning fowler ſets his limed eares of corne to catch ſparrowes in an hard froſt or great ſnow, when they be ready to ſtarue.

[q] 1 Pet. 5. 8.
[r] B. *Latymers* Serm. at Pauls.
[s] 2 Sam. 11.
[t] Gen. 19. 33
[u] *Lyra, Brentius, Aretius, &c. in loc.*
[x] *Diez. in loc.*

The tempter] As *Virgill* is called the Poet, and *Ariſtotle the* Philoſopher, and *Dauid* in holy Scripture *the king*; ſo Satan is ſtiled [y] *per antonomaſian*, *the tempter*: as there is a ſacred Trinitie, *the Father, Sonne, and holy Ghoſt*; ſo there is a curſed *Cerberus* inticing to ſinne, *the world, the fleſh, and the deuill*, but the chiefe of theſe tempters is the deuill.

[y] Matth. 1. 6
[z] *Sanchez con. 6. Dom. 1. quadrageſ.*

If thou be the ſonne of God.] The Prince of darkneſſe here [a] transformes himſelfe into an Angell of light: he [b] ſeemes to ſpeake reaſon and religion, againſt Scripture citing Scripture. [c] Who can diſcouer the face of his garment? or who ſhall open the doores of his face? [d] the griſtles of Behemoth are like ſtaues of iron: *cartilago eius quaſi lamina ferrea*, the griſtles are neither bone nor fleſh: and ſo ſaith [e] *Gregorie*, the greateſt ſtrength of the deuill is in his diſſimulation and hypocriſie: the miniſters of Satan vſually reaſon after the ſame manner; If thou bee a gentleman well bred, reuenge this quarrell; if an honeſt fellow, pledge this health; if a true Catholike, die for the popes vnlimited ſupremacie: whereas it is the part of a gentleman to be curteous, of an honeſt man to be ſober, of a good Catholike to giue to Cæſar the things appertaining to Cæſar; and ſo the deuill as a bargeman lookes one way, but rowes another way, *aliud proponit, aliud ſupponit.*

[a] 2. *Cor.* 11. 14
[b] *Vega Dum. 1. quadrageſ. & Sanchez vbi ſupra, con. 4*
[c] Iob 41 4
[d] Iob 40 13.
[e] *Moral. lib. 33 22.*

Command that theſe ſtones be made bread.] [f] Interpreters obſerue the gradation of Satan; he begins with little ſinnes, and ſo proceeds vnto greater; at the firſt he tempts vnto diffidence, *command that theſe ſtones be made bread*; and then vnto too much confidence, *caſt thy ſelfe downe headlong*; and laſt of all vnto couetouſneſſe and flat idolatrie, *all theſe things will I giue thee, if thou wilt fall downe and worſhip me.*

[f] *Thomas 3. part. quæſt. 41 art. 4 & Vega vbi ſupra.*
[g] *Cala. Zepper. Culman in loc.*

Kill the ſerpent in the egge, [h] for out of the ſerpents root ſhall come a cockatrice, and the fruit thereof ſhall be a fiery flying dragon; firſt a ſerpent, then a cockatrice, laſt of all a ceraſtes. And therefore [i] *Salomon* aduiſeth in his ſong, *to take the little foxes*; not becauſe little cubs are able to doe much hurt, but, as [k] expoſitors aptly, becauſe they may grow to be great foxes. In the two former temptations, as [l] *Aquin* wittily, the deuill aſſaults Chriſt with, *if thou be the Son of God*; but when he tempted Chriſt vnto couetouſneſſe, he was not ſo ſhameleſſe as to ſay, if thou be the Sonne of God, becauſe that ſinne is ſo farre vnfitting the Sonne of God, as that it doth not in any ſort become the [m] man of God. See *Epiſt. Dom. 3. quadrageſ.*

[h] Eſay 14. 29.
[i] Cant. 2. 15.
[k] *Stella in Luc. 1. & Ioannes à Ieſu Maria in Cont. 2.*
[l] *Vbi ſupra.*
[m] 1. Tim. 6. 11.

It

It is written] Our Sauiour repels all Satans assaults only with this one weapon, *It is written, It is written. Philip Diez* a Portugall Frier, of [n] great reckoning in Spaine, saith in his Postill vpon this place; that as [o] *Laban* deceiued *Iacob* in the night, giuing him in stead of faire *Rachel*, bleare-eyed *Lea*; so Satan in the darkenesse of our ignorance deceiueth vs: and therefore we must be conuersant in Gods holy word, which is a lanterne vnto our feet, and a light vnto our paths, able to discouer foule from faire, good from euill, *Rachel* from *Lea*. Cardinall *Caietane*, darling to Pope *Leo* the tenth, one who for his good seruice to the Church of Rome, should ([p] as it is thought) if he had liued, beene preferred vnto the Popedome, writes in his Commentaries vpon these words; *Hinc discamus omnes arma nostra esse sacras Scripturas*: Hence all may learne that holy Scriptures are their armorie. *Iosephus* [q] *Acosta* Prouinciall of the Iesuits at Peru, Visitor in Aragon, and *Rector Collegij Salmanticen.* in Spaine, saith vpon this [r] Text that this Scripture is like the Tower of *Dauid* built for defence, a thousand shields hang therein, and all the targets of the strong men. Cant. 4. 4. In this armorie there are many shields to defend our selues, and many swords to offend our enemies.

It is said of Christ, Cant. 5. 12. *that his eyes are like doues vpon the riuers of water.* Which Pope [s] *Gregorie* the Great thus allegorically: The Doue sitting by the riuers side describeth a far off the shadow of the Hawke her mortall enemie, and so doth either escape by flight, or shrowd her selfe by the banke. In like manner (saith he) the Christian who delights to sit by the fountaine of liuing waters, and to [t] meditate on Gods law day and night, is able to discouer all the cunning assaults of his aduersary the diuell, and, as Christ here, to sound him and wound him, euen by casting a little of this holy water in his face, *Scriptum est, scriptum est.*

I cite these popish Authors against the pope, who denieth vnto the common souldier of Christ this weapon, and in stead thereof would haue him fight either with the woodden dagger of fabulous Histories, or else with the rustie scabberd of old traditions; and so blunting so much as he can the two-edged sword of the Spirit, shewes himselfe more like the diuels deputy than Christ's vicar. For, Christ doth vrge most, *it is written*, whereas the Pope by way of countercuffe as Antichrist especially maintaineth ordinances vnwritten: as [v] *Caluin*, alluding to the words of [x] *Ieremy*, told *Francis* the King of France plainly, the *Papists haue forsaken the fountaine of liuing waters, and haue digged themselues pits, euen broken pits that can hold no water*, neglecting the Bible which is the Tree of Life, the Word of Life, the Booke of Life; they feed the peoples eye with pictures and bables, and their eare with legends and fables, in stead of *scriptum est, traditum est*, teaching for doctrines the traditions of men.

To let passe the manifold acception of the word tradition, examined by their learned [y] Bishop *Peresius*, and their accurate [z] *Bellarmine*: in this controuersie betweene them and vs, it is agreed on each side, that [a] *Traditions are doctrines deliuered from hand to hand, either by word of mouth, or by writing, beside the Canonicall Scriptures.*

And the state of the question is this, as the cited Authors & [b] other acknowledge: they teach, *that beside the word written, there be certaine traditions vnwritten, which must be beleiued as necessarie to saluation*: and these are either apostolicall, deliuered by the Apostles and not penned; or Ecclesiasticall, decreed by the Church, as occasion is offered daily. [c] We contrariwise maintaine, *that the sacred Scripture containeth all doctrine necessarie to saluation, whether it concerne faith or manners.*

It is vntruly said of *Bellarmine, lib. de notis ecclesiæ, cap. 9.* that we reiect all traditions; he doth deale more kindly with vs [d] elsewhere, confessing that our Diuines allow traditions and ordinances, touching outward order and comelinesse in the Church: and the truth is, our Congregations embrace more decent and ancient rites in saying of publike prayers, and administring of the Sacraments, than the present Romane Synagogue; for most of their old traditions are but vpstart

[n] *Dominicus Bãnes approbat. concinn. impress. Colon. an.* 1604
[o] Gen. 29.

[p] *Sixtus Senens. lib. 5. bibl. lib. 4. in vita Caietan.*
[q] *Ribadeneira catalog. scriptorum Iesuit. in vita Acostæ.*
[r] *Con. 1. Dom. 1. quad. ages Idem Melchior Canus loc. com. lib. 2. cap. 1.*
[s] *in Cant. 5.*

[t] Psal. 1. 2.

[x] *Epist. præfix. Institut.*
[x] Ierem. 2. 13.

[y] *De traditionibus, part. 1. postulat. 2.*
[z] *Lib. 4. de verbo Dei, cap. 2.*
[a] *Perkins reformed Catholike, Tit. tradit.*
[b] *Melchior Canus. loc. com. lib 2. cap. 3.* D. Bishop against master Perkins *tit. tradition is.*
[c] *Confess. Anglican. art. 6. ex Augustin. de doctrin. Christian. lib: 2. cap: 9.*
[d] *lib. 4. cap: 3. de verbo Dei: § Secundò diffidemus.*

vpstart fopperies. I will not here meddle with their [c]trumperies in administring of holy baptisme, nor with the ridiculous and apish ceremonies of the Masse, [f] whereby the Priest in his duckings and turnings, his kissings and crossings, his lifting vp and letting downe, behaueth himsefe more like a lugler or a vice vpon a stage, then a reuerend father in a Temple. Giue me leaue to taxe two points onely, which more neerly concerne the present text, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

First, their adoration of Christs image with diuine honour, concluded in their Schooles and practised in their Churches, is their [g] owne blasphemous inuention against all Synods and fathers, old and new, Greeke and Latine. The second Nicene Councell almost [h] eight hundred yeeres after Christ, first began this pretie pastime to kisse Images, and salute Crosses; and yet that Councell ascribed not diuine honour to Images, as the Papists in our time. [i] *Ionas* Bishop of Orleans that wrote against *Claudius* Bishop of Turin, in the defence of Images, aboue fiftie yeeres after the second Nicene Councell, abhorred notwithstanding exceedingly, the worshipping of Images as a most hainous error, and a wickednesse with open voyce to be detested and accursed; it is then an old new tradition, neuer embraced in the Church vntilll [k] *Aquinas* age, who died [l] *Anno.* 1274.

The second point here to be censured is their idle distinction of *latria* and *doulia*, as it is applied of late to maintaine their inuocation of Saints against my text. *Dominum Deum tuum adorabis, & illi soli seruies.* All diuine worship and honour whether it be *doulia* or *latria*, belongs *vni Deo, soli Deo, semper Deo*, So [m] *S Augustine*: *Debetur ei latria vt Deo, doulia vt Domino.* Whereas the Papists then affords vnto the creature *doulian*, reseruing to the Creator onely *latrian*, [n] he deales with God, as [o] *Clodia* did with her husband excusing her incontinence, by saying that she did company with *Metellus* as with an husband, but with *Clodius* as with a brother: whereas all was due to her husband onely.

[p] *Laurentius Valla* doth proue, the Iesuit [q] *Suarez* cannot denie it, and Cardinall [r] *Bellarmine* in one page doth twice confesse it, that *latria* and *doulia* signifie the same thing in all prophane writers, howsoeuer the Church distinguish them. I demand, what Church? Hath the West, or East? Is any primitiue Doctor, or ancient father author of this distinction? [s] *Aragon* answers ingenuously, no. For in their natiue signification, as he notes out of *Suidas* and *Phaurinus*, in old time, λατρεία was the same with δουλεία: *but now* (saith hee) λατρεία *onely, and not* δουλεία, *doth signifie the worship* due vnto God: *now*, that is, either the Iesuits and schoolemen must hold it vp, or else let inuocation of Saints fall downe. Neither is this strange (saith he) for the first authors and inuenters of any Science haue licence to coyne words according to their purpose. So the [t] Cardinall himselfe: *Why should not the latter Church haue libertie to make new distinctions against new heretikes, as well as the learned Orthodoxes in former times inuented the word* ὁμοούσιος, against *Arius*? In fine, the pith of his resolution is, as if he should say, the Papists against the true professors of the Gospell, hammered first in their owne schoole this halting difference betweene λατρεία and δουλεία, to iustifie their idolatrous inuocation of Saints, and adoration of their reliques. I prosecute this argument more vehemently, because Christ in this place doth handle Satan (as [u] Interpreters obserue) more roughly when he tempted vnto false worship, then he did before when he did onely tempt to distrust and vaine-glory: now Christ could not any longer endure him, *Auoyd Satan hence from me: for it is written,* [x] *thou shalt worship the Lord thy God, and him only shalt thou serue* We may not worship a Saint, nor an Angell, *Ergo* not a Deuill: if we may not adore with diuine worship Gods especiall friends, then surely much lesse his irreconciliable foe. Man fell from God, and was againe reconciled vnto God, as being only seduced of another: [y] *Ergo quanto fragilior in natura, tanto facilior ad veniam.* But *Lucifer* fell so fully, so foully, being author of his fall as well as actor in his fault, that he shall neuer be restored againe, but is [z] preserued in

[c] *Vide Bellarm. de Baptismo, lib. 1 cap. 25, 26, 27.*
[f] See D. *Abbot* against D *Bishop. tit. Traditions.*
[g] See B. *Bilson* against the Iesuits, *fol* 598.
[h] *Magdeburg. cent.* 8 *col.* 580. See the church hom. against the perill of Idolatry, part 2.
[i] *De cultu imaginum, lib.* 1.
[k] 3. *part. quæst.* 25. *art.* 3 *vbi determinat, quòd imago Christi sit adoranda adoratione latriæ.*
[l] *Vritenbem in vita Thom. Aquin.*
[m] *Quæst.* 94 *super Exod. Tom.* 4 *fol.* 110.
[n] D. *Reynold de Idolol lib.* 1 *c.* 1.
[o] *Cic orat pro Mar. Calio*
[p] *Annotat. in Matth* 4.
[q] *Comment. in* 3. *Thom.* 2. *Tom. disp.* 51. *sect.* 2.
[r] *De beatitud. Sanctorum, c.* 14. §. *ad secundam probationem, &* §. *ad confirmationem ex Valla.*
[s] *In* 2. 2æ. *Thom. quæst.* 84 *art.* 1.
[t] *Vbi supra.*
[u] *Bucer. Culman Zepper. Killius. in loc.*
[x] Deut. 6. 13.
[y] *Albinus quæst de Genes.*
[z] *Epist. Iude, vers.* 6.

in euerlasting chaines vnder darkenesse vnto the iudgement of the great day: so that *Rupertus* hath well noted vpon my text, that our Sauiour repeats the law, *thou shalt worship the Lord thy God*, as written to men onely, [a] for God is not ashamed to be called their God: not as concerning the deuill, for the Lord is not his God, as he is euill, or deuill: Almighty God created in the beginning Angels and men, but he neuer made Satan or sinne.

[a] Heb. 11. 6.

Then the deuill leaueth him.] Or as S. Luke, then the deuill endeth all his temptation: [b] for if he cannot ouercome a man in these, which are the chiefe temptations, hee shall neuer hurt him in other; or as S. *Chrysostome*, for our comfort notably, the deuill did leaue Christ, because Christ had thrust him away, for hee cannot tempt so long as he will, but onely so long as God will; if he bid him auoyd, he must be packing.

[b] *Theophylact. Euthym Iansen. &c. in loc.*

[c] *Apud Thom in loc.*

And behold the Angels came and ministred vnto him.] These words are as flagons of wine to comfort a distressed soule; [d] for whereas one deuill assaulted him, Angels in the plurall administreth vnto him; and it is reported by S. *Matthew*, not so much for Christs sake, who needed not their helpe, as for our instruction: insinuating, that if wee [e] *resist the deuill, stedfast in the faith*, Almighty God will [f] *giue his Angels charge ouer vs*, and they shall in all our necessitie bee [g] *ministring spirits*: in hunger and thirst (as *Luther* is bold to speake) they shall be butlers and cookes vnto vs as here to Christ. [h] It is not sayd of these glorious Angels, as it was in the former chapter, of Gods holy Spirit, that they descended on Christ, for they had already pitched their tents about him, euer ready to minister vnto him: and therefore let vs pray with the [i] Church; *Euerlasting God, which hast ordered and constituted the seruices of all Angels and men in a wonderfull order, mercifully grant, that they which alway doe thee seruice in heauen, may by thy appointment succor and defend vs on earth, through Iesus Christ our Lord.*

[d] *Luther. postil. maior. in loc.*

[e] 1 Pet. 5. 9
[f] Ptal 91. 11.
[g] Heb. 1. 14.

[h] *Chrysost. apud Thom. in loc.*

[i] *Collect* for S. *Michaels* day.

The Epistle. 1. Thess. 4. 1. *vnto v. 9*

We beseech you brethren, and exhort you by the Lord Iesus, that ye increase more and more, &c.

THis Epistle to the Thessalonians, hath [k] two principall parts: a { *Congratulation* for their constant faith, in the three former Chapters. *Exhortation* to godly life, contained in the two latter.

[k] *Sycerius in loc.*

In the first part S. *Paul, Siluanus*, and *Timothie* giue God hearty thanks, for that the Thessalonians had receiued the Gospell in such sort, that they *were* [l] *examples not onely to those of Achaia and Macedonia*, but also to Christians *in all quarters*; and this may teach all men, Pastors especially, to reioyce for the good successe of the Gospell, as also sometime to commend and incourage their auditors in that they doe well; and it is the peoples dutie to vse this commendation, as a spur to vertue, not a stirrup to pride.

[l] *Cap. 1. 7. 8.*

In the second, They desire the Thessalonians earnestly, to continue still according to their good beginnings, adding further (as [m] *S. Peter* speaks) vnto their faith vertue; part of which exhortation is the Scripture read:

[m] 2 *Epist. 1. 5.*

Wherein obserue [n] the { Manner, vers. 1. *We beseech you brethren*, &c. intreating them louely, *brethren*; and lowly, *we beseech you*; yet adiuring them stoutly, *By the Lord Iesus.* Matter, *that ye increase more and more*, following that which is good; *possesse your vessels in holinesse and honour* vers. 4. and forsaking that which is euill: vnto your selues, *abstaine from fornication*, vers. 3. and from *the lust of concupiscence*, vers. 5. vnto other, *Let no man oppresse or defraud his brother in bargaining*, vers. 6.

[n] *Gorran. in loc.*

All

All which is pressed here by reasons taken from the
- Author of our calling,
  - Commanding holinesse,
    - Outwardly, by his word
      - Written vers. 3.
      - Preached, according to that which is written, vers. 1. 2.
    - Inward by the good motions of his Spirit, vers. 8.
  - Punishing vncleannesse, vers. 6.
- End of our calling, vers. 4. *God hath not called vs vnto vncleannesse, but vnto holinesse.*

We beseech] παρακαλοῦμεν: [o] Out of loue desire, [p] not as your betters enforcing, but as your *brethren* entreating, yet exhorting *by the Lord Iesus*; [q] as if they should argue thus: If you respect and reuerence Christ, fearing him as *Lord* and louing him as *Iesus*, suffer our words of exhortation, for we speake [r] from him, and [s] for him; he therefore that despiseth our embassage, *despiseth not man, but God.*

[o] *Zanchius in loc.*
[p] *Celuin in loc.*
[q] *Gorran. in loc.*
[r] 1. Cor. 11. 23.
[s] 2. Cor. 5. 20

These two, mildnes and boldnes of speech, howsoeuer in their owne nature different, ought notwithstanding to meete in euery good Pastour; in regard of himselfe, mildnes is amiable; for that is *Pauls* precept, [t] *improue, rebuke with all long suffering*: but in regard of Christ, whose errand he doth, all boldnes is necessarie; for that is *Pauls* practise, [u] *preaching the kingdome of God, and teaching the things which concerne the Lord Iesus Christ with all boldnesse of speech.* Hereby we may learne to [x] distinguish betweene good and bad Teachers, if good, *they beseech as brethren, and exhort by the Lord Iesus*; if bad, they [y] demineere ouer the faith of their hearers, obtruding their owne inuentions vpon the people, [z] teaching for doctrines the traditions of men: Instead of the Prophets edict, *thus saith the Lord*, and *Pauls exhorting and commanding by Iesus Christ*, they thunder out, *sic volo, sic Iubeo, stat pro ratione voluntas*; or as [a] *Constantius* that Arian Emperour, *Quod ego volo pro canone sit.* The people must beleeue as the Church, and the Church as the Pope, and the Pope as he list. And as the great Pope cannot erre; so the schismaticall Popeling will not erre; both are tyrants ouer their brethren in a different degree; for that which is effected by the one, is affected by the other.

[t] 2. Tim. 4. 2.
[u] Act. 28. 31.
[x] *Sarcerius & Marlorat. in loc.*
[y] 2. Cor. 1. 24.
[z] Matt. 19. 5.
[a] *Athanas. epist. ad solitariam vitam agentes.*

That yee increase more and more.] There is alwaies in Christianitie τὸ πλεῖον, *a furthermore.* The mot of [b] *Charles* the fifth, *plus vltra*, fits euery man: in Gods way not to goe forward, is to goe backward, *qui dixit, sufficit, deficit.*

[b] *Reusner. in symbolis.*

A Christian must not be like [c] *Ezechias* sunne that went backward, nor like [d] *Iosuas* sunne, that stood still, but [e] *Dauids* sunne, that like a Bridegroome comes out of his chamber, and as a champion reioyceth to run his race. As then heretofore we did heape sinne vpon sinne, drawing the threeds thereof so big, so long till we made them [f] *cords of vanity*, and after wrethed these cords vntill they became *cart-ropes of iniquities*: so now being called vnto sanctification and holinesse, *let vs increase more and more*, from faith to faith, from vertue to vertue, saying with [g] *Paul, I count not my selfe perfect*, &c. but one thing I doe, I forget that which is behinde, and endeuour my selfe to that which is before, following hard toward the marke for the price of the high calling of God in Christ Iesus. As it is sayd of *Origen*, that he did excell other in all he wrote, but himselfe in his notes vpon the Canticles: so wee must earnestly contend to passe all other, and at the last to goe beyond our selues in holy conuersation and pureneesse of life, like *Paulinus*, of whom [h] S. *Hierome, in primis partibus alios, in penultimis teipsum superas.*

[c] 2 King. 20. 11
[d] Iosua 10. 13.
[e] Psal. 19. 5.
[f] Esay 5. 18.
[g] Philip 3. 13.
[h] *Epist. Paulin. Tom. 1. fol. 104*

How yee ought to walke.] Good workes then are necessarie to saluation, albeit not necessarie to iustification, I say required necessarily,

In

In respect of { God, that we may doe the will of our Father in heauen, and by this our light, occasion other to glorifie him also, Mat. 5.16.
Our neighbours, to [i] witnesse our faith vnto them, as also to [k] winne them vnto Christ.
Our selues, to quiet our conscience, 1. Tim. 1.19. and to make our election sure, 2, Pet. 1. 10.

This doctrine Protestant Diuines auowed euer, as the Church of England in our Confession, art. 12. the Church of [l] Saxonie, the Confession exhibited at [m] Augusta to *Charles the fifth, anno* 1530. and after explained at [n] Worms, *anno* 1540. *Luther. com. epist. ad Galat. cap. 5. vers. 6. Philip. Melanchthon* in his Common places and Catechisme, *tit. de bonis operibus, sect. causæ hortantes ad bene operandum.* [o] *Iewel* in his Apologie, *Caluin* in his [p] Institution, *Chemnitius* in his Examination of the [q] Tridentine Counsell, *Zanchius* and others in their Commentaries vpon this Text.

It is then a forged imputation (our aduersarie [r] *Bellarmine* being witnesse) that our Gospell is [s] carnall, and the beaten high way to Epicurisme: so that we take vp the words of [t] *Augustine, Nemo legem ita intelligit, nisi qui non intelligit*; No man thus vnderstands the matter, but he that wants vnderstanding. We say that good workes make faith fat, and without [u] holinesse it is impossible to see God. Indeed we dare not compare with the Papists in their meritorious butchering of Princes, in their vncleane chastity, drunken fasts, vncharitable charitie, selling heauen vnto the rich, and denying it vnto the poore for want of money; but in all duties of religion and honestie, we dare iustifie our selues in comparison of them, vnto the whole world, though hereby we doe not iustifie our selues before God.

That euery one should know how to keepe his vessell in holinesse and honour] [x] First know to keepe by the word, and then to keepe according to the word: [y] *Wherewith shall a young man cleanse his way? euen by ruling himselfe after thy word.*

His vessell] To wit, his bodie, which is a [z] vessell of honour in Gods house, yea, the [a] temple of the Holy Ghost: if then we must keepe the [b] materiall Temple cleane, much more the mysticall. Or, *Your vessell*, [c] that is, your wife; for albeit Christians of all sexes and sorts may marrie, 1. Cor. 7. 2. yet the bed must be vndefiled, Hebr. 13. 4. [d] Doting loue is dishoneſt in a man euen toward his owne wife: lust of intemperate concupiscence in mariage, is a kinde of adulterie, saith [e] *Ambrose*. The Gentiles vse to sinne much in this kinde, but it is because they *know not God*, but *yee know what commandements we gaue you by our Lord Iesus*, and therefore *possesse your vessells in holinesse and honour, and not in the lust of concupiscence.*

Now because filthy lust dishonours and pollutes our vessells especially, S. *Paul* would haue vs abstaine from fornication in euery kinde; for although it seemeth a paradise to the desire, yet it is a purgatorie to the purse, and an hell to the soule, and that which may moue the wanton most, a [f] sinner against his owne body. Doest thou then loue thy flesh? abstaine from fornication, for it is [g] rottennesse to the bones: Doest thou loue thy soule? abstaine from fornication, for it is dishoneſt: Doest thou loue thy credit? abstaine from fornication, for it is dishonourable; this heate is an infernall fire, whose fuell is [h] fulnesse of bread, and abundance of idlenesse; [i] euill communication the sparkes, [k] infamie the smoake, pollution ashes, end [l] hell. See before 9. Commandement, and after Gospell [m] *Dom. 15. post Trinit.*

[m] *Tu præceps ad mortis iter, tu ianua lethi,*
Corpora commaculans, animas in tartara mergis.

That no man oppresse and defraud his brother in bargaining] [n] Some considering what went before, and what after; haue construed this of adulterie, that no man defraud his brother in bargaining with his wife for this businesse, and the words (as [o] *Theophylact* and [p] *Caietan* thinke) may beare this sense; forasmuch as adulterers, if they be great men, oppresse violently their brethren, as *Dauid* his seruant

[i] Iam. 2. 18.
[k] 1 Cor. 7. 14.

[l] *Tit. de nouâ obedientiâ.*
[m] *Art.* 20.
[n] *Per Melanct. tom.* 1. *fol.* 42.
[o] *Part.* 2. *c.* 20. *diuision* 1.
[p] *Lib.* 3. *cap.* 16. § 1.
[q] *Sess.* 6
[r] *De Iustificat. lib.* 4. *cap.* 1. § *Ac primum confessio*
[s] D. *Bishops* epistle to [t] King before his coūter-Catholike, §. 18.
[t] *Epist.* 86.
[u] Heb. 12. 14.

[x] *Zanch. in loc.*
[y] Psal. 119. 9.

[z] 2 Tim. 2. 20.
[a] 1 Cor. 6. 19.
[b] *Hom* for keeping the Church cleane
[c] *Aquin. in loc. & Em. Sa. ex Augustino.*
[d] *Origen. & Hieron.*
[e] *Apud August. contra Iulian. Pelagian. lib.* 2 *tom.* 7. *fol.* 664.

[f] 1 Cor. 6. 18.
[g] Eccles. 19. 3.

[h] Ezech 16 49.
[i] 1. Cor. 15. 33.
[k] *Monument. diet. sanct. cap.* 9.
[l] Apocal. 21. 8.
[m] *Prudent. in Psychomachia.*
[n] *Scholia Theodoret. Erasm. in loc.*

[o] *In loc.*
[p] *In loc.*

ſeruant *Viah*; if meane, they circumuent them cunningly, ſo that in adulterie two ſins at the leaſt are bound together, concupiſcence and couſenage; nay this ſinne is a [q] monſter of many heads, it receiueth all kinds of vice; for the generall word [r] *peccare*, is properly to commit adulterie, *Quaſi pellicare, id eſt, cum pellice coire.*

[s] Other expound this of auarice more fitly, referring *oppreſſion* to violent and open iniurie; Iam. 2. 6. *Doe not the rich oppreſſe you by tyrannie? fraud* to ſecret and ſlie deceit; Ierem. 5. 26. *They lay waſte as he that ſetteth ſnares: as a cage is full of birds, ſo are their houſes full of deceit, thereby they are waxen rich and great.* Now then if plaine dealing and kinde cariage toward our brethren be parts of ſanctification, it is an infallible demonſtration, that the more cruell and craftie men are, the leſſe religious and holy: for if it be a ſinne to wrong a ſtranger, although a Mahumetan, or a Iew, then it is a double ſinne to defraud a brother, a Chriſtian neighbour of our acquaintance: [t] for ſo *Paul* reaſoneth here from the leſſe to the greater; [u] if we muſt doe good vnto all, eſpecially to thoſe of the houſhold of faith.

For this is the will of God euen your holineſſe.] To wit, his [x] reuealed will, *voluntas ſigni*, manifeſted in his word, which is [y] holy, commanding as well in the [z] Goſpell, as in the [a] Law, that we be holy as he is holy. God the Father at the firſt created vs according to his owne likeneſſe, Gen. 1. 26. that is, righteouſneſſe and true holineſſe, Epheſ. 4. 24. When this image was defaced, it pleaſed God the Sonne to reſtore it againe, creating vs a-new to good workes, Epheſ. 2. 10. And that we may now poſſeſſe our veſſels in honour and holineſſe, God the Holy Ghoſt *is giuen vnto vs* [b] helping our infirmities, and [c] teaching vs how to ſerue God in holineſſe and righteouſneſſe all the dayes of our life: ſanctification then is the will of God the Father, Sonne, and Holy Ghoſt.

It is Gods abſolute command, that the very [d] ſumme of all his ſtrict law; [e] but to winne further obedience, *Paul* vſeth a more gratious terme, *will*; inſinuating that euery child ſhould bee moſt ready to doe the will of his father: and therefore we muſt firſt learne [f] what is his acceptable will, and then endeuour that it may be done in earth as it is in heauen: for none ſhall enter into Gods kingdome, but ſuch as doe Gods will, Matth. 7. 21.

If [g] all our time that remaineth in the fleſh, ought to be ſpent, not after the luſt of men, but after the will of God; much more his holy day, when we meet in his holy Temple, to call vpon his holy Name, to be made partakers of his holy Sacraments and holy word. Holy things are for holy perſons; a [h] pearle muſt not be caſt before ſwine, nor that which is ſanctified giuen to dogs.

As God enioyneth holineſſe by the word written, ſo likewiſe by the word preached, according to that which is written, verſ. 2. *Yee know what commandements wee gaue you by the Lord Ieſus.* [i] For I haue receiued of the Lord, that which I haue deliuered vnto you. *Yee haue receiued of vs how yee ought to walke*, verſ. 1. *Ye know what commandement we gaue you*, verſ. 2. *We haue told you before time, and teſtified*, verſ. 6. Albeit the Theſſalonians abounded in faith and knowledge, yet *Paul* thinketh it not vnfit to repeat the ſame leſſons againe and againe: ſo likewiſe [k] *S. Peter*, I will not be negligent to put you alwaies in remembrance of theſe things, though that yee haue knowledge, and be eſtabliſhed in the preſent truth. And ſo Biſhop *Latymer* in his *vltimum vale* to the Court, proteſted openly, that if he ſhould ſay nothing elſe three or foure houres together but only the bare words of his text, *beware of couetouſneſſe, beware of couetouſenſſe*, his Sermon might be reputed witleſſe, yet not needleſſe. If all the world were paradiſe, the ſower once might ſow for all; or if he were like the land of the [l] *Albanoyſes*, he need but once to till in three yeeres; or if it were ſo fertile as ſome ſoyle is ſayd, vnder the [m] Northerne pole, he might ſow in the morning, and reape at euening. But ſince *Adams* fall the ground is full of thornes, Gen. 3. and ſome ſeed vſually falleth among thornes, Matth. 13. and much graine is caſt vpon the high way, which is either trampled away by the vulgar tract of the world, or waſhed away by the common ſtreame of the time, or elſe ſtollen away by the birds

[q] Chuch hom. againſt adulterie, part 2.
[r] *Lexicon. Theolog. Altenſtaig. in verbo peccare.*
[s] *Ambr Aquin. Marlorat. in loc*
[t] *Zanch. in loc.*
[u] Galat. 6. 10.
[x] *Gorran. in loc.*
[y] Pſal. 19. 7.
[z] Matth. 5. 48
[a] Leuit. 19. 2.
[b] Rom. 8. 26.
[c] 1 Ioh 2. 24.
[d] *Aquin in Lo.*
[e] *Bullenger apud Marlorat in loc.*
[f] Rom. 12. 2.
[g] 1 Peter 4. 2.
[h] Matth. 7. 6.
[i] 1 Cor. 11. 23
[k] 2 Peter 1. 12
[l] *Conradus Heresbachius, lib. 1 of Husbandry pag. 16.*
[m] *Idem ibiddem.*

birds of the ayre, that is, as Chriſt expounds himſelfe, by Satan the prince of the ayre: it is therefore commendable for the ſpeaker, and [a] profitable for the hearer, that the ſame thing bee preached and preſſed often; I ſay, that the ſame ſeed bee ſowne in ſeaſon, and out of ſeaſon, 2 Tim. 4. verſ. 2.

And in truth all our ſermons are nothing elſe, but [o] *rehearſals* of that old *Spittle Sermon*, (as it were) preached by God himſelfe to decayed *Adam* and *Eua*, Gen. 3. 15. For firſt, all that is ſayd by Chriſt and his bleſſed Apoſtles in the New Teſtament, is ſummarily nothing elſe, but a repetition and explanation of that one prophecie, *Semen mulieris conteret caput ſerpentis.*

The primitiue Fathers, who flouriſhed as yet while the blood of Chriſt was [p] warme, *Ignatius*, *Areopagita*, *Clemens*, *Polycarpus*, and other, were diſciples vnto Chriſt his diſciples, as *Irenæus* writes, *lib. 3. cap. 3.*

After theſe ſucceeded other Doctors as the ſalt of the earth and light of the world, whereof ſome conſtrued the [q] Scripture litterally, as *Hierome*; other *allegorically*, as *Origen*; other *morally*, as *Gregorie* the great; other *pathetically*, as *Chryſoſtome*; other *dogmatically*, as *Auguſtine*; all of them (as worthy [r] *Melanæthon* is bold to deliuer) in the maine articles of religion *apoſtolically.*

Then in another ranke marched immediatly the Schoole Authors, whoſe crotchets are nothing els but a deſcant vpon the plaine ſong of the Fathers: and therefore *Peter Lombard*, their grand Captaine is ſtiled *Magiſter Sententiarum* the compiler of the Fathers axioms; and *Thomas* is termed by [s] *Tritenhemius*, *alter Auguſtinus*; and it is an vſuall adage in the Schoole, [t] that the ſoule of *Auguſtine* was *Pythagorically* transfuſed into the corps of *Aquin*; as *Zeno* ſayd, Rhetorike is like the hand open, and Logicke like the fiſt ſhut; as [u] *Galeottus Martius* ſayd, *Hebrew is Chalde augmented, and Chalde Hebrew curtailed.* And as one ſaid, galloping is nothing elſe but a loftie amble, and an amble nothing elſe but a ſoft gallop: *So the Father is a large ſchooleman, and the* [x] *Schooleman a ſhort Father*: the one doth flie out, and as it were gallop in the large fields of Common places, the other as it were amble in the ſtrict termes of argument; the one ſo plaine as the palme, the other ſo knottie as the fiſt.

As [y] *Auguſtine* wrote of his baſtard *Adeodatus*; *Ego in illo puero præter delictũ nihil habebam*; ſo the Schoolemen may confeſſe of their Treatiſes (which are their children, as [z] *Syneſius* called his Orations) that there is nothing in them of their owne, but only that which is bad, all the good ſtuffe is the Fathers (if I may ſo ſpeake) but the curious ſnipping and pincking is their owne. I might here mention the ſcribbling Frier, a midling Diuine betweene a Father and a Schoolman, ape to both: but as ſome imitated [a] *Pompey* the Great in ſcratching his head with one finger; and as ſome [b] *Philip Melanæthon* in his ſtammering ſpeech, and other Sir *Thomas Moore* in wearing his gowne on one ſhoulder; euen ſo the Frier, as an horſe-leech, did onely ſucke the corrupt bloud out of the Schoole veine, and ſpider-like, gather poyſon out of the Fathers ſweet flowers.

To come neerer home: Vniuerſities in this laſt age, be nothing elſe but the old Schooles new plaiſtered, and our Diuinitie profeſſors are reformed Catholikes, as *Zanchius* is termed vſually the refined *Thomiſt*; *Melanæthon* the perſpicuous Schooleman; *Luther*, I thinke, may challenge the ſtile of our countryman *Bacon*, [c] *Doctor reſolutus*; and the Ieſuite is a moth-eaten Schooleman in a new print and faire couer: the difference betweene them is onely this, as *Bonamicus* once wittily; the Schooleman is *philoſophicall* in his *theologie*, whereas the Ieſuit is *theologicall* in his *philoſophie*: but in the maine matters, as one ſayd of cimnell, that it is bread vpon bread; ſo *Ludouicus Molina*, *Gregorius de Valentia*, *Franciſcus Suarez*, and other of the Ieſuiticall Order in their Explications, Commentaries, and diſputations vpon *Aquinas*, are nothing elſe as it were but *Thomas* vpon *Thomas.*

Thus in all ages (as you ſee) the whole courſe of Diuinitie is nothing elſe but a [d] rehearſall of one Sermon onely, *the ſeed of the woman*, &c. and therefore *Paul* had iuſt cauſe to repeat the ſame doctrine to the Theſſalonians heere, *yee haue receiued*

[a] Philip. 3. 1.

[o] Theſe obſeruations I deliuered in my rehearſal at *Pauls* anno. 163.

[p] *Bellarm. præfat. in lib. de libero arbitrio.*

[q] *Sixtus Senen. bibliothec. lib. 3. pag. 187.*

[r] *Enar. ſymbol Nicen Tom. 1. fol. 393.*

[s] *In vita Thom. Aquin.*

[t] *Eiſengrien admonit. ad lect. de ſtud. & vſu poſtil catholic.*

[u] *De promiſcua doctrina, cap. 6.*

[x] *Carbo introduct. in ſac. Theolog. lib. 1. cap. 8*

[y] *Confeſſ. lib. 9. cap. 6.*

[z] *Epiſt. 1.*

[a] *Plutarch.*

[b] *Camerarius in vita Melanct.*

[c] *Carbo lib. 1. cap. 9. introduct. in ſac. Theolog.*

[d] *Melanct. enar. ſymb. Nicen To. 1. fol. 388.*

receiued of vs how to walke, &c. *yee know what commandements*, &c. *as we haue told you before*, &c.

Hee therefore that deſpiſeth, deſpiſeth not man but God. This argument is a [e] concluſion of the former reaſons, inforcing them [f] all. It is not I *Paul* that exhort you, but Chriſt, and Chriſt is not onely man, but alſo God; he that wills ſanctification is God, he that is auenger of fornication and couetouſneſſe is God, he that calls vnto this holyneſſe is God; he therefore that deſpiſeth our admonitions in this caſe, *deſpiſeth not man, but God*, God the Father, who created vs in holineſſe, God the Sonne, who renued vs vnto holineſſe, God the Holy Ghoſt, proceeding from the Father and the Sonne, to keepe vs in true holineſſe.

It is a great ſinne to deſpiſe man, Eſay 33. 1. *Qui ſpernis an non ipſe ſperneris?* a greater ſinne to deſpiſe the meſſengers of God; *Hee that deſpiſeth you*, ſaith [g] Chriſt, *deſpiſeth me*: but it is the greateſt ſinne to deſpiſe God himſelfe; *for* [h] *if they eſcaped not, which refuſed him that ſpake on earth, how ſhal we eſcape, if we turne away from him, that ſpeaketh from heauen?* I will honour them, [i] ſaith the Lord, that honour me, but they that deſpiſe me, ſhall be deſpiſed: If one man treſpaſſe another, the Iudge ſhall iudge it; but if a man offend God, who ſhall plead for him? all his aduerſaries ſhall be deſtroyed, and out of heauen ſhall hee thunder vpon them; as *Paul* in this text, *he is an auenger of ſuch things.* If God then deſpiſe thoſe who neglect him, all the reſt of their time ſhall be ſpent, in [k] heaping vp wrath againſt the day of wrath,

But how doth our Apoſtle proue this propoſition, *he that deſpiſeth, deſpiſeth not man but God?* becauſe, ſaith he, *God hath ſent his holy Spirit among you*] There be two readings of theſe words, εἰς ἡμᾶς, and εἰς ὑμᾶς: if wee tranſlate with the vulgar Latine, *Marlorat, Beza*, God hath *giuen vs* his holy Spirit, then *Pauls* argument is framed [l] thus: he that deſpiſeth vs, deſpiſeth not man, but God; for we write not of our owne authority, but as inſpired by the bleſſed Spirit, which is God. If we read with our Church according to the beſt [m] Copies, *among you* then *Paul* argueth after this ſort; God hath ſent his holy Spirit among you for this end, that you may [n] diſcerne ſanctification to be his will. His Spirit is our helper, Rom. 2 26. our comforter, Ioh 14.16. our teacher, 1. Epiſtle of Ioh. 2.27 and therefore *quench not the Spirit*: no man can extinguiſh the Spirit, [o] but the wicked endeuour ſo farre as they can, to put it out, and ſo they be ſayd to quench the Spirit, as to [p] crucifie Chriſt againe, not actually but intentionally. Or as [q] other expound that text, the wicked are ſayd to quench the Spirit, in that they quench the gifts of the Spirit; a metaphor taken from fire, which is put out either by caſting on water, or taking away the wood; and ſo quench the feruor of Gods holy Spirit with our dyrtie ſinne, fornication and auarice; the body is the ſoules houſe, the ſoule the Spirits houſe; fornication pollutes the bodie; couetouſneſſe, which make vs dote on the worlds mucke, defileth the ſoule; this puddle then muſt needs extinguiſh Gods holy fire within vs. Againe, we leſſen this heat by taking the fuell away, neglecting good motions, and the meanes to cheriſh theſe motions; hearing of the ſacred word, receiuing of the bleſſed Sacraments, hearty prayer, holy deuotion, are the bellowes to blow the coles and increaſe the ſparkes of Gods heauenly graces: hee therefore that ſtops his eares and hardens his heart, when the Preachers *exhort by the Lord Ieſus*, he that regardeth little the word and *will of God commanding ſanctification*, he that will not *poſſeſſe his veſſell in honour and holineſſe*, he that *oppreſſeth or defraudeth his brother in bargaining*, what doth he but quench the Spirit, *deſpiſing not man but God*, a beſeeching God, a God that rather wills then commands, a God that calls vnto holineſſe, an auenging God, a God that dwells (as it were like an inmate) with him, a God that vſeth all meanes for his good in this life, that he may increaſe more and more; for his glory in the next, that he may reſt vpon his holy hill for euermore?

Whereas it is obiected, if the bleſſed Spirit dwell with vs, and preach in our hearts, what need we read the Scriptures, and heare ſo many ſermons and exhortations

[e] *Marlorat. in loc.*
[f] *Zanch. in loc.*
[g] Luke 10. 16.
[h] Heb. 12.25.
[i] 1. *Sam.* 2. 30.
[k] Rom. 2. 5.
[l] *Zanch. in loc.*
[m] *Ambroſe, Eraſmus*, the leſſer Engliſh & *Hen.* 8 Bible
[n] *Caluin apud Marlorat. in loc.*
[o] *Auguſtin. ep* 23. *& lib.* 2. *cont. Epiſt. Parmeniã. cap.* 13.
[p] Heb 6 6.
[q] *Theophylact Aquin. Marlorat in* 1. Theſſ. 5.

hortations? Anſwer is made, that the Spirit doth not alway worke immediatly, but by the word and Sacraments mediatly, *lex eſt lux*; Gods law is a light, by which the Holy Ghoſt enlighteneth vs, in it ſelfe the letter is [r] dead, but the Spirit giueth life: for as *Auguſtine* like himſelfe moſt iudiciouſly, [ſ] *the children of God are led by the Spirit of God*: [t] *vt quod agendum eſt agant, & cum egerint, illi à quo aguntur gratias agant, aguntur enim vt agant, non vt ipſi nihil agant; & ad hoc eis oſtenditur quid agere debeant: vt quando id agunt ſicut agendum eſt, id eſt, cum dilectione & delectatione, inſtitiæ ſuauitatem quam dedit Dominus, vt terra eius daret fructum ſuum, accepiſſe ſe gaudeant.*

[r] 2 Cor. 3. 6.
[ſ] Rom 8. 14.
[t] *Auguſtin. de correption. & gratia, cap. 2.*

It is true, none ſhall be loſt, but the children of [u] perdition: yet God ſaith vnto the watchman by the mouth of his [x] Prophet, if thou giueſt not the wicked warning, nor ſpeakeſt to admoniſh him of his wicked way, that he may liue, the ſame wicked ſhall dye in his iniquitie, but his blood will I require at thy hand: for ſeeing [y] *God will that all men ſhall be ſaued, and come vnto the knowledge of the truth*, it is our dutie to *beſeech them as brethren, and exhort them by the Lord Ieſus, that they may encreaſe more and more*; *ne* [z] *pereant ipſi, vel alios perdant.*

[u] Ioh. 17. 12.
[x] Ezec. 3. 17, 18.
[y] 1. Tim. 2. 4.
[z] *Auguſtin. vbi ſupra cap. 16.*

This is Gods reuealed will which appertaineth vnto vs: as for his ſecret will, we muſt leaue that to himſelfe, Deut. 29. 29. To determine who ſhall be ſaued, or who ſhall be damned is not [a] *iudicium luti, ſed figuli*, not belonging to the clay, but to the potter, in whoſe [b] power it is to make of the ſame lumpe one veſſell to honour, and another vnto diſhonour. It is the Paſtors dutie to *beſeech* and *exhort*, it is the peoples dutie to ſuffer the words of exhortation, and therefore ſeeing *yee haue receiued of vs how yee ought to walke*, ſeeing *yee know what is the commandement and will of God*, ſeeing *the holy Spirit is ſent among you for this end*, that yee *keepe your veſſells in holineſſe and honour*, *he that deſpiſeth, deſpiſeth not man but God*; and God as it followeth in the propounded method to be conſidered, is *an auenger of all ſuch things.*

[a] *Auguſtin. vbi ſupra, cap. 3.*
[b] Rom. 9. 21.

If neither the Preachers of God in exhorting, nor the goodneſſe of God in calling, nor the will of God in commanding, nor the Spirit of God in mouing, can preuaile with you, then tremble at his iudgements, hee is an auenger of fornicators and oppreſſors,

and that two wayes eſpecially:
1. By withdrawing from them his heauenly graces.
2. By powring vpon them his heauy iudgements.

The wicked in [c] grieuing his Spirit leeſe the Spirit, and then the [d] foule fiend poſſeſſeth them, and makes them worke all vncleanneſſe euen with greedineſſe, Epheſ. 4. 19.

[c] Epheſ. 4. 30.
[d] Matt. 12. 43.

[e] *Seneca* diuinely, *Sacer intra nos ſpiritus ſedet, hic prout à nobis tractatus eſt, ita nos ipſe tractat*; the bleſſed Spirit is ſent to dwell amoug you, but if any man entertaine not the Holy Ghoſt as a holy gueſt, Almighty God will take his Spirit from him, and that vncleane Spirit taking vnto him ſeuen other worſe than himſelfe will enter in and dwell there, and the end of that man is worſe than the beginning, Matth. 12. 45. [f] *For it is vnpoſſible that they which were once lightened, and haue taſted of the heauenly gift, and were made partakers of the Holy Ghoſt, and haue taſted of the good word of God, and of the powers of the world to come; if they fall away ſhould be renewed againe by repentance, ſeeing they crucifie againe to themſelues the Sonne of God, and make a mock of him.* An hard ſaying to vnderſtand, moſt hard to vndergoe.

[e] *Epiſt. 41.*
[f] Heb. 6. 4.

And this (as the Schooe ſpeakes) is *pœna damni*, the want of good in the reprobate, who deſpiſe Gods holy Spirit within them, after which enſueth alway *pœna ſenſus*, in this life temporall puniſhment, in the next, eternall; in this world [g] God rained vpon filthy Sodome and Gomorrha fire and brimſtone; *gehennam miſit è cœlo*, ſaith [h] *Saluianus*, hee ſent hell out of heauen to conſume thoſe people for their vncleanneſſe; hee cauſed [i] *Phineas* alſo to ſlay *Zimbri* and *Cosbi* in the very act of incontinence; hee ſuffered a ſillie Seamſter with her ſheares

[g] Gen. 19. 24.
[h] *Lib. 1 de gubernat. Dei.*
[i] Num. 25. 28.

sheares to thrust thorow [k] *Walter* a popish Bishop of Hereford, that would haue forced her to folly.

The prouerbe is true, that the best end of such as shall continue still in these foule sinnes is pox and penurie.

[l] *Nuda Venus picta est, nudi pinguntur amores:*
Nam quos nuda capit, nudos amittat oportet.

Now for *oppression and defrauding our brethren in bargaining*, it is very remarkable, that God in all the New Testament is called but once *the Lord of Hosts*, and that is an auenger of these sinnes, [m] *Behold, the hire of the labourers, which haue reaped your fields (which is of you kept backe by fraud) crieth, and the cries of them that haue reaped, are entred into the eares of the Lord of hosts.* *Aquine* notes in his Commentaries vpon this text of *S. Iames*, that there be but foure kinds of crying sinnes mentioned in all the Scriptures, according to that old distichon:

Clamitat in cœlum vox [n] *sanguinis &* [o] *Sodomorum,*
Vox [p] *oppressorum, merces retenta laborum.*

Three of these foure are crying against the couetous wretch, as being an open oppressor, a secret defrauder, , both open and secret murtherer: for when his poore brother shall starue for want of food and clothes is he not accessarie to his death, if not principall? and therefore the clamors of many poore debtors in the dungeon, of many poore labourers in the field, of many poore neigboures crying and dying in the streets, enter into the eares of the Lord, who being Lord of hosts, hath innumerable souldiers euer ready to fight against them that fight against him and his; and so wee read that an host of Frogs discomfited oppressing *Pharao*, that an host of Lice deuoured cruell *Herod*, that an host of Rats eat vp couetous *Hanno*; but the Magistrates are Gods especiall liuetenants in this battle, and therefore by Gods appointment [q] *Iehu* King of Israel brake *Iesabels* neck, for taking away *Naboth* his life, that *Achab* her husband might enioy his vineyard, 1. King. 21. and [r] *Catellus* a British King hanged vp all oppressors of the poore for example: King *Edward*, commonly called good King *Edward* [s] banished them all his land. And albeit sometime the great theeues hang vp the little theeues, as *Diogenes* vnhappily, yet God at his generall assize will auenge these things, when as hee shall say to such as omitted only the workes of mercy, much more to such as haue committed acts of crueltie *depart from me yee cursed into euerlasting fire, prepared for the deuill and his Angels.* What then shall the muck-worme gaine by purchasing an earthly lordship, and losing an heauenly kingdome? What shall the fornicator get, enduring an ocean of torture for a drop of pleasure? [t] *Momentaneum est, quod delectat; æternum, quod cruciat:* O that men would forget the beginning, and onely behold the [u] end of these delights, and consider here with our Apostle, that *God is an auenger of such things.*

[x] It is written of *Lysimachus*, that hauing his Citie besieged, and himselfe together with his whole armie being in extreme danger of perishing by thirst, in exchange of a cup of cold water, he deliuered vp the keyes of his Citie to his enemie, which cold comfort he had no sooner tasted, but his tongue bewrayed the griefe of his heart, saying, O that in lieu of so momentanie a pleasure, I should be made of a Soueraigne, a seruant, of a King a captiue! [y] O that euery sinner would apply this, and meditate with *Hierome*, *Brevis est voluptas fornicationis, & perpetua poena fornicatoris.*

God hath not called vs vnto vncleannesse, but vnto holinesse] [z] Euery man must continue in that calling, wherevnto he is called, and therefore seeing we are called to be [a] Saints, and haue escaped from the [b] filthinesse of the world, through the knowledge of the Lord, and of the Sauiour Iesus Christ, we may not with the sow returne to the mire, nor with the Dog to the vomit, and therefore let vs pray with the Church: *Almighty God which doest see that we haue no power of our selues to helpe our selues; keepe thou vs both outwardly in bodie, & inwardly in soule that we may be defended from all aduersitie, which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.*

[k] *Malmsbur. de gestis pont. Ang. lib. 4 in vita Walteri.*

[l] *Epigram. vet. li. 1. ex Epicteto.*

[m] Iam. 5. 4.

[n] Gen 4.10.
[o] Gen. 18.21.
[p] Exod. 3.9.

[q] 2 Kings 9.

[r] *Stow Chron.*

[s] *Ranulph Glanuil de legibus & consuet. Angl. l. 7. cap. 37.*

[t] *Gregor.*
[u] *Aristotle.*

[x] *Plutarch.*

[y] *Vega Dom. 1. quadrages.*

[z] 1 Cor. 7.20.

[a] Ephes 1.1.
[b] 2 Pet. 2. 20.

The Gospell. MAT TH. 15. 21. vnto v. 29.

Iesus went thence and departed into the coasts of Tyre and Sidon: and behold a woman of Canan, &c.

IN this one Gospell obserue two great { workes of Christ, { Iustice. Mercy. / vertues of a Christian, { Faith. Loue.

[c] All the waies of God are mercy and truth; the two pillers of his kingdome are iustice in punishing, and mercifulnesse in giuing grace, forgiuing sinne. Christ here shewed his iustice in [d] leauing the most ingratefull Iewes, and comming into Tyrus and Sydon, countries of the Gentiles; and this should terrifie vs, in that our vnthankfulnesse hath worthily deserued, that Christ should depart from our coasts into some new found land, taking his word from vs, and bestowing it vpon a people, that will bring forth better fruit thereof.

[c] Psal. 25. 9.

[d] Ludolphus de vita Christi, part. 1. cap. 89. & Iansen. concord. cap. 61.

Christs mercy doth appeare, first, generally toward all the Gentiles, in making them his [e] people who were no people, a fauour in [f] other ages vnknowne vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and Preachers by the Spirit, that the Gentiles also should bee inheritors, and of the same body, and partaker of Gods promise in Christ by the Gospell; more particularly toward this Cananite woman, in hearing her prayers, and helping her child: and this may cofort vs, in that the lord ouer all, is rich vnto all them that call vpon him.

[e] Osea 2. 23.
[f] Ephes 3. 5, 6.
[g] Rom. 10. 12.

The two chiefe vertues of a Christian are faith and loue, both are most eminent in this woman; her faith is such as that our Euangelist reports it with an *Ecce, behold, a woman of Canan*; [h] it is strang that a woman, and that not a Iew, but a Gentile, and among all the Gentiles of the [i] most accursed and wicked nation a Cananite, should haue such a measure of faith, as to conquer not onely the world, but also the Lord of the world: for, [k] whereas it was shewed in the Gospell appointed for the last Sunday, that Christ in a duell ouercame the deuill: it is sayd in the Gospell for this Sunday, that a sillie woman ouercame Christ, not by force, but by [l] faith.

[h] Pontan. feria. 5. dom. 1. quadrages.
[i] Maldonat. ex Chrysost. in loc.
[k] Diez feria. 5. post. dom. 1. quadrages.
[l] Heb 11. 33. & 1. Epist. Iob. 5 4.

Haue mercie on me, O Lord, thou Sonne of Dauid] These words intimate Christs office, natures and person; [m] *haue mercy*, shewes his office, for he came [n] to preach good tidings vnto the poore to binde vp the broken hearted, to comfort all that mourne, [o] to visit and redeeme his people: the word [p] *Lord*, his diuine nature: *Sonne of Dauid*, his humane: both together, one Christ, not by confusion of substance, but by vnity of person: this preamble then insinuates her faith to be sound, in that shee went not for help to *Baalzebub*, as [q] *Ahaziah*, nor to witches as [r] *Saul*; not to Christs Apostles; as the father of the lunaticke childe, Mat. 17. 16 but she came and cried vnto the Messias himselfe, beleeuing that he was able to helpe, because the Lord; and willing, because the Sonne of *Dauid*. See before Gospell Sunday after Christmas.

[m] Pontan vbi supra.
[n] Esa. 61. 1.
[o] Luke 1. 68.
[p] Ludolphus vbi supra.
[q] 2 Kings 1. 2.
[r] 1. Sam. 28. 7.

Her faith appeares also to be great by the { fruit thereof, vers, 22. 23. 24. 25. 26. 27. / commendation of Christ { Parol: *O woman great is thy faith.* / Real: *Her daughter was made whole euen the same time.*

The principall fruits of her faith here mentioned are worshipping and praying, and that is commended in foure respects, as being { 1. Discreet. 2. Feruent. 3. Humble. 4. Constant.

Her deuotion was discreet in regard of matter and manner. For matter; in praying for that onely which was most fit for her to begge, and Christ to giue, to wit, mercie, *miserere*; this is her totall summe, Mercy good Lord, *Lord helpe.*

The

The Philoſopher ſaid truly, that a wiſe man euer begins at the end; and therefore this woman was very wiſe to begin her prayer with that which is the end of all our praying, *Haue mercy on me good Lord.* Chriſt is faithfull and cannot denie himſelfe, ſaith [f] *Paul*; the which text is wittily [t] gloſſed; if we deſire worldly wealth, he may denie, for that is not himſelfe; if we deſire reuenge he may denie, for that is not himſelfe; if we deſire preferment, hee may denie, for that is not himſelfe; but if we deſire mercy, then hee cannot denie, for that is himſelfe. [u] *Deus meus miſericordia mea*, thou O God art my refuge and my mercy, the [x] father of mercies, and therefore cannot denie himſelfe. Lord I doe not alleage my merit, but exſpect and only reſpect thy mercy.

[f] 2. Tim. 2. 13.
[t] *Diez vbi ſupr.*
[u] Pſal 59.17.
[x] 2. Cor. 1. 3.

Againe, ſhee was diſcreet for the manner, vſing not ſo much babling of the mouth as deuotion of the minde; her petition was a very *briefe*, containing an [y] ocean of matter in a little current of ſpeech, *haue mercy on me, Lord helpe me.* *Lycurgus* enioyned the people to offer little ſacrifices vnto their gods: for, ſaith he, they reſpect more the inward affection then the outward action; a rule which our maſter Chriſt hath giuen vs in the ſixth of *Matth. when ye pray, vſe not much babling*; a word is enough to the wiſe, more then enough to a friend. Almighty God is wiſdome it ſelfe, [z] knowing our need, mercy it ſelfe, and heares the [a] very groanes of his ſeruants, albeit they be not expreſſed and vttered diſtinctly; this woman therefore dealt diſcreetly conſidering the perſon of Chriſt, and ſhortneſſe of time, and inconuenience of place, to begge in a few words, *haue mercy on me.*

[y] *Ludolphus vbi ſupar.*
[z] Matth. 6. 8.
[a] Rom. 8. 26.

2. Her praying was earneſt and feruent; it is ſaid in the text twice, that *ſhee cried*, and this crie was not ſo much the lifting vp of her voyce, as of her heart; of which kinde of crie, God ſayd vnto *Moſes*, Exod. 14. 15. Wherefore crieſt thou vnto me? So *Dauid* in his Pſalmes often, I cried vnto the Lord, and called vpon him with my whole heart. So [b] *Paul* I will pray with the ſpirit, I will pray with vnderſtanding alſo. See before *Magnificat.*

[b] 1. Cor. 14. 15.

3. Shee was humble in her deuotion, holding this opinion, that wee cannot attribute too much vnto God, nor too little vnto our ſelues: and therfore though Chriſt called her *dogge*, ſhee called him *Lord*, extolling him who did extenuate her, and ſo Chriſt regarding the lowlineſſe of his handmaid, calls her no more dogge, but *woman*; and whereas at the firſt he did anſwere nothing, at the laſt he granted euery thing that ſhee deſired: *O woman, be it vnto thee euen as thou wilt.*

4. Shee was conſtant in her ſute, not diſcouraged either with Chriſts deniall or delay, but continually followed him and his, vntill her ſelfe was heard, and her daughter healed. Chriſt for the [c] greater manifeſtation of her faith and patience, made three great ſtops in granting her requeſt. Firſt, he doth neglect her, anſwering not a word, verſ. 23. Then deny her, verſ. 24. [d] *I am not ſent but to the loſt ſheepe of the houſe of Iſrael.* Thirdly reproch her, as ſhee might happily conſtrue him, *It is not meet to take the childrens bread, and caſt it to dogs.* And yet her faith was ſo ſtrong, that ſhee takes a good hint by Chriſts worſt word, and entangles him as it were in his owne ſaying, truth Lord, I am a dogge, and therefore I will doe like a dogge, neuer depart from my maſters heeles, vntill I am rewarded. [e] A ſpanell will queſt, when he doth eſpie game; neither can I hold my peace, when I ſee ſuch aduantage the dogge will ſoone cure the ſore which he can licke with his tongue, giue me leaue to ſpeake then, O Lord; I am no Iew and therefore becauſe no childe, [f] I looke for no bread, but yet as a dogge I may well expect *crums from my maſters table*; albeit your greateſt miracles and mercies are for the Iewes, your owne countrymen and peculiar people, yet you may well act a little miracle, caſt out one deuill, ſhew a ſmall fauour to me who am a Cananite, I craue not a loafe, I begge only fragments, one crumme, one dram of thy mercy, *Lord helpe me.*

[c] *Theophylact. Thomas, Zepper. in loc.*
[d] *Non corporali preſentia, Gaietan, ſed ſpirituali, Culman. in loc.*
[e] *Diez vbi ſupra*
[f] *Chryſoſt. Theophylact Thomas &c. in loc. panis verbum eſt, & verbi fides eſt, & micæ dogmata fidei. Ambr lib. 8. in Luc. copite de diuite purpura induto.*

It is well [g] obſerued, that Satan aſſaults our faith and hope with theſe two ſuggeſtions eſpecially: firſt, that in regard of our manifold ſinnes and iniquitie, we bee moſt vnworthy to receiue any fauour from God; ſecondly, that howſoeuer

[g] *Melanct. com. in Math. 15. & poſtil. dom. reminiſcere.*

howsoeuer wee serue God in holinesse and righteousnesse all the daies of our life, yet happily wee doe not belong to the number of Gods elect: hee doth passe by many notable men, as *Augustus, Cato, Socrates*; and elects *Magdalen* an harlot, *Matthew* a Publican, *Zacheus* an oppressour, yea the theefe vpon the crosse. This woman is assaulted here with these two temptations: in that Christ at the first answered nothing, and after compared her to a dogge; she might imagine that shee was no way worthy to receiue comfort. Secondly, she might feare that she did not appertaine to Gods election, because the Sauiour of the world sayd, *I am not sent but to the lost sheepe of Israel*; and yet her faith is so great that the more she feeles her owne miserie, the more she seekes after Christs mercie; so we must say with [h] *Paul*, if at any time we fall into the like temptation, *where sinne aboundeth, there grace aboundeth much more*; for our sinnes in regard of themselues are finite, but the grace of God is infinite: rob not then God of his glory, make not his goodnesse lesse then thy wickednesse; howsoeuer thou be not so faithfull as *Abraham*, so patient as *Iob*, so penitent as *Dauid*, yet cease not to crye with this woman, *O Lord thou Sonne of Dauid haue mercy on me.*

[h] Rom. 5. 20.

If the common enemie shall besiege the castle of our comfort with that other suggestion, as that the number of Gods elect children is small, some few lost sheepe of Israell, a little flocke; then answere with this woman here, that the crummes of Gods mercy belong to the Gentiles as well as to the Iewes; and with [i] *Paul*, that all beleeuers are Israelites: and with [k] *Augustine*, that all faithfull heathen are more Israel then Israel it selfe; that the promises of God touching our saluation are generall, as Rom. 10. 12. *He that is Lord ouer all, is rich vnto all.* And Matth. 11. 28. *Come vnto me all yee that are heauy laden, and I will ease you*; at least indefinite, not excluding any particular man; [l] *For God so loued the world, that he gaue his only begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue life euerlasting.* But I beleeue and call vpon him: *ergo*, I am included in the generalitie, not excluded elsewhere through any particularity.

[i] Galat. 3. 29.
[k] In Psal. 148.
[l] Ioh. 3. 16.

For albeit my name be not written in the couenant of grace particularly, yet grace is offered to me particularly, first in Baptisme, then in the Lords Supper, often in hearing of Gods holy word; so that except by doubting I cut of my selfe, I am sure to be concluded in Gods generall pardon; I may not curiously search into his secret counsell, but I know this to be his reuealed will, and therefore my heart is surely set, so long as I haue any being; to call vpon him and crie after him as the woman of Canan, *haue mercy on mee, O Lord, thou Sonne of Dauid.* Now the practises of holy men and women are as it were Commentaries vpon the Commandements of God, and many of them are recorded in sacred historie for our instruction and example, [m] that being compassed about with so great a cloud of witnesses, we might cast away euery thing that presseth downe and the sinne that hangeth so fast on, and so runne with patience the race that is set before vs.

[m] Heb. 12. 1.

And surely the Church hath allotted this historie for this time, because religious fasting consists in hearty prayer and vnfained humiliation for our sinne. This Sunday was called heretofore *Dominica reminiscere*; let vs therefore remember and learne by this good woman, how to be deuout all the Lent, all the yeere, praying discreetly, feruently, humbly, constantly, neuer leauing Christ vntill he blesse vs, vntill some crummes of mercy fall from his table.

His Disciples came and besought him.] [n] As the snow which falls vpon the mountaine being dissolued into water by the beames of the Sunne, and descending vpon the valley, maketh it to giue her increase, but being depriued of the Sunnes heat, remaines congealed and vnprofitable; so such as are in high places, as it were mountaines, in Court and Country, vpon whom the fauour of God and the King shine most, ought not to be frozen in charity, but to haue the bowels of piety and pity melt for the good of their inferiour brethren. I will not here dispute whether the Disciples out of loue besought Christ, or onely for her

[n] Diez. vbi supra.

[o] importunitie, who cried after them, and so was troublesome to them. Howsoeuer, it is absurd vpon this foundation to build inuocation of Angels and Saints. It is lawfull to pray the Saints liuing to pray for vs, as here we haue a patterne and in the fifth of *S. Iames* a precept, *pray one for another*; but for inuocating Saints dead, there is neither promise, nor example; nor warrant in all Gods holy Bible, which is our light and lanthorne.

Againe, the Romish Church hath canonized many for Saints, who can bee no better then deuills; as [p] *Alexander* the third reprehended some for giuing the honour of a Martyr to one that died drunke; and as [q] *Bellarmine* confesseth out of *Sulpitius*, the people did long time deuoutly celebrate one for a Martyr, who was a theefe, and after appeared and told them that he was damned. So the Papists adore [r] *Papias* a [s] Millenarian heretike: *S. Becket* a traitour, *S. Saunders* an open rebell, and others, who were neither Saints in heauen, nor men on earth, as [t] *S. Christopher*, *S. George*, *S. Catherine*, [u] *Quiriacus*, and that which often makes me merry, Father *Parsons*, whom [x] *Ribadaneira* cals *a perpetuall Martyr all his life*, must be worshipped euen of the secular Priests, as a Saint after his death. See Gospell, Dom. 5. after Easter.

O woman, great is thy faith.] *O* is an Interiection of maruelling; but it is a wonder how Christ, who knowes all things, should wonder at any thing, how hee that gaue this faith vnto this woman, should admire this faith in this woman. Answer is made by [y] some, that Christ did wonder not as God, but as man, in which respect his experimentall knowledge was increased daily. But I thinke with other Expositors, that Christ is sayd here to wonder, as God elsewhere, to be compassionate and angry; *non secundùm affectum, sed secundùm effectum* (as the [z] Schoole speaks) not that there is any such perturbation in God as wrath and anger, but that in punishing he doth behaue himselfe like one that is angrie; so Christ did wonder in shew, to make vs wonder indeed, that hee might [a] hereby stirre vs vp highly, to commend and imitate the great faith of this woman; as [b] *Augustine* pithily, *Non sunt signa perturbati animi, sed docentis magistri*; These words, *O woman, great is thy faith*, are not signes of an ignorant minde, but of a skilfull master: her faith did not astonish him, but admonish vs onely; for whose learning they were first spoken, and after written.

And it is worth our further obseruation, [c] that Christ did not wonder at the faith of any Iew, but at the faith of the Gentiles onely, to wit, at the faith of the Centurion, *Matth.* 8. and at the faith of this woman in this place; the reason hereof is plaine, because the Gentiles in old time were [d] strangers from the couenant of promise, without hope, without God in the world. That all people therefore should be Gods people, is the doing of the Lord, and it ought to bee wonderfull in our eyes; our Sauiour here did wonder a little, that wee might wonder much, acknowledging and magnifying his mercy toward vs.

Woman] After it was once manifest, that shee was no longer an Infidell, but a Beleeuer, Christ calls her [e] no more dogge, but *woman*. Hence we may learne to censure men, not as they haue beene, but as they are; when new vertues arise in the place of old vices, highly to commend them in our stiles, as Christ here this woman, *O woman, great is thy faith.*

It is able to put the very life of religion into the hearts of women, to see that euery little dutie of theirs is so well accepted of God, and remembred in his bookes; as the little kindnesse of [f] *Rahab* in entertaining the spies of *Iosua*; the little meale which the widow of [g] Sarepta spent vpon *Elia*; the little chamber which the [h] Shunamite prouided for *Elisha*; the little mite which the [i] widdow cast into the treasurie; *Maries* box of ointment, the diligence of *Martha*, the faith of this woman. And therefore let not them complaine too much of their weaknesse, nor other condemne too much their wickednesse; let not them complaine, either of nature, or grace; not of nature, for as the Martyr *Iulitta* sayd exhorting women to constancie, they be made of the same matter with men, not onely flesh of the flesh, which is weake, but also bone of the bone, which is strong;

[o] *Caluin. Bucer. Culman. in loc.*

[p] *Extra de reliquijs. cap. audiuimus.*

[q] *De sanctorum beatitud. cap. 7. § vltimo.*

[r] *Baronius Martyrolog. Feb. 22.*

[s] *Hieron. catalog. script. in vita Papiæ.*

[t] *Bellarmin. de sanctis cap. vlt. §. Respondeo sanctorum.*

[u] *Baron. annal. Tom. 2 fol. 650. & de martyrolog. Roman. 6. 2.*

[x] *Catalog. script. Iesuit. in vita Parsonij.*

[y] *Caluin. & Bucer. apud Marlorat. in Matth. 8 10.*

[z] *Thom. part. 1. quæst. 21 art. 3.*

[a] *August. com. aduers legis & prophet. lib. 1. cap. 7. & Thomas in Matt. 8.*

[b] *De genesi contra Manicheos, l. 1. c. 8. Tom 1 fol 565.* his admiration was an admonition.

[c] *Maldon. in loc.*

[d] Ephes 1. 12.

[e] *Cyprian. & Euthym. Sanotat. in Lc.*

[f] Iosua 2.

[g] 1 Kings 17.

[h] 2 Kings 4.

[i] Marke 12. 42

ſtrong; not of grace, [k] *for in Chriſt Ieſus there is neither male nor female*; though women in regard of their ſex be weake, yet they be ſtrong in the Lord, and in the power of his might, [l] able to doe all things through the help of Chriſt: ſo we read that *Eſter* was renowned for her zeale, *Iudith* for her valour, the Queene of Saba for her wiſedome, *Rebecca* for her diſcreet cariage, *Sara* for her obedience, *Raehel* for her amiableneſſe, and here this woman is a map of patience and mirror of faith, *O woman great is thy faith.*

[k] Galat. 3. 28.

[l] Phil 4. 13.

Great] In compariſon, as the Diſciples faith is [m] elſewhere called little; the Diſciples faith was little, conſidering their great maſter; and this womans faith was great, conſidering her little [n] meanes of inſtruction. A little faith, ſo little as a graine of muſtard, and that [o] implicit, confuſed, and infolded, is ſufficient for ſome men at ſome time, to wit, in the beginning of their conuerſion, and in the houre of ſome grieuous temptation; but where God doth giue greater meanes he lookes for a greater meaſure; when he beſtoweth a greater portion of grace, there he doth expect a greater proportion of goodneſſe. Little faith in this vntaught woman was great; it was well for her that ſhe was a dwarfe in beleefe; but in this great Sunſhine of the Goſpell, it behoueth vs to be like *Saul* higher then other by the ſhoulders; it is required of vs aſſuredly, that we goe from vertue to vertue, and grow from faith to faith, &c.

[m] Matt. 6 30.

[n] *Caluin apud Marlorat. in loc.*

[o] *Perkins reſor. cat. tit* implicit faith, & graine of muſtard, *cō. 2. 3. & Caluin. Inſtitut. l. 3. c. 2. §. 5. Idem Melanchthon, Bez, Bucan.*

Thy faith] Chriſt healed the child through the faith and inuocation of the mother, thy great faith hath made thy daughter whole. [p] Let no man doubt then but that the prayer and faith of our common mother auaileth much in catechizing and baptiſing children. If the petition of a priuate mother was ſo forcible, then vndoubtedly the deuotion of the publike congregation ſhall preuaile much more: and indeed this woman is a liuely picture of the Church, reſembling her tender care, beſeeching Chriſt daily to take pittie on her poore children grieuouſly vexed with the deuill and his angels.

[p] *Bernard ſer. 66. in Cant. & Remigius apud Thom. in loc.*

Bee it vnto thee euen as thou wilt.] In that he ſaith not, O woman goe thy way thy daughter is well, or the deuill is gone out of thy daughter, as [q] *S. Marke* reports it, but further, *O woman be it vnto thee euen as thou wilt*; obſerue the power of faith and gratiouſneſſe of Chriſt; the power of faith, in that all things are poſſible to him that beleeueth; and the rich mercy of Chriſt, who is ſo good as his word, yea better then his promiſe: for whereas he ſaid, [r] *aske and yee ſhall haue* this woman asking in faith had more then ſhee did aske; for whereas her ſuit was for one thing, namely that her child might be made whole, Chriſt granted her more be it vnto thee euen as thou wilt. See Goſpell, *Dom. 19. poſt Trinit.*

[q] Cap. 7. 29.

[r] Matth 7. 7.

Hitherto concerning the faith of this woman. Her loue doth appeare, in [s] ſaying *Miſerere mei*, not *meæ*, reputing her childs misfortune her owne miſerie, haue mercy on me in healing my daughter. It is ſayd truly that neceſſity makes a man pray for himſelfe, but charity for another; and in charity the rule is good, the neerer the deerer: and therefore ſeeing our children next vnto our ſelues, and our wiues our other ſelues, are neereſt vnto vs, it is good reaſon we ſhould wiſh them all good, eſpecially that they may be diſpoſſeſſed of the Deuill.

[s] *Thomas Eadolphus, Ianſen.*

Vnuſquiſq; tot habet dæmonia quot crimina; ſo many ſinnes are ſo many fiends in euery man, and ſome deuills cannot bee caſt out but by faſting and prayer. It is our dutie to coniure the ſpirit of vncleaneſſe, and other foule fiends out of our children in their young yeers: [t] *If thou haue ſonnes inſtruct them, and hold their necke from their youth.* Albeit this Cananite did ſuffer patiently whatſoeuer Chriſt and his Diſciples either ſaid or did in reproching her nation, and repelling her ſuite, yet ſhee could not endure this one thing, that a deuill at her owne houſe ſhould poſſeſſe her owne child; marke the parts and paſſions of her ſpeech, *O Lord thou Sonne of Dauid haue mercy*, &c. for *my daughter is piteouſly vexed with a deuill*; it is not a ſeruant, but a *daughter*; and not anothers childe, but *my daughter*; and ſhee is not only troubled, but *vexed*; and that not a little, but *piteouſly*; not with a common euill, but euen with a very *deuill*. See Goſpell *Dom. 1. poſt Epiphan.*

[t] Eccleſiaſt. 7. 23.

The

The Epistle. EPHES. 5. 1. *vnto* v. 15.

Bee yee followers of God, as deare children, &c.

THE first words of this chapter agree with the last words of the former, as a[a] conclusion to the precedent exhortation, *Bee courteous one to another and tender-hearted, forgiuing one another, euen as God for Christs sake forgaue you: be yee therefore followers of God*, in giuing, in forgiuing, *walke in loue, euen as Christ hath loued vs*, &c.

[a] *Zanchius in loc*

In which obserue[x] foure points especially:
1. Whom we must imitate, *be yee followers of God.*
2. Wherefore, because yee are *children*, and *deare children.*
3. Wherein, *in loue.*
4. How, *euen as Christ hath loued vs, and giuen himselfe for vs* &c.

[x] *Gorran in loc*

Where note
Factum, a fact, *Christ hath giuen himselfe for vs.*
Effectum, an effect, *an offering and a sacrifice of a sweete sauour to God.*

God is the first and truest exemplar, and therefore to be followed first of all and most of all; [y] *Yee shall be holy, because I am holy*; [z] *be you perfect, as your Father in heauen is perfect*; [a] *Bee yee mercifull, as your Father in heauen is mercifull*: See Epist. Dom. 1. post Epiphan. and Gospell, Dom. 4. post Trinit.

[y] Leuit. 11. 44.
[z] Matth. 5. 48.
[a] Luke 6. 35.

In imitation[b] two things are principally required:
Action, for it is not enough highly to commend and admire the patterne we propound for imitation, except we follow it indeed.
Affection, following with a desire to follow, for it is not enough to forgiue, because we cannot opportunely reuenge; this is not to follow God in loue, for he can as he list crush sinners in peeces as a [c] potters vessell, but wee must forgiue with a minde to forgiue, *with a tender heart euen as God for Christs sake forgiueth vs.*

[b] *Zanchius.*
[c] Psalm. 2. 9.

As deare children] Imitation doth become [d] two sorts of men especially, schollars and children; schollars, Ioh. 13. 13. Yee call me master and Lord, and herein yee say well: If then I your Lord and Master haue washed your feet, yee ought also to wash one anothers feet; for I haue giuen you an example, that yee should doe euen as I haue done to you. Children, Mat. 5. 44. loue your enemies, and blesse them that curse you, that yee may be the children of your Father in Heauen. If it be comely and commendable for naturall children, much more for adoptiue by grace, to follow the manners and examples of their most mercifull Father, [e] as being not onely children, but *deare children*, [f] *Chari propter imaginem creationis, chariores propter similitudinem regenerationis, charissimi propter similitudinem glorificationis.*

[d] *Sarcerius in loc.*
[e] *Theophylact. in loc.*
[f] *Gorran in loc.*

The word ἀγαπητὰ, signifieth not onely *dilectum*, but *diligibilem*, one that inducеth another to loue him: here then is another argument included; the more we follow God, the more God loueth vs, euen the neerer the dearer: if yee draw neere to God, saith [g] *S. Iames*, hee will draw neere to you; be yee therefore followers of God *as children, as deare children*, especially because most deare when yee most imitate.

[g] *Cap. 4. 8.*

And walke in loue.] We must imitate Christ not in miracles, but in morals, in his loue principally, for that is aboue all his workes; hee doth not say, talke of loue, but walke in loue, the whole course of our liuing must be louing; all that we doe, that we say, must begin, continue, and end in loue: when wee runne courses without it, euery step is out of the way to God, for God *is loue*; this our loue must not be dissembling, but *dilectio vera*, saith [h] *S. Iohn*, *dilectio mera*, saith [i] *Martin Luther*, an hearty plaine working loue.

[h] *1. Epist 3. 18*
[i] *Postil. maior. in loc.*

Euen

Euen as Christ] It is well [k] obserued, that καθὼς here doth not imply an *equalitie*, but a *qualitie*, we must loue one another as Christ loued vs, as for the manner, not for the measure; the loue of Christ passeth all knowledge; [l] God so loued the world, that he gaue his onely begotten Sonne, so much as no tongue can tell, or heart conceiue how much, as being infinite for greatnesse and goodnesse: on the contrary, mans loue is inconstant, weake, mixed with selfe-loue, yet wee must imitate God as deare children: a little childe, though he cannot tread in the steps of his father, yet he may walke in the path after his father, as [m] *Virgil* wrote of *Ascanius* following *Æneas*:

sequiturq; patrem non passibus æquis.

In like sort wee must follow God, albeit we cannot ouertake him in goodnesse, we must *walke in loue, euen as Christ loued vs*, howsoeuer we cannot set so great paces as he, for he made for our sake, but one stride from the clowds into the cradle, and but another from the crosse to the crowne; to come from the bosome of his Father into the wombe of his mother, was a wonderfull stride; so was his ascending from hell to heauen, a very great stride: wee cannot then loue other as much as Christ loued vs; and yet we must walke in loue, run so fast and stride so farre as we can; [n] for if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

[o] When a man is deliuered from some dangerous and desperate sickenesse, hee will euer loue the very name of the medicine; by Christ's loue men are cured of all their sores, of all their sinnes, and therefore let vs honour this salue, let vs apply this vnto other, which hath done so much good vnto our selues, albeit we cannot imitate fully, yet let vs [p] emulate Christ in his loue.

Loued] Not, but that Christ loueth vs now, for he saith, [q] I haue loued thee with an euerlasting loue; but our Apostle speakes in this sort, to distinguish his loue, wherewith he loueth vs now, from that wherewith he loued vs, euen while we were his enemies, as he disputes in the fifth to the Romans, *For, if when wee were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saued by his life.*

Vs] that is, all vs, *Apud Deum nulla personarum acceptio, qui seipsum excipit seipsum decipit*; in this one word is infolded a double reason, exciting vs to mutuall loue. 1. He that inioineth vs to loue, loued vs all first; [r] this is my commandement, that ye loue one another, as I haue loued you, *dilecti diligamus*. 2. Christ loueth all those whom he willeth vs to loue, *dilectos ergo diligamus*, it is meet we should loue them heartily, whom God fauoureth highly.

Who gaue himselfe for vs] Euery word amplifieth his exceeding loue, first, who, Christ, God and man, very God of very God, in whom are hidden all the treasures of wisdome and knowledge, the Lord of Lords, higher then the highest, he it was that loued vs, and so loued vs, as that he *gaue himselfe for vs*.

It is said [s] elsewhere, God spared not his owne Sonne, but gaue him for vs all to death: how then is it true, that Christ gaue himselfe? Our Sauiour answered in the fifth of S. *Iohn*, vers. 19. Whatsoeuer the Father doth, the same things also doth the Sonne, God in his eternall loue decreed to giue his owne Sonne for vs, and his Sonne became [t] obedient vnto the death, euen the death of the crosse. [u] In the beginning of the booke it is written of me, that I should do thy will, and loe I come to doe thy will; as *Paul* applyeth this vnto Christ, Heb. 10. 7. The loue then of God the Father doth not extenuate, but amplifie the riches of Christs mercy, who gaue himselfe for vs.

Gaue] This word doth also magnifie Christs loue much, he was not compelled to dye, but freely *gaue himselfe: I lay downe my life*, saith [x] he, *no man taketh it from me, I lay it downe of my selfe, Pater tradidit filium, & Christus suum Corpus, & Iudas Dominum suum*; the Father gaue the Sonne; the Sonne gaue himselfe, *Iudas* betrayed him, and the Iewes crucified him; in one and the same tradition (as [y] *Augustine* notably) God is to be magnified, and man condemned, *Quia in re vna quam fecerunt, causa non vna ob quam fecerunt*; becauſe God and Christ did that

[k] Zanch. in loc.
[l] Ephes. 3. 19.
[m] Ænead. lib. 2.
[n] 2 Cor. 8. 12.
[o] Theophylact. in loc.
[p] Erasmus Paraphras.
[q] Ierem. 31. 3.
[r] Iohn. 15. 12.
[s] Rom. 8 32
[t] Philip 2 8.
[u] Psal. 40 10.
[x] Iohn 10. 17.
[y] Epist. 48.

that out of loue, which *Iudas* and the Iewes out of malice. *Christ gaue himselfe*: that assertion is therefore damnable, that he was a coward in fearing the naturall death of the body, a distracted wretch, in suffering the spirituall death of the soule, a brand of hell in enduring for a time the infernall death both of body and soule; for he did vndergoe the first death manfully, and ouercome the other triumphantly. I know Christ did naturally feare death, otherwise he should not haue beene affected as an ordinary man: yet he willingly suffered, otherwise he should not haue beene so well affected as an ordinary martyr. See Gosp. Dom 10. post Trinit.

Himselfe] We are not redeemed with [z] siluer and gold, all the riches of *Crassus*, of *Salomon*, or *Midas*, all the treasures of the new world, of the whole world cannot deliuer one poore soule, that will cost more, saith [a] *Dauid*, euery soule being [b] more worth then a million of worlds; neither are we saued by the blood of bulls and beasts, all those legall sacrifices were but [c] figures of this fact, dumbe shewes of this tragedy; not by the merits of any meere man, for a mediator betweene God and man must participate both natures, our mortality, Gods immortality, [d] *Ne in vtroq; homini similis longè esset à Deo, aut in vtroq; Deo similis longè esset ab hominibus*; [e] *apparuit igitur inter mortales peccatores & immortalem iustum, mortalis cum hominibus, iustus cum Deo.*

Neither by the mediation of Saints, [f] for they cannot spare their oyle for our lamps, it is impossible that they should be the propitiation for our sin; for [g] the propitiation for sinne knew no sinne; but all the Saints of God (*Mary* not excepted) were bred in wickednesse and brought forth in iniquitie, [h] *receiuing, not giuing palmes*; and therefore the Papists are blasphemous in their absolutions and prayers, absoluing thus, [i] *Passio Domini nostri Iesu Christi, merita beatissimæ Virginis, & omnium Sanctorum sint tibi in remissionem peccatorum*; and [k] *Bellarmine* plainly; The foundation of Indulgences is the Church treasure; the Church treasure consists of Christs passion, and the Saints sufferings; and [l] *Rupertus* speaking to the Virgin *Mary*, saith *Ecce viuimus tuis meritis*: and their whole Church doth pray, [m] *Maria mater gratiæ*, [n] *Sancta virgo Dorothea, tua nos virtute bea, cor in nobis nouum crea.*

Neither did Almighty God send a glorious Angell to redeeme the world; for [o] behold, he found no stedfastnesse in his seruants, and layd folly vpon his Angels, [p] heauen is not cleare in his sight. Againe, blessed Angels cannot fitly mediate betweene the mortall offender. and immortall Iudge, because they be not [q] touched with the feeling of our infirmities: and therefore when a Mother in heauen and earth failed, Christ so loued vs, as that *he gaue himselfe for vs*; all himselfe, his whole person, bodie and soule, Godhead and manhood, as God he satisfied, as man he suffered, as God and man he saued; although his Deity could not die, yet in regard of the personall vnion of the two natures in Christ, *God is said to haue redeemed his Church with his owne bloud*, Act. 20. 28 and 1. Cor. 2. 8. *they crucified the Lord of glory.*

So that as the Schoole speakes out of *Augustine, totus Christus*, albeit not *totum Christi*, was giuen for vs, all Christ, for God and man is but [r] one Christ.

[s] *Solus homo non hoc vnquam præstare valebat,*
Solus itemque Deus non hoc præstare volebat.

If Christ had beene man onely, not God, he could not haue done so much for vs; if onely God and not man, he would not haue done so much for vs; all Christ did die, but all of Christ could not die; for his Godhead is impassible; Christ therefore suffered in the [t] flesh; but if he could haue suffered in all, his loue surely was such, as that he would, for he saith, Esay 5. 4. *What could I haue done any more to my vineyard, that I haue not done vnto it?*

Hereby haue we perceiued loue, [u] that he layd downe his life for vs. [x] One will scarce die for a righteous man, but yet for a good man, it may bee that one dare die; but God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs. [y] *O quam stupenda dulcedo, quam inuicta mansuetudo, regem*

[z] 1 Pet. 1. 18.
[a] Psal. 49. 8.
[b] Matth. 16. 26.
[c] Heb. 9. 9.
[d] *Aug. conf. lib. 10 cap 42.*
[e] *Ibid. cap 43.*
[f] Mat. 25. 9.
[g] 2 Cor 5. 29.
[h] Apocal. 7 9.
[i] *Melanch. apolog. Augustin. conf. art. inuocat. sanct. & Luther. in* Gal 2. 18.
[k] *Lib. 1. de indulgent. cap. 2*
[l] *Comment. in 1. Cantic.*
[m] *Bellarm. de beat. sanct. c. 17.*
[n] *In antiquis. Missal.*
[o] Iob 4 18.
[p] Iob. 15. 15.
[q] Heb. 4. 15.
[r] *Athanasius in symbol.*
[s] *Palladius lib. 1. de personal. unio. duarum in Christo naturarum.*
[t] 1 Pet. 4 1. 2 Cor. 13. 4. *Diuinitas in dolente non erat in dolore. Leo ser. 14. de passione Dom.*
[u] 1 Ioh 3. 16
[x] Rom. 5. 7, 8.
[y] *Bernard ser. de quadruplici debito*

regem gloriæ pro deſpicatiſſimo vernaculo, imo vermiculo crucifigi? What an vnſpeakable kindnes is it for the King of glory to die for a wretch, yea, for a worme and that not a louing worme, but for his enemie; for all men ſufficiently, for euery beleeuer efficiently, who doth not onely beleeue that Chriſt ſo loued vs, as that he gaue himſelfe for vs in groſſe; but more particularly with *Paul*, Gal. 2. 20. *Who hath loued me, and giuen himſelfe for me*,[z] Read with great vehemencie theſe words againe, and againe *me*, and for *me*. Practiſe with thy ſelfe, that thou maiſt conceiue and print this *me* in thine heart, and apply it to thy ſelfe, not doubting but that thou art of the number of thoſe to whom this *me* doth appertaine.

[z] *Luther. in 2. Galat. 20.*

When I feele my ſelfe a ſinner through *Adams* tranſgreſſion, why ſhould I not ſay, that I am made righteous through the righteouſneſſe of Chriſt, eſpecially when I heare that he loued *me*, and *gaue himſelfe for me*, euen for me the greateſt ſinner, and leaſt ſaint: [a] *Chriſto Ieſu debes omnem vitam tuam, quia ipſe vitam ſuam poſuit pro vitâ tuâ; & cruciatus amaros ſuſtinuit, ne tu perpetuos ſuſtineres: hic deficit omnis lingua, nec ſufficit oculus vel ad tuendum tantæ dignitatis arcanum; cum ergo ei donauero quicquid ſum, quicquid poſſum, nonne iſtud ſic eſt ſicut ſtella ad ſolem gutta ad fluuium, lapis ad montem, granum ad acernum? reſpice vulnera pendentis*, &c. [b] *toto nobis figatur in corde, qui totus pro nobis fixus in cruce.*

[a] *Bernard. vbi ſupra.*

[b] *Auguſt. de ſancta virginit. cap. 55.*

An offering and a ſacrifice] In the Law there were two ſorts of oblations vnto God; one gratulatorie for the donation of gifts, another expiatorie for the condonation of ſinnes; a peace-offering; and a ſinne-offering; מנחה ſignifieth, as [c] Interpreters obſerue, the firſt kinde; זבח the latter: in Chriſt then all ſacrifices haue their end, *giuing himſelfe for vs an offering and a ſacrifice*. The laſt character of the Hebrews alphabet was a plaine figure of Chriſts croſſe, to ſignifie that Chriſt is the [d] end of the law written in Hebrew. [e] Some Rabbins affirme that in the fire conſuming the ſacrifices of the law, there did alwaies appeare the face of a Lyon; hereby prefiguring that Chriſt the Lyon of Iuda ſhould in the fulneſſe of time giue himſelfe for vs, an offering and a ſacrifice.

[c] *Zanch. in loc.*

[d] Rom. 10. 4.

[e] *Paul. Fagius in cap. 4. Geneſ.*

Chriſt in his life was *an offering*, in his death a *ſacrifice*; the whole courſe of his life was gratulatorie to God in word and deed: in word, [f] *I giue thee thanks, O father, Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe & men of vnderſtanding, and haſt opened them vnto babes.* I thanke thee Father, becauſe thou haſt heard me, Iohn 11. 41. in deed, [g] *I haue glorified thee on earth, I haue finiſhed the worke thou gaueſt me to doe*, [h] Not as I will, but as thou wilt, was often his prayer, alwaies his practiſe; for he was [i] obedient to his Father in all things; he was an offering for vs all his life, but his death eſpecially was a ſacrifice for our ſinnes; [k] he died for our ſinnes, and was [l] wounded for our tranſgreſſions, and broken for our iniquities. His owne ſelfe in his [m] owne body bare our wickedneſſe on the Croſſe, that wee being deliuered from ſinne ſhould liue in righteouſneſſe: he gaue himſelfe for vs often an euchariſticall, [n] once an expiatorie ſacrifice, doing for vs in the firſt all that we ſhould doe, ſuffering for vs in the ſecond all that we ſhould ſuffer, *non identitate pœnæ, ſed dignitate perſonæ.*

[f] Mat. 11. 25.

[g] Iohn. 17. 4

[h] Mat. 6. 10 Marke 14. 36. Heb. 10. 9.

[i] Philip. 2. 18.

[k] Rom. 4. 25.

[l] Eſay 53. 5.

[m] 1. Pet. 2. 14.

[n] Heb. 9. 12.

To God] Hereby teaching that all ſacrifices are due to God, and therefore not to be conferred vpon falſe gods, or true Saints: againe to ſignifie that God onely was to be pleaſed, his iuſtice onely to bee ſatisfied, in that all ſinnes are committed againſt him; Againſt thee only haue I ſinned, ſaith [o] *Dauid*, and done this euill in thy ſight.

[o] Pſal. 51. 4.

Of a ſweet ſmelling ſauour] Almighty God heares all things without eares, and ſeeth all things without eyes, & doth all things without hands: & yet the Scripture for our infirmitie doth ſpeake [p] groſly, attributing to him hands, and eares, and eyes, and here *ſmelling*, intimating that this ſacrifice was acceptable to God, alluding to the ſacrifices of the law, the perfume whereof was [q] ſweet to the Lord.

[p] Rom. 6. 19.

[q] Leuit. 1. 17.

In this word obſerue the fruit and efficacy of Chriſts oblation, in which and for which all other ſacrifices are well accepted; in Chriſt alone God is onely well pleaſed; other offerings conſidered in themſelues, and not reſpecting this, are noyſome to the Lord, *Pſal.* 51. 16. *Eſai* 1. 11. *Amos* 5. 21. *Eſai* 66. 3.

But

But such as proceeded out of faith, and had reference to this oblation of Christ were pleasing to God: [r] *Abel* by faith offered a greater sacrifice than *Cain*; and by faith *Noe* built an Altar vnto the Lord, and offered burnt offerings vpon the Altar, and the Lord [f] smelled a sweet sauour.

[r] Heb. 11. 4.

[f] Gen. 8. 21.

So the sacrifices of the New Testament are well pleasing to God by this oblation only; [t] we are an holy Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ: and this is the true reason, why the Church in our Liturgie concludes all her deuotion with this one clause, *Through Iesus Christ our Lord*, desiring the father of mercy, that he would heare vs for his deare Sonnes sake; accepting of our sacrifice for his sacrifice.

[t] 1 Pet. 2. 5.

If any demand from whence this oblation hath such an efficacie: *S. Paul* here doth insinuate, that it proceeds, 1. From the worthinesse of the person offering, being of infinite greatnesse and goodnesse; the bloud shed for vs, was not the bloud of Bulls and Goats, or meere humane blood, but, as the Scripture speaks in regard of the personall vnion, the blood of God, [u] his blood did cleanse vs from all vnrighteousnesse.

[u] 1 Ioh. 1. 7.

2. From the sacrificers obedience, giuing himselfe freely, being obedient vnto death, euen the death of the Crosse, so that this perfect obedience did merit perfect remission of sinne.

3. From his loue, for that is the fulfilling of the Law: this sacrifice therefore proceeding out of loue to God and man, is a sweet sauour.

4. From his immaculate innocencie; for the Priest in old time did [x] offer first for his owne sinnes, and then for the sinnes of the people: but our Sauiour Christ knew no sinne, being the Paschall Lambe without blemish, and so gaue himselfe not for himselfe, but for vs only, that we might be well accepted of God.

[x] Heb. 7. 27.

This text then is a liuely *crucifix*, wherein wee may behold fixe points especially:

1. Who is the Bishop of our soules? he that was sacrificed for vs, *Christ*.
2. What he did offer? *himselfe*, for no other oblation had beene sufficient.
3. To whom? *to God*, who was offended, and therefore to be appeased.
4. For whom? *for vs*, all sufficiently, the beleeuers efficiently.
5. How? making himselfe *an offering and a sacrifice*, being the complement of all legall oblations.
6. The fruit and force, *a sweet sauour to God*.

O most mercifull Father, Behold thy Sonne, who did endure this for my sake; behold him which hath suffered, and of thy goodnesse remember him for whom he hath suffered; behold his harmelesse hands, and forgiue the sinne which my harmefull hands haue committed; behold his vndefiled feet, which neuer stood in the wayes of sinners, and make my paths perfect in thy tract: behold how his side became bloudy, his bowels dry, his sight dimme, his countenance pale, his armes stiffe, how his leggs hung, and the streame of blessed bloud watered his pierced feete, accept vs and our sacrifice for him and his sacrifice, *who loued vs and gaue himselfe for vs an offering of a sweet sauour to God*.

As for fornication, &c.] In these words and the rest vnto the end, *S. Paul* dehorts his Ephesians, and in them all Christians from 3. faults especially:

- Fornication,
- Couetousnesse,
- Lewdnesse of tongue, consisting in
  - filthy
  - foolish
  - scurrilous

  speech.

He names these [y] rather then other sinnes, as being so common in the world, that they be reputed commendable. Fornication is held but a tricke of youth; auarice, but a point of good husbandrie; foolish and filthy iesting, but a ierke of a good wit. Our Apostle therefore sheweth these *peccadillos* in the

[y] Zanchius & Marlor. in loc.

worlds eye to be great ſinnes in Gods ſight, euen ſo great that his *wrath commeth vpon the children of diſobedience for ſuch things*; and ſo farre vnfitting the Saints of God, as they may not be *named among them*, much leſſe done by them.

A Saint [z] may name them out of deteſtation to ſhun them, (otherwiſe *S. Pauls* owne practiſe ſhould contradict his owne precept) but a Saint may not name them out of delight to nouriſh them, as the patrons of fornication vrge both arguments and authority for the iuſtifying of that ſinne; their chiefe reaſon is, [a] that *common courteſans in hot Countries are a neceſſarie euill*; if there were no ſtewes, all the world would be full of aduiterie, rape, Sodometrie: ſo [b] *S. Auguſtine*; *Auſer meretrices de rebus humanis & turbaueris omnia libidinibus.*

The land of Iſrael is thought an [c] hotter climate than that of Italie; yet God ſaid vnto the Iewes expreſly, [d] *There ſhall be no whore of the daughters of Iſrael neither ſhall there be a whore keeper of the ſonnes of Iſrael.*

As for that of *Auguſtine*, we ſay that he liued in diſorder, when he wrote that tract of order, he was a young gallant, a nouice in the faith, and as yet vnbaptized, himſelfe keeping a concubine: but *Auguſtine* when he was indeed *S. Auguſtine* [e] ſaith, *Iſtam in vſu ſcortatorum terrena ciuitas licitam fecit turpitudinem*; The worlds Citie, not the Church of God, hath made this filthineſſe of harlots to bee lawfull. And [f] *Paul* greater than *Auguſtine*, *Wee may not doe euill that good may come thereof*; we muſt abandon that remedy, which is worſe than the diſeaſe. [g] Other anſwer that the words of *Auguſtine* were ſpoken *ad hominem*, according to the termes of the Schoole, as being the worlds opinion, not his iudgement and therefore we may cenſure the Romiſh proctors of the ſtewes, as [h] *Auguſtine*, *Petilian*; *Vbi reſpondere conati, magis oſtendunt, quod non poſſint reſpondere.*

Carnall Libertines haue text, as they thinke, for this ſinne,: Hoſea. 1. 2, *Goe take vnto thee a wife of fornications*, &c. Anſwer is made, that it is not a plaine hiſtory, but a propheticall viſion, a figure, not a fact, as the [i] *Chaldee Paraphraſt* [k] *Hierome*, [l] *Haimo*, *Rupert*, *Zanchius*, and other expound it, as if God ſhould ſpeake thus vnto the Prophet; Preach againſt that idolatrous Citie, for it hath committed great whoredome, departing from the Lord.

Or *Oſeas* ſignifieth a Sauiour, intimating that Chriſt tooke vnto himſelfe for his ſpouſe [m] the Church of the Gentiles, a wife of fornications in worſhipping Idols and Deuills in ſtead of the liuing Lord, [n] that he might make it vnto himſelfe a glorious Church, not hauing ſpot or wrinckle, or any ſuch thing, but that it ſhould be holy and without blame, and ſo [o] the not beleeuing wife was ſanctified by the husband. See *Iren. loc. citat. & Auguſtin. contra Fauſtum Manichæum lib* 22. *cap.* 89. *Ribe. in Oſee* 1. *Numb.* 59.

If we conſtrue this as done, namely, that *Oſeas* had taken an harlot, and begat of her children of fornication, as [p] *Baſil*, [q] *Auguſtine*, [r] *Cyril*, *Aquin.* 1. 2æ. *quæſt.* 94. *art.* 5. *& quæſt.* 100. *art.* 8. yet becauſe this fact is ſingular and extraordinary, it is no warrant or example for other to doe the like, no more than *Abrahams* fact in going about to kill *Iſaack* is a preſident for murther.

Or to preſſe the preciſe words, it is not ſayd, goe take vnto thee an harlot for fornication, but, *take vnto thee a wife of fornication*; and the Prophet is not to be blamed, as *Hierome* and *Rupert* note vpon the place, *Si meretricem conuertat ad pudicitiam, ſed potius laudandus, quod ex malâ bonam fecerit.*

The bawds of this ſinne wreſt other places of Scripture for this purpoſe: to whom I ſay with [s] *Primaſius*: *Nemo periculioſius peccat, quam qui peccata defendit*: no man ſinneth in an higher degree, than he that maketh apologie for ſinne: *Let none deceiue you with vaine words, for becauſe of ſuch things, commeth the wrath of God vpon the children of diſobedience; be yee not therefore companions of them*, for ſingle fornication is a double, yea triple fault, againſt God, our neighbour, and our ſelues.

Againſt God; for all of vs are his ſeruants, the members of Chriſt and temples of the Holy Ghoſt. No man is his [t] owne man, but Gods, and that, if a Chriſtian,

By

[z] *Gaſper Megander apud Marlor. in loc.*

[a] *Harding* 2. gainſt Iewel, *apolog. part.* 4. *cap.* 1. *diuiſion* 1.

[b] *De ordine, lib.* 2 *cap.* 4.

[c] B. *Iewel aduerſus Harding vbi ſupra.*

[d] Deut. 23. 17.

[e] *De Ciuit. Dei, lib.* 14. *cap.* 18.

[f] Rom. 3. 8.

[g] *Eſpenceus in* D. *Mortons* appeale, *pag.* 609.

[h] *Lib* 3. *contra literas Petilian. cap* 50.

[i] *Ribera in Oſe.* 1. Num 37.

[k] *Præem. in Oſe.*

[l] *In loc.*

[m] *Hieron. in Oſe* 1. *& Iren. lib.* 4. *cap* 37.

[n] Epheſ. 5. 27.

[o] 1. Cor. 7. 14

[p] *In Iſaie* 8.

[q] *Contra Fauſtũ Manichæum, lib.* 22 *cap.* 80.

[r] *In loc. Oſe.*

[s] In Rom. 2.

[t] 1. Cor. 6 19.

by price and promiſe: by price, for we are bought and redeemed from the hands of all our enemies, that we might ſerue God in holineſſe, and righteouſneſſe all the dayes of our life: by promiſe, for euery Chriſtian in baptiſme makes a ſolemne vow, *to continue Chriſts faithfull ſouldier and ſeruant vnto his liues end.* The fornicator then, as being Gods couenant-ſeruant, wrongs him in following his owne waies, and doing his owne will. Againe we are the members of Chriſt; *ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid*: An argument drawne *ab abſurdo*, for to couple with a ſtrumpet is,

Humano capiti ceruicem iungere equinam, as the [u] Poet;

according to that of the [x] Prophet, *Vnuſquiſq; ad vxorem proximi ſui hinniebat.*

Secondly, the fornicator iniureth his neighbour, all men in generall by the ſame; his minion and baſtard in more particular by the fact: his minion, if vnwilling, by corrupting her; if willing, by conſenting vnto this her ſinne; his baſtard, whoſe bringing vp for the moſt part is more baſe then his birth. Laſtly the fornicator hurts himſelfe by wounding his conſcience and defiling his bodie, 1 Cor. 6. verſ. 18. 19 20.

Or couetouſneſſe] Fornication is a ſinne that raignes in young men; auarice, that is in old men eſpecially: fornication as we grow in yeares is weaker and weaker; auarice, for the moſt part, ſtronger and ſtronger: [y] *Omnia vitia cum ſenectute ſeneſcunt, auaritia ſola iuueneſcit.* And yet becauſe ſome young men are couetous, and all that are young may proue old, *S. Paul* exhorts euery one to ſhun this fault as a ſinne *not to be named among Saints*, as idolatrie, ſo groſſe, ſo great, ſo contrary to faith and loue, that it pulls vpon a man *the wrath of God*, and debarres him vtterly from *any inheritance in the kingdome of Chriſt.*

The word φιλαργυρία, ſignifieth an immoderate deſire to get more, much is nothing, too much is too little for the couetous; [z] *Auri namque fames parto fit maior ab auro*: ſo the Latines haue deriued *Auaritia ob aueo & aurum aut as*, [a] *auarus quaſi auidus æris*, in Engliſh a money-man.

This ſinne ſpreads into three branches: { Couetouſneſſe in getting. / Wretchedneſſe in keeping. / Baſeneſſe in ſpending.

The firſt is the mother ſinne begetting and bearing the reſt, as our Apoſtle plainly, [b] φιλαργυρία, loue of money is the root of all euill, of all ſinne committed either againſt God or man; it is ſuch an offence to God, that *Paul* here calls it *worſhipping of Idolls.* A couetous wretch is an Idolator in reſpect of his inward and outward adoring of Mammon: inward worſhip conſiſts in our faith, hope, loue; ſee Decalog. Com. 1. for as [c] he is our maſter, to whom we ſubmitt our obedience ſo that is our God, which we truſt moſt, and loue beſt: as the wantons beſt beloued is his Saint and Goddeſſe; the panch of *Epicurus* is his [d] god: and the couetous beaſt, who would rather be damned then damnified, hath his mammon in the place of God, louing it with all his heart, with all his ſoule, with all his minde, [e] *making gold his hope, and ſaying to the wedge of gold, thou art my confidence* reputing it his Creator, Redeemer, Sanctifier; his God the Father, his God the Sonne, his God the Holy Ghoſt.

His Creator, for when he gets abundance of wealth, he thinks himſelfe made; but when by ſome accident he looſeth any goods, he complaineth inſtantly, that he is vndone; the Father Almighty maker of heauen and earth is not his Creator, he ſings that old ſong, *ſol, re, me, fa, ſola res me facit*; onely gold doth either marre or make, doe or vndoe him, if his purſe be light his heart is heauy.

God the Sonne is not his Redeemer, it is his money that deliuers him from all euill; hath he eſcaped any danger? he thinkes not of God, but thanks his gold: Is he like to fall into miſchiefe? he puts his certaine truſt in vncertaine riches; [f] *Soule thou haſt much goods layd vp for many yeares, eat, drinke, take thy paſtime.* When all is done, he ſaith his beſt proctor and protector is his purſe, ſo that the foole ſaith [g] in his heart [h] thou art my God, and I will thanke thee, thou art my God, and I will praiſe thee.

[u] *Horace.*
[x] Ierem 5. 8.
[y] *Zanchius in 5. Epheſ. loc de auaritia.*
[z] *Prudentius in Hamartigenia.*
[a] *Aulus Gellius. lib. 10. cap. 5.*
[b] 1 Tim. 6. 10
[c] Rom. 6. 16.
[d] Philip. 3. 19.
[e] Iob. 31. 24.
[f] Luke 12. 19.
[g] Pſal. 14. 1.
[h] Pſal. 118. 28

God the Holy Ghoſt is none of his Sanctifier, [i] *ille ſanctior, qui ditior*, hee is beſt, that hath moſt, he is good enough, that hath goods enough, he is learned enough, noble enough, wiſe enough, and what not? ſaith the [k] Poet, adulterate gold can guild a rotten poſt, and preferre *Balaam* as well as *Peter*, and *Simon Magus* as well as *Salomon magnus*, [l] *quicquid valet, valet*, he wants not grace that hath gifts; as [*] Laban therefore when he loſt his idolls, ſaid he loſt his gods, ſo the couetous in loſing his ſiluer pictures, imagineth in his heart, that he hath loſt euen his God, who firſt created him ſomething of nothing, and euer ſince preſerued, redeemed, iuſtified and glorified him.

[i] *Hieron. ad Cromat. tom. 1. fol. 217.*
[k] *Regina pecunia quid non?* *Horace.*
[l] *Luther. colloq de paupertate.*
[*] Gen. 31. 30.

As for outward worſhip, [m] *S. Hierome* notes vpon my text, that the couetous man adores grauen images in his coyne. God made man little lower then Angels, Pſal. 8. 5. but the couetous makes himſelfe much lower then his angels. As the Papiſts hold images to bee the lay-mans goſpell, ſo *ſculptura* may be called his *ſcriptura*: for as [n] guilded pictures in the Church; ſo glittering peeces in the cheſt, excite men to commit idolatrie. Nay the couetous is more groſſe than heatheniſh or popiſh idolaters, for they worſhip *aurum in imagine*; but he doth worſhip *aurum in ærugine*: ſo [o] *S. Iames* expreſly, Your gold and ſiluer is cankred, and the ruſt of them ſhall be a witneſſe againſt you: thus, as Chriſt in the [p] Goſpell, no man can ſerue God and riches. he that is a penny father cannot be Gods childe, he that is the worlds friend, is Chriſts foe, the couetous perſon is an idolater.

[m] *Expoſit. prior. in Epheſ.*
[n] *Zanchius vbi ſupra.*
[o] Iames 5. 3.
[p] Matth. 6. 24

As auarice is hatefull to God, ſo moſt hurtfull to men, [q] *auarus nemini bonus, ſibi vero peſſimus*, a couetous muck-worme doth no good to any, much hurt to himſelfe: as for other, either they be ſuperiours, or equalls, or inferiours, all which the couetous offendeth in ſinnes of omiſſion and commiſſion; it is loue of money that makes a man vnwilling to *giue Cæſar, the things appertaining to Cæſar, honour to whom honour, cuſtome to whom cuſtome, tribute to whom tribute belongs.* It is loue of money that occaſioneth rebellious thoughts, and treaſonable practiſes; it is loue of money that cauſeth a childe to wiſh his father dead, and in fine to take away his life, who firſt brought him to life: nay whereas man and wife are but [r] one minde in two bodies; as the Scripture, but one minde in one bodie, being indeed both [s] one fleſh, loue of money makes them often two, ſometime none.

[q] Seneca.
[r] *Plato.*
[s] Geneſ. 2. 24.

Concerning equalls, it is eſpecially loue of money, that hindereth all good neighbourhood and hoſpitality, breeding in ſtead thereof endleſſe contentions and fruitleſſe quarrels: as the darkeneſſe of Egypt was ſo thicke, [t] that one could not ſee another, ſo this vnhappy ſinne doth darken our vnderſtanding, the ſoules eye, that it cannot or will not diſcerne a brother from a ſtranger, a ſtranger from an enemie; all is fiſh that comes to net, all is good that brings in goods, *vnde habeat quærit nemo, ſed oportet habere*, it is no matter how he get, ſo he get, all termes of acquaintance, ciuilitie, kindred, honeſtie, religion, are forgot where dame lucre doth command, and auarice ſit as Iudge.

[t] Exod. 10. 23.

Touching inferiours, the couetous get much, and haue much, and keepe much, but they ſpend little, and giue nothing; it is [u] written of *Antonie* Prince of Salern,

Olim rogatus, quid ſibi relinqueret,
Tam multa qui cuiuis daret?
Hoc, inquit Antonius, ſi quid dedi;
Nam cætera haud puto mea.

[u] *Marullus. epigram. lib. 1.*

And our [x] Chronicles, according to the ſaying, *that we gaue, that we haue*, report that *Alexander* Biſhop of Lincolne,

Quod nondum dederit, nondum ſe credit habere.

[x] *Huntingdon. lib. 7. hiſt. pag. 219.*

But auarous men on the contrary thinke they loſe whatſoeuer they giue, [y] *parcus quaſi par arcæ, quia ſicut arca tenaciter omnia cuſtodit*, a hold-faſt is like his cheſt euermore cloſe ſhut, except it be to receiue; [z] like the Chriſtmas earthen boxes of Apprentices, apt to take in money, but they reſtore none till they be broken; ſo the couetous, as hogs & medlers, neuer doe good vnto any, till they be dead and

[y] *Aulus Gellius lib. 3. cap. 19.*
[z] *Bonauent. diet. ſalut. cap. 6.*

and rotten ; but when they ſhall be broken as a potters pot, Eſay 30. 14. then happily the wormes ſhall haue their carcaſe, and vnthrifty heires their cap-caſe.

Theſe be faults of omiſſion in the couetous man ; but his ſinnes of commiſſion are greater: he is like *S. Peters* [a] *fiſh*, albeit his mouth be full of gold, yet is he nibling on euery bait ; if *Naboth* haue a little vineyard, *Ahab* muſt haue it, or elſe he will dye for very griefe; wherevpon [b] *Ambroſe* notably, *Piſcis piſcibus adiungitur, auis auibus ſe aſſociat. & pecus pecori, nec damnum ducunt ſed ſolatium* &c. *ſolus tu homo conſortem excludis, includis feras, ſtruas habitacula beſtiarum, deſtruis hominum* ; according to that of the [c] Prophet, Hee doth ioyne field to field, till there be no place for other in the land.

The [d] Rabbins haue this Apothegme, *Qui dicit, quod meum eſt tuum eſt, & quod tuum eſt meum eſt, idiota eſt; qui vero dicit, quod meum eſt meum eſt, & quod tuum eſt tuum eſt, mediocris eſt ; qui dicit, quod meum eſt tuum eſt, & quod tuum eſt tuum ſit, pius eſt ; qui vero dicit, quod tuum eſt meum eſt, & quod meum eſt meum ſit, impius eſt.*

Yea but the miſerable beaſt is wiſe for himſelfe. No ſurely : [e] *Fulgentius* obſerues that King *Midas*, who deſired *Apollo*, that euery thing which he touched inſtantly might be turned into gold, is ſo called in Greeke, *Mida, quaſi μὴ ἰδὼν*, as *auidus*, in Latine [f] *à non videndo*, becauſe couetouſneſſe hath ſo blinded him, that he cannot vnderſtand and ſee what is for his owne good. If the [g] Philiſtins had not bored out *Sampſons* eyes, he would neuer haue beene their miller ; the world is a mill turned about with the wheeles of time, the couetous man is *Sampſon* toyling for earthly corne, not [h] ſeeking, becauſe not ſeeing the things aboue ; nay, this vnhappy wretch is like the [i] mill-wheele, that turnes about all day, and at night remaineth in the ſame place, riſing vp early in the morning, and going to bed late at night, eating the bread of carefulneſſe, (as the Pſalmiſt ſpeakes) and yet when all is done, hee remaines as a man vndone wanting to himſelfe in all things appertaining to life naturall, ciuill, ſpirituall, eternall.

The naturall is maintained by diet and apparell, ſleepe, recreation and mirth ; in all which the couetous man is no man, alwaies in debt to backe and belly, *corpus extenuat, vt lucrum extendat*. As for ſleepe, he will not ſpare ſo much idle time as to take reſt in the day, neither can he [k] ſleepe in the night ; he calls to ſeruant and wife whether the doores be ſhut, the buttery and pantry well locked; and when anſwer is returned that all is well, he will beleeue none, except he riſe out of his naked bed, and ſee it himſelfe; when he lyeth downe the ſecond time to ſleepe, hee ſuddenly doth miſtruſt his owne memory, and though his gold was the laſt thing he thought on, and the firſt thing he worſhipped at his going to bed, yes he doth now beginne to doubt, whether his cloſet be ſure, or whether any thing lyeth in the window, that may be ſtollen. I remember *Manlius* reports, how a miſer in a deare yeare would needs riſe at mid-night to ſee his corne, and ſo ſtumbling in the ſtraw, with his candle, did ſet both corne and barne on fire.

His recreation is nothing elſe but vexation of ſpirit, [m] pierced thorow with many ſorrowes, eating in darkeneſſe with much griefe, Eccleſiaſtes 5. 16.

For the ciuill life, which is honeſt reputation in the world, no man almoſt doth ſpeake well of him when he is aliue, few men hope well of him when he is dead ; all the Schoole condemnes oppreſſours, all honourable ſtates exclude them, the Church excommunicates them, the people curſe them, all hate them.

The ſpirituall life conſiſts in faith and repentance : now the couetous being drowned in riches, make [n] ſhipwracke of faith, and a good conſcience: For faith is by hearing, and hearing by the word ; but the deceitfulneſſe of riches, as our Sauiour ſhewes, Matth. 13. choakes the word, and hinders the paſſage thereof.

And as for repentance, the couetous is ſcarce brought to confeſſe his fault, ſeldome to be ſorry, neuer to reſtore; ſo that hauing neither true faith in God, nor due loue toward men, he cannot be but ſpiritually dead, and ſo by conſequence can haue no portion, *in the kingdome of Chriſt and of God*, as *Paul* here : [o] For it is eaſier

[a] Matth. 17. 27

[b] *Lib. de Naboth. cap. 3.*

[c] Eſay. 5. 8.

[d] *Paulus Fagius, Sent. Heb. cap. 5.*

[e] *Mytholog. lib. 1. fab. de Mida.*

[f] *Perot. in cornucop. col. 110.*

[g] Iudg. 16. 21.

[h] Coloſſ. 3. 1.

[i] *Bonauent. vbi ſupra.*

[k] Eccleſ. 5. 11.

[l] *Theophraſtus in charact. ethic.*

[m] 1 Tim. 6. 10

[n] 1 Tim. 1. 19

[o] Marke 10 25

easier for a Camell to goe thorow the eye of a needle, then for a rich man putting his truſt in riches to enter into heauen.

I haue rubbed enough this fore: let vs now come to the ſalue, ſet downe by *S. Paul*, 1 Tim. 6. 11. ***But thou, O man of God flie theſe things, and follow after righteouſneſſe, godlineſſe, faith, loue, patience, meekeneſſe.*** Wherein he preſcribeth a ſtrict diet to the couetous, intimating firſt from what he muſt abſtaine, *flie theſe things*, and that for two cauſes, becauſe { *A man.* / *A man of God.*

Secondly, whereon he muſt feed, and what exerciſe he muſt vſe, *follow righteouſneſſe, holineſſe*, &c. for contraries are cured by contraries.

Auarice then ariſing from { Irreligion and infidelitie toward God: / Vncharitableneſſe, iniuſtice, pride toward men: / Impatience toward our ſelues: }

is cured aſſuredly by *following righteouſneſſe, godlineſſe, faith, loue patience, meekneſſe.* The firſt antidote againſt couetouſneſſe is to *flee* from it, as from a ſerpent and that in body and minde; in body, not to meddle with ſuch occupations and occaſions as increaſe this ſinne; not to ioyne with oppreſſors in vnlawfull gaine: *Be not yee companions of them*, let not auarice be *once named among you*: for [p] *euill words corrupt good manners.* A ſaying ſo true, that it is receiued into the ſacred Canon, and made the leſſon of an [q] Apoſtle, being before the line of a Poet; [r] *Secularem verſum ſumens Apoſtolus fecit eccleſiaſticum*: It is now Gods word, that was *Menanders* verſe.

We muſt *flee theſe things* in our minde alſo; for [s] out of the heart come euill thoughts, adulteries, theſts. &c. If auarice be nothing elſe but an immoderate deſire to get and gaine more, then to flee theſe things in our thoughts is to cut the very throat thereof. It is a good obſeruation of *Gregorie*, that couetouſneſſe is a ſpirituall ſinne, whereas vncleaneſſe and gluttonie be carnall. Fornication is accompliſhed in chambering and wantonneſſe; gluttonie, in eating and drinking; all carnall ſinnes are finiſhed in carnall ſence; but auarice being a ſpirituall wickedneſſe, alway reſides in the ſoule, beginning, continuing, and ending in it only: for if the couetous had all the world, he would wiſh with *Alexander* the greate, for moe worlds: it is a fault bounded in his minde, not in his mines or meanes, and therefore the more dangerous and hard to cure, becauſe ſuch a ſinne as can hardly be ſeene.

Flee therefore theſe things, as ſecret enemies in thine owne boſome, becauſe thou art a *man*, and becauſe *a man of God; a man*: *ergo*, not a muck-worme but an [t] heauenly plant, for whereas all beaſts are made looking downe groueling toward the earth, a man hath an erect countenance looking vp vnto heauen: Ἄνθρωπος as Etymologiſts obſerue) ὁτι μετὰ τὸ ἀναθρεῖν, as [u] *Plato* diuinly, *quaſi* ἀναθρῶν ἃ ὄπωπε. According to that of the [x] Poet:

Pronaque cum ſpectant animalia cætera terram,
Os homini ſublime dedit, cœlumque tueri
iuſſit, & erectos ad ſydera tollere vultus.

Remember then ô man, that thou art a man, play not the beaſt, looke not downeward, licke not the duſt, [y] *non tam corpore quam cupiditate.* For albeit man be made [z] *de terra & ex terra*, both in the earth and of the earth, *non tamen ad terram, nec propter terram; ſed ad cœlum, & propter cœlum*, yet made toward heauen and for heauen; for that is his end: to get a kingdome without end; [a] *Quis alius noſter eſt finis, niſi peruenire ad regnum, cuius nullus eſt finis?*

As our outward frame, ſo much more our inward forme ſhould make vs abhorre couetouſneſſe; for the ſoule is a ſparke of diuinitie,

——[b] *Plena Deo ſimiliſque creanti,*
Non tamen ipſa Deus, quoniam generatio non eſt.
Sed factura Dei—— [c] breathed into man by God, à [d] *Deo, non de Deo*, not of the ſubſtance of God, yet according to his Image; for [e] our memorie reſembles God the Father, our vnderſtanding God the Sonne, our will God the Holy

[p] *Menander in Thaide.*
[q] 1. Cor. 15. 33
[r] *Hieron. ad Demetriad. Tom. 1 fol. 70.*
[s] Matt. 15. 19.
[t] *Clemens in Protreptic.*
[u] *In Cratylo.*
[x] *Ouid. lib. 1 metamor.*
[y] *Ambro, Hexā. lib. 6. cap. 4.*
[z] *Lomb. ſent. lib. 2. diſtinct. 14*
[a] *Auguſtin. de ciuit. lib. 22. cap. 30.*
[b] *Prudentius, de naturâ animæ.*
[c] Gen. 2. 7.
[d] *Auguſtin de actis cũ Felice, lib. 2. cap. 21.*
[e] *Bernard. meditat. cap. 1. & Aug. epiſt. 102.*

Holy Ghoſt: and therefore nothing can fit worſe this Epitome of Diuinity then immoderately to carke and care for earthly traſh. If our ſoule be Gods image, [f] then as in the printed wax nothing can fill the voyd roome, but the ſeale that made it; ſo nothing can ſatisfie the three capacities of our minde, but onely the bleſſed Thrinity.

[f] *Vega. con. in Euangel. d.m. 3. quadrages.*

Againe, thou art *a man of God*, one that hath renounced in holy baptiſme, *the vaine pompe and glory of the world*, &c. a Saint, in the world, not of the world: *ergo*, thy conuerſation is in heauen. and thou muſt ſeeke the things aboue: See Epiſtle for Eaſter day. *S. Paul* includes all theſe reaſons, and concludes all his exhortations in this Epiſtle with one line, *Yee were ſometime darkeneſſe, but now are yee light in the Lord walke then as children of light.* Concerning lewdneſſe of tongue, ſee Decalog. Com. 9.

The Goſpell. Luke. 11. 14. *vnto* v. 29

Ieſus was caſting out a Deuill that was dumbe, &c.

SAint *Luke* preſents vpon the Theater of this Goſpell, { Actors, Spectators.

The principall Actors are Chriſt and Satan; the Spectators, as they be diuers, ſo likewiſe different; ſome behold the wonder, and except againſt it; other behold the wonder and accept of it. There be two ſorts of the diſcurteous: the firſt openly blaſpheme Chriſt, affirming that he *caſteth out Deuills through Beelzebub the chiefe of the deuills*, verſ. 15.. The ſecond ſecretly deride Chriſt, *asking a ſigne from heauen*, verſ. 16, All the curteous admire the miracle, *the dumbe ſpake, and the people wondred*: one, to wit, a deuout woman of the company, brake forth into a further acclamation, and ſayd, *Happy is the wombe that bare thee, and the paps which gaue thee ſucke.*

The firſt that appears vpon the ſtage, is the Deuill: Now that you may the better vnderſtand what part he playeth,

I will ſhew you (God willing) { 1. Who he is. 2. What hee doth. 3. Why hee doth it.

The Deuill by creation was an Angell of light, but through his [g] owne fault and fall became a fiend of darkeneſſe. [h] All that God made was good, yea very good, and therefore the Deuill, as he is a creature, is good: *Ipſius Diaboli natura, in quantum natura eſt, non eſt mala*, ſaith [i] *Auguſtine*; but that he is miſcreant, euill or Deuill, is altogether from himſelfe; ſo Chriſt Ioh. 8. 44. the Deuill when he ſpeaketh a lye, ſpeaketh of his owne, for he is a lyer, and the father thereof. In a word, a Deuill not by Gods generation, but through his owne degeneration, he kept not his firſt eſtate, but loſt his habitation, hee fell from Heauen into the bottomleſſe pit of hell, and therefore he and all his Angells are reſerued in euerlaſting chaines vnder darkeneſſe, as *S. Iude* teacheth in his Epiſtle.

[g] *Auguſtin. de Geneſi contra Manichæos, lib. 2. cap. 28.*
[h] Gen 1. 31.
[i] *De ciuit. lib. 19. cap. 13.*

This doctrine doth ouerthrow two wicked aſſertions, as firſt that of the [k] Sadduces holding that Deuills are onely qualities of the minde, affirming that good Angels are nothing elſe but good motions, and bad angels nothing elſe but bad motions; whereas the Scripture ſheweth vs plainely, that they be ſpirits eſſentially ſubſiſting. Hell fire is no fable, Deuills are not Nominals onely but Reals not qualities but ſpirituall ſubſtances, here Tempters, hereafter Tormentors.

[k] Acts 23. 8.

Againe, that errour of [l] *Manichæus* is abundantly confuted by this doctrine, who taught that the Deuill at the firſt was ſo bad by creation as he is now; wheras it is euident, that he was formed good by God, deformed euill by himſelfe.

[l] *Auguſtin. hæreſ. 46.*

If any deſire to know more concerning the deuill, he may learne it eaſily by the [m] titles attributed vnto him: as in this Goſpell, in regard of his excellent knowledge,

[m] *Conſule Bucan. loc. com. tit. de malis Angelis, & Zepper. con. 2 dominic. inuocauit.*

knowledge, *Dæmon*; in regard of his enmity, *Satan*; in regard of his command *Beelzebub*; in regard of his power, *a ſtrong man*; in regard of his pollution, *an vncleane Spirit*; but *Deuill* is his moſt vſuall name, being a continuall accuſer of his brethren, Apocal. 12. 10.

But wee may beſt vnderſtand who the Deuill is by his acting; what then is that which the Deuill doth on the ſtage? *S. Luke* reports here, that hee made a man dumbe: Satan is not a dumbe ſpirit, but a roaring Lyon, and therefore called in this text dumbe; not [n] *formaliter*, (as the Schoole doth ſpeake) but [o] *cauſaliter* and *effectiuè*, making other dumbe: the [p] word doth ſignifie deafe, aſwell as dumbe; for whoſoeuer is borne deafe, is dumbe alſo. [q] *S. Matthew* relating this hiſtory ſaith further, that this man was made blinde; *Then was brought to him one poſſeſſed with a deuill both blinde and dumbe.*

A cunning theefe that robs an houſe, comes in a bluſtering night leſt any ſhould heare him, and puts out all the light; leſt any ſhould ſee him, and then ſtops the mouth of the goodman, leſt he call for helpe, and ſo ſome take him. The Deuill acts the part of a murthering theefe, he comes to ſteale from vs our ſoule the moſt precious thing in all our houſe; [r] wherefore he laboureth to ſhut our eyes leſt we ſhould ſee that which is for our good, and ſtop our eares, leſt we ſhould heare that which is for our good, and cloſe our mouth, leſt we ſhould call for that which is for our good.

The [s] Goſpell is the power of God vnto ſaluation, for [t] faith commeth by hearing, and then there can be no condemnation vnto the [u] beleeuer: and this aſſuredly is the true reaſon why the Deuill vſeth all meanes in our time, to keepe both buſie Papiſts, and lazie proteſtants, from comming to Church; he knowes well enough, that Atheiſts and Papiſts too may be caught with the nets and hookes of *S. Peter*; if they come within his reach, and therefore he doth actually poſſeſſe them with a deafe ſpirit.

But when he cannot ſtop our eares, he laboures exceedingly to ſhut our eyes *hee doth blinde* (ſaith [x] *Paul*) *the minds of* vnbeleeuers, that the light of the glorious Goſpell of Chriſt, which is the Image of God, ſhould not ſhine vnto them Hee that hath eares to heare, and eyes to ſee, can ſoone deſcry the theefe that comes to rob him: if the Deuill can neither bleare the eye of reaſon, nor put out the eye of faith, he will ſoone be diſcouered for a Deuil. It is written of [y] *Antiochus*, that entring into the Sanctuary, he tooke away the golden Altar and the Candleſticke for the light: in like ſort, ſo ſoone as Satan hath entred into any mans ſoule, which is Gods holy Temple, he doth endeauour inſtantly to put out the light, to darken his rectified vnderſtanding, that he may not be able to diſcerne good from euill; as [z] *Nebucadnezar*, when he conquered *Zedekia*, put out his eyes, and bound him in chaines, and carried him to Babel; ſo the Deuill ouercomming a ſinner, vſually puts out his eyes, that he may the more ſecretly be carried into Babylon, his ſoules confuſion.

When he can neither ſtop our eares, nor ſhut our eyes, his next aſſault is, to cloſe vp our mouth, leſt we ſhould confeſſe Chriſt: for albeit we heare and beleeue, yet without confeſſion he thinkes to bring vs to confuſion, as *S. Paul* expreſly *with the heart man beleeueth vnto righteouſneſſe, and with the mouth man confeſſeth to ſaluation.* And herein the Deuill eſpecially [b] reſembles a craftie theefe, who fearing to be diſcouered, either curs out the tongue of the true man, or elſe puts a gagge into his mouth, and then drawing him into ſome by-way, leaueth him hapleſſe and hopeleſſe. So long as the true man is ſpeechleſſe, the theefe is careleſſe; [c] as a cunning Iayleur, although he ſuffer his priſoner ſometime to be looſed from his manicles and fetters, in ſuch ſort that he may worke with his hands and walke with his feet, yet he will be ſure to keepe the priſon doore faſt; euen ſo the Deuill is content, that our hands giue almes, and that our feet ſometime carry vs vnto Church, as long as the barres of our mouth, and doores of our lips are ſhut. Our Euangeliſt omitting therefore, that this poore wretch was blinde, mentioneth onely that he was poſſeſſed with *a dumbe Deuill.*

Happily

[n] *Ludolphus de vita Chriſti, part. 1. cap. 73. Caietan in loc. xxvii, Chryſoſt. Theophylact. Luther. in loc.*
[q] Mat 12 22.
[r] *Ferus ſerm 4. Dom 3 Quadrageſ idem Luther Vega. Culman. &c.*
[s] Rom. 1. 16.
[t] Rom 10. 17
[u] Iohn. 3. 16.
[x] 2 Cor. 4. 4.
[y] 1 Macc. 1. 23.
[z] 2. King. 25.
[a] Rom. 10. 10
[b] *Acoſta. ſer. 2. Dom. 3. quadrageſ.*
[c] *Diez Dom. 3. quadrageſ.*

Happily ſome will obiect, *Beelzebub* is a roaring Lyon, and his miniſters are talkatiue: the contentious ſchiſmaticke is a gaping deuill, like [d] *Demetrius*, he thinkes to carry it away with crying, *great is Diana*: the paraſite, who ſpends his tongue to maintaine his teeth, is a pratling deuill; the malitious ſlanderer is a brawling deuill, he makes a great noyſe, but all is like the doggs barking at the Moone; his vertuous enemie ſhines in honour, while he pines in enuie. In towne Schoole, Court, Couutrie there be many, too many talking deuills, euery one whereof our Sauiour Chriſt may coniure with, [e] *Hold thy peace and come out.* Who then is he that hath a dumbe deuill? Anſwere is made by the Prophet *Ieremy*, chap. 4. verſ. 22. They are wiſe to doe euill, but to doe well they haue no knowledge, they haue tongue enough to ſpeake ill, but mute when they ſhould ſpeake well.

He therefore that dares not confeſſe Chriſt for feare of perſecution, is poſſeſſed of a dumbe ſpirit. [f] The myſterie of the fiery tongues doth betoken the preaching of the Goſpell, and our profeſſion of the Chriſtian faith: he therefore that is dumbe in the cauſe of religion, hath not his tongue looſed by God, but tied by the deuill.

2. That man is poſſeſſed of a dumbe ſpirit, who ſuffers in his company prophane ſwaggerers to blaſpheme the moſt holy name of God, without any controlement. A [g] blaſphemous wretch is worſe then any thing; for euery creature doth praiſe God in his kinde, yea the very [h] dragons and loathſome toades after their fathion; but he like a mad dogge, flieth in his maſters face, who keeps him. If we cannot endure with patience, that any ſhould iniure our father or friend, or acquaintance, what numbneſſe of ſpirit, what dumbneſſe is it to ſuffer our beſt friend, euen our father in heauen, to be rent in peeces with oathes, and [i] ſtabbed thorow with outragious blaſphemies?

3. That man hath a dumbe deuill, who will not make confeſſion of his owne ſinns, as [k] *Dauid* teacheth out of his owne experience; *While I held my tongue, my bones conſumed away through my daily complaining.* How can a man hold his tongue and yet mourne all day? [l] *Gregorie* the Great anſwereth aptly, that he who committeth daily new ſinns, and yet neuer acknowledgeth and confeſſeth vnto God his old, doth roare much and yet hold his tongue.

[m] In the primitiue Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as were notorious ſinners, were put to open penance and confeſſion: and ſurely the Church in the choice of this Goſpell, had an eye to this point inſinuating that Lent is a very fit time for the caſting out of this dumbe deuill: it is written of the fiſh *Scolopendra*, that hauing ſucked in the fiſhers hooke, that ſowre ſweet morſell,

[n] *She hath a rare tricke to rid her from it,*
For inſtantly ſhee all her guts doth vomit.

Men are caught with Satans allurements, as fiſhes are taken with a bait; we muſt therefore powre out our ſoules vnto God, [p] caſt vp, and caſt out in humble confeſſion all the baits of Satan within vs; and then aſſuredly *the dumbe ſhall ſpeake, and the people ſhall wonder.*

4. Clergie men either idoll or idle may be ſayd to be poſſeſſed of a dumbe ſpirit, ſome learned men complaine much, I thinke too much of their vnlearned brethren; but it is not enough for a man to be ſufficient, except efficient; actiue ſome way for the good of the Church, either in writing, or preaching, or conferring, or gouerning. A good paſtor is a voice, Chriſts owne mouth, and therefore little difference betweene the dumbe dogge and the dumbe deuill, betwene him that cannot, and him that will not imploy his talent. In a word, he that doth not ſpeake to glorifie God and edifie his brother, hath a dumbe deuill: and here Goſpell and Epiſtle parallell; for it is ſayd in the Epiſtle, that all fooliſh, all ſcurrilous, all filthy talking is *vncomely*, *not fitting the Saints of God*, but the ſonnes of *Belial.*

And thus I haue ſhewed who the deuill is, and what he doth on the ſtage: the next

[d] Acts 19.

[e] Marke 1. 25.

[f] Church hom. for whitſũday part. 1.

[g] See *Perkins* gouernmẽt of the tongue, *cap.* 5.

[h] Pſal. 148. 7.

[i] So the word Leuit. 24. 11.

[k] Pſal 32. 3.

[l] *In Pſalmum* 3 *penitential.*

[m] Communion Booke, *tit.* Commination

[n] *Du Bartas* 1 weeke 5 day

[o] Eccleſ 9. 12.

[p] *Vega in loc.*

next point to be further examined, is, why Satan doth all this; and that is out of malice to God, and enuie to man; he knowes himselfe already damned, and therefore thinkes himselfe most happy when he makes other like himselfe most vnhappy, going about like a roaring Lion seeking whom he may deuoure. Like as a forlorne desperate rebell out of all hope of pardon, standeth vpon his owne guard, and raiseth a faction and part against his Soueraigne; so the Deuill past all grace laboureth to set vp a kingdome of his owne, the kingdome of darkenesse against the kingdome of light; the kingdome of Antichrist, against the kingdome of Christ: and for this warre his might is great, his malice greater.

But thanks be giuen vnto God, who hath giuen vs victorie through Iesus Christ our Lord; our Captaine Christ hath [q] cast out this Prince of darkenesse, out of his holds and dominions; as he did conquer the world on earth, and death in the graue; so Satan in the courts of hell his owne kingdome, leading, saith the [r] Scripture, *captiuitie captiue*, triumphing ouer him, who did tyrannize ouer vs as it followeth in the text, *eijcient dæmonium.*

[q] Iohn 12.31.

[r] Ephes. 4. 8.

The second Actor then appearing vpon this Theater, is Christ; I need not tell you who he is, or what he doth, or why he doth it, he is God and man, [t] God of the substance of his father begotten before the worlds, and man of the substance of his mother borne in the world; for vs men and our saluation, he came downe from heauen, and was incarnate by the Holy Ghost: as Satan therefore plaieth the part of a murtherer and a destroyer; so Christ doth act a Redeemer and Sauiour: as the deuill sets variance betweene God and man, betweene man and man, betweene man and himselfe; so Christ contrarywise makes our peace with God, exhorts vs to peace with men, and grants vs peace in our selues, as the text tels it in briefe he doth *cast out the deuil*, I say cast the deuill out of the poore sinner, whom he did possesse, and that for [t] foure reasons especially iustifiable by Law.

[t] *Athanasius in symbolo.*

[t] *Iacob. de Voragine: serm. 2. Dom. 1. quadrages.*

1. Because the deuill doth not pay the rent of Gods house.
2. Because he doth suffer Gods tenement to decay.
3. Because he doth imploy it to base vses.
4. Because God himselfe hath a purpose to dwell in it.

Almighty God infinitely rich in mercy, lends euery man, and as it were lets to farme diuerse possessions, as the graces of the spirit, the vertues of the minde the gifts of the body, the goods of the world; and for all these requires no rent but thanksgiuing, that our soule may magnifie the Lord, and our mouth shew forth his praise; but so long as the deuill is in any tenement, God cannot haue this little rent, this small farme: for hee possesseth a sinners heart with such a numbnesse, and his tongue with such a dumbnesse, that he can neither thinke things good nor speake things gracious.

Secondly, the deuill ruinates euery tenement, wherein he dwells: as for the out-houses of our bodies, he doth endeuour sometime to burne them with lust, and sometime to drowne them with drunkennesse, alway to mischiefe them with some perill or other: as for the spirituall and inward building; [u] the foundation of Gods tenement in our soule is faith. the walls hope, the roofe charitie. Now the deuill hauing neither faith, hope, nor loue, seekes euermore to raze our foundation, to digge thorow our walls, and vncouer our roofe, that hauing neither faith in God, nor loue toward men, our poore soule may be exposed to all his tempests and temptations, and therefore Christ hath a iust cause to cast him out of his farme for dilapidations.

[u] *Augustin.*

Thirdly that tenant deserues worthily to be thrust out of house and home, *sedibus, ædibus*, that implieth all the best roomes vnto the baseſt offices, as to make them either stables for his horses, or stalls for his oxen, or sties for his hogs: but the deuill is such a tenant, he makes our body, which is the temple of God, a den of theeues, a den of oppression and couetousnesse, a den of lust and filthinesse; as it is sayd of [x] Babylon, *an habitation of deuills, an hold of all foule spirits, a cage of hatefull and vncleane birds.*

[x] *Apocal. 18. 2.*

Fourthly.

Fourthly, the Lord hath a purpose to dwell in our mansion himselfe, and therefore the deuill must be packing: *Behold*, saith [y] Christ, *I stand at the doore and knocke, if any man heare my voyce, and open the doore, I will come in vnto him, & will suppe with him, and he with me.* There he doth promise to be our guest; but he saith in [z] another place, that he wil dwell with vs; *If any man loue me, he will keepe my word, and my Father will loue him, and we will come vnto him, and will dwell with him.* Now that Christ may come into vs, when he comes vnto vs, he doth open our eares the doores of our house, that we may heare his word, open our eyes and inlarge our heart, that we may beleeue his word, vntie our tongue, that we may confesse his faith, and call vpon his holy name. So did hee to this poore wretch, and so doth he still vnto his children; if any mans heart melt, when *our [a] welbeloued puts in his hand by the hole of the doore*, let him acknowledge thankfully, that it is the [b] worke of God. See the exposition of *O Lord open our lips.*

The people wondred] [c] The words and wonders of Christ are entertained of diuers men diuersly; the people both admit and admire Christ, but the Pharisies, and the wicked generation mutter and murmure. Now this may teach all teachers [d] not to feare the reproach of men, as knowing that God hath made vs a [e] *gazing stocke to the world, to men and Angels.* *Athanasius* was nick-named [f] *Satanasius*, *Cyprian* called Caprian, *Paul* accounted mad, Christ himselfe reputed a coniurer, *casting out deuills through Beelzebub the chiefe of the deuills.*

To be careleſſe what is spoken of vs, although neuer so falsly and slanderously spoken (especially when it is such, as that the maiestie of God and cause of the Gospell may thereby be dammaged) is the part of reckles and dissolute persons; [g] *Hominum est dissolutorum & ad iniurias diuini nominis securè conniuentium; etsi enim aliæ iniuriæ sæpe magnæ ab homine modesto & christiano ferri ac dissimulari possunt, tamen hæreseos notam qui dissimulat, eum Ruffinus negare solebat esse Christianum.* And therefore Christ accused of blasphemie, did euer [h] apologize for himselfe, when it made for the glory of GOD, and good of his hearers, as Iohn 8. 49. and Iohn 18. 23. and here confuting his aduersaries with fiue reasons.

The first argument is taken from a prouerbiall saying, vers. 17. 18. *A kingdome diuided in it selfe cannot stand*; *Ergo*, no man can cast out one deuill by another.

The second is *à pari*, vers. 19. *If I through Beelzebub cast out deuills, by whose helpe doe your children cast them out?* [i] You say that your sonnes cast out deuills by the power of God; *Ergo*, you doe wickedly to say I doe this in the name of *Beelzebub.*

The third is *à mediis*, vers. 20. *I cast out deuills by the finger of God*; *Ergo* not by *Beelzebub.*

The fourth is *ab impossibili*, vers. 21. 22. *A strong man is not cast out of his possession but by a stronger*; the deuill is ouercome by me, for I cast him out and spoyle him, *Ergo*, I am stronger then he.

The last argument *á contrariis*, vers. 23. *He that is not with me is against me and he that gathereth not with me, scattereth abroad.* I gather the Church, but Satan doth scatter; *Ergo*, there can be no good agreement betweene the Deuill and me: that the deuill doth scatter the Church, he proues at large by a goodly similitude, vers. 24. 25. 26.

The true miracles of Christ and his Church, are knowne from the false miracles of heathen sorcerers and idolatrous exorcists, especially two waies, [k] *impossibilitate & finibus*, by their ends and impossibility. The miracles of Christ were wrought to strengthen our faith, and confirme the true worship of God; but all the miracles of Antichrist are to [l] deceiue the children of God, and to set vp idolatry. So [m] *S. Augustine* disputes, *Aliter fiunt à sanctis, aliter à magis, diuerso fine diuerso iure.*

Againe the miracles of Christ are impossible; [n] *Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde*; Antichrist cannot

[y] Apocal. 3 20
[z] Iohn. 14. 23.
[a] Can 5. 4.
[b] Iohn. 6. 29.
[c] *P. stul. Heming in loc.*
[d] Esay. 51. 7.
[e] 1 Cor. 4. 9.
[f] *Georgius Niger apud Bellar. præfat. lib. 1. de Christo.*
[g] *Apolog. Iewel. part. 1. cap. 3.*
[h] *Zepper. con. 2. in loc.*
[i] *Culman in loc.*
[k] *Melanct. Ibon. postil. in loc.*
[l] Mat. 24. 24.
[m] *Lib. de quæstionibus 83. quæst. 79.*
[n] Iohn. 9. 32.

cannot *eijcere diabolum repugnantem*, a deuill againſt his will, as our Sauiour in my text.

[o] A coniurer expels Satan by conſent, not by conſtraint; [o] *aliter enim cogitur poſſeſſor equum dare militi, aliter eum tradit emptori, vel cuilibet donat*; and therefore when euill ſpirits are caſt out by wicked men, it is by compact, and the deuill will be ſure to gaine by the bargaine. But Chriſt here ſtronger then Satan, *ouercommeth him, and taketh from him all his harneſſe (wherein he truſted) and diuideth his goods.*

[p] *Yea happy are they*] Chriſt doth not [p] denie, much leſſe deſpiſe that which the woman had ſayd before, but inſinuates onely that the bleſſed Virgin was more bleſſed in being his childe then in being his mother; [q] *Beatior percipiendo fidem Chriſti, quam concipiendo carnem Chriſti.* See before *Magnificat*, and after, the Goſpell for Annunciation.

[o] *Auguſtin. vbi ſupra.*

[p] *Eraſmus annot. in loc. idem Chryſoſt & Beda, ſicut Em. Sa. notat in loc.*

[q] *Auguſtin. de ſanctâ virginitat. cap. 3.*

The Epiſtle. GALAT. 4. 21. *vnto y^t ende*

Tell me (ye that deſire to be vnder the Law) doe ye not heare of the law? &c.

AS [r] painting is an ornament to ſet forth and garniſh an houſe which is already builded; ſo is an allegorie the light of a matter already proued, and otherwiſe ſufficiently confirmed. Some Fathers, and moſt Friers expounding the Scriptures, are too much in their allegories, as being more cunning to beautifie then to build, and ſo their poſtils are like the Courtiers lodging, a rotten cottage well hanged; or, as a merry fellow ſayd of the Lawyers library, *multum hic video iuris, at nihil carnis.*

On the contrary, *S. Paul* vſeth in this Epiſtle firſt arguments, and then ornaments. Hee doth fortifie the maine propoſition of all his diſcourſe (namely, [f] *That a man is not iuſtified by the workes of the law, but by faith in Ieſus Chriſt*) firſt, by reaſons of [t] experience: ſecondly, from [u] *Abrahams* example: thirdly, by manifold teſtimonies of [x] holy writ: fourthly, by ſimilitudes and apt compariſons of a mans [y] will, of the [z] priſon, of the [a] ſchoolemaſter, of an [b] heire; now laſt of all as a beauty to the reſt, he addeth an allegorie, Tell me yee that deſire to be vnder the law, &c.

The whole text may bee diuided into three principall parts: a
- Preface, verſ. 21.
- Allegorie, containing a
  - Story, verſ. 22. 23.
  - Myſterie, verſ. 24. 25.
- Concluſion, verſ. 31.

[r] *Luther. com. in Galat. 4.*

[f] *Cap. 2. 16.*
[t] *Ibid.* verſe 20.
[u] *Cap. 3. 6.*
[x] *Ibid. v. 11, 12.*
[y] Verſe 15.
[z] Verſe 23.
[a] Verſe 24.
[b] *Cap. 4. 1.*

Tell me] Teach me, ſaith [c] *Iob*, and I will hold my tongue, ſo *Paul* here, *tell me yee that deſire* to liue vnder the burden of the law, [d] doe yee read *Moſes* or not? if you neuer read the law, you be not wiſe to deſire you know not what; if euer you read or heard the law, then vnderſtand that *Abraham had two ſonnes*, &c.

As [e] *Bernard*, haue you appealed to the Goſpell? vnto the Goſpell ſhall you goe: ſo *Paul*, are yee deſirous to be tried by the law? then let the law paſſe vpon you. *For it is written*, &c. [f] that is a true proofe and without contradiction, which hath tokens for the teſtifying of it euen from the very aduerſaries themſelues. And therefore the [g] Fathers in old time did well in wreſting the weapons of heathen Poets and Philoſophers out of their owne hands; and the Proteſtants in our age deſerue better, who beat the Papiſts on their owne dunghill, in their owne ſchoole: for as *Paul*, *tell me yee that deſire to be vnder the law*; ſo tell mee yee that depend vpon the Popes infallible iudgement, as though he caried the holy Ghoſt in his boſome, did you neuer heare frō a learned Papiſt of [h] eminent note, [i] that ſome Popes haue beene ſo little furniſhed with good letters, as that they did not vnderſtand ſo much as their Grammar? and that

[c] Iob. 6. 24.
[d] *Aquin. & Hugo Cardinal. in loc.*
[e] *Serm. 65. in Cantica*
[f] *Irenæus lib. 4. cap. 14.*
[g] *Iuſt. Martyr. Clem. Alexand. Theodoret. Auguſtin. Lactan. Arnobius, &c.*
[h] *Vega* cals *Alphonſus de Caſtro* Luther's moſt forcible aduerſarie.
[i] *Alphonſus de Caſtro contra hæreſes, li. 1. c. 4.*

that Pope [k] *Paul* the ſecond ſo much hated learning, that he pronounced them heretikes, which once ſhould mention either in earneſt or ieſt the word *Academia.* Tell me ye that haue ſo reuerend a conceit of the Romiſh Clergie, did he neuer heare what their Abbat [l] *Bernard* hath written? *Omnes neceſſarij, & omnes aduerſarij* Yee that deſire whoriſh Babylon for your holy mother, haue ye not read what a Popiſh [m] Poet hath recorded of Rome?

——— *venalia nobis*
Templa; Sacerdotes, altaria, ſacra, corona,
Ignis, thura, preces, cœlum eſt venale, Deuſque.

Did you neuer heare what your [n] *S. Thomas Becket? Mater Roma facta eſt meretrix, & proſtituta eſt pro mercede*: Rome our mother is become an harlot, and expoſeth her ſelfe to ſale for meed and mony.

The Law.] *Geneſis* out of which he tooke this hiſtory, teacheth eſpecially faith and ſheweth how the Patriarkes in reſpect of their beliefe pleaſed God; [o] yet after the manner of the Iewes he called it *the law*, for that the law of circumciſion is contained therein; and ſometime the law comprehends not only the bookes of *Moſes*, but alſo the Pſalmes of *Dauid*, [p] and all the bookes of the old Teſtament, as Iohn 15. 25. *but it is, that the word might be fulfilled which is written in their law*; [q] *They hated me without a cauſe.* *Law* then in the firſt place muſt be conſtrued of the law morall and ceremoniall; in the ſecond, it is taken for the bookes of *Moſes*, eſpecially for that of Geneſis.

For it is written that Abraham had two ſonnes, Gen. 16. 17. 18. 21. chapters; *one by a bond-maid, Iſmael* by *Agar*; *and the other by a free-woman, Iſaacke* by *Sara*: now *he that was borne of the bondwoman was borne after the fleſh*; [r] after an ordinarie faſhion as other children are; but *Iſaacke* borne of *Sara the freewoman was borne by promiſe*; [s] *Sara thy wife*, ſaith the Angell to *Abraham, ſhall beare thee a ſonne indeed*, and *thou ſhalt call his name Iſaacke*; and *I will eſtabliſh my couenant with him for an euerlaſting couenant, and with his ſeed after him.* And this in briefe is the plaine ſtorie, the which as our Apoſtle ſpeakes, is an *allegorie*, for by theſe things is meant another thing.

Abraham is a figure of God, which had two ſonnes, that is, two ſorts of people, Iewes and Chriſtians, *Iſmael* repreſents the Iewes, *Iſaacke* the Chriſtians; and theſe two be borne vnto God by *Agar* and *Sara*, that is, in *a ſimilitude the two Teſtaments*, the old and the new, the Law and the Goſpell. *Agar* is Sina, which was [t] without the limits of the land of promiſe in Arabia, vpon which the couenant of the law was giuen with [u] lightnings and thunders, horror and trembling, and ſo all the children of that Teſtament are begotten to bondage and feare: but *Sara* is *Ieruſalem*, not that old Ieruſalem in *bondage with her children*, but the new Ieruſalem our mother the Church, here called *Ieruſalem aboue* from whence commeth the Goſpell begetting free children of liberty, who receiue the ſpirit of [x] adoption whereby they crie *Abba* father.

Mount Sina is Agar in Arabia.] Some thinke this mount had two names, *Agar* and *Sina*. [y] Some, that *Sina* is called of Arabians, *Agar*, and it [z] ſignifieth in their language as much as handmaid; and haply the likenеſſe of the name gaue *Paul* occaſion to finde out this excellent allegorie. [a] Some that *Agar* is called *Sina*, for that *Agar* is a figure of *Sina*, as Chriſt is called the [b] Paſſeouer.

As then *Agar* the bondmaid brought *Araham* a ſonne, yet not an heire, but a ſeruant? ſo myſticall *Agar* the law, did beare to God the *great Abraham* a people, but without the promiſe, not an heire, but a ſeruile ſeed. As *Iſmael* was the true ſonne of *Abraham*; ſo the Iewes had the true God to be their father, who gaue them his oracles, and religion, and temple: Pſalm. 147. 19. *Hee ſheweth his word vnto Iacob, his ſtatutes and ordinances vnto Iſrael.* This only was the difference, that *Iſaacke* was borne by promiſe, but *Iſmael* without the bleſſing of the word: *Agar* therefore gendereth vnto bondage,

quantum ad { [c] *affectum*, *effectum.*

[k] *Platina in vita Paul. 2.*
[l] *Serm. 33. in Cantic.*
[m] *Mantuan.*
[n] *Epiſt ad Archiepiſ Mogunt.* cited by *Iewel*, defence of Apol fol 738.
[o] *Luther. com. in loc*
[p] *Perkins com. in loc.*
[q] Pſal. 35. 19
[r] *Eraſmus paraph. in loc.*
[s] Geneſ. 17. 19
[t] *Caluin* and Engliſh gloſſ. *in loc.*
[u] Exod 19. 16 17. &c.
[x] Rom. 8. 15
[y] *Theophylact & Caietan. in loc.*
[z] *Luther in loc.*
[a] *Calu & Marlorat. ex Hieron. in loc.*
[b] 1 Cor. 5. 9.
[c] *Aquin. in loc.*

The Law doth gender an affection of feare, but the Gospell of loue, so [d] *S. Augustine, Breuissima & apertissima duorum Testamentorum differentia, timor & amor*: according to that of *Paul*; Yee that are led by the Spirit of God, and beleeue the Gospell, *haue not receiued the spirit of bondage to feare againe; but ye haue receiued the spirit of adoption, whereby ye crie to God, as to a most mercifull Father*: Rom. 8. 14. 15.

[d] Li. contra Adimantum, c. 17

Againe, the bond-woman gendereth vnto bondage, *quantum ad effectum*, in respect of the successe and euent; for the Law begetteth vnto God seruants only, not sonnes; or if sonnes, not heires of his kingdome; in this respect it is called [e] *the ministrie of death*. On the contrary, the Gospell is the [f] power of God vnto saluation, and begets inheritors of Gods eternall kingdome; [g] the seruant abideth not in the house for euer, but the sonne doth abide for euer.

[e] 2 Cor. 3. 7
[f] Rom. 1. 16
[g] Iohn 8. 35.

As *Agar* figures the Law, [h] so doth *Ismael* all Iusticiaries that looke to be saued by the Law: so that the Turkes and Iewes are Ismaelites, ignorant Protestants and Schoole Papists halfe Ismaelites, ascribing too much vnto their owne works, and too little to Christ and his merits.

[h] Perkins com. in loco.

Bordered vpon the City now called Hierusalem.] Here the [i] Nouelists except against our translation, in that the word [*bordereth*] expresseth neither the situations of the place, nor meaning of our Apostle.

[i] Summe conference, pag. 45 and defece for not subscribig, part. 1. Cap. 10

First, for the fault in Cosmographie, *Martin Luther* auoweth in his Commentaries vpon this place, that there be continuall mountaines reaching from Arabia Petrea to Cades Barnea in Iury: so that mount Agar in that respect may be sayd to border vpon Hierusalem. And as for the true construction in Diuinitie, we take not the word *topically*, but *typically*. Mount Agar bordereth vpon Hierusalem in [k] similitude, not in situation, as the Church Bible consenting with the Translators of Geneua, *Sina is a mountaine in Arabia, which answereth vnto Hierusalem*: and so there is a great neighbour-hood in allusion and correspondence. For as *Agar* gendered not the seed of promise, so the Law seated in the terrestriall Hierusalem, is not able to beget heires vnto God, for *Hierusalem is in bondage with her children*, vnder the Romane seruitude litterally; but according to *Pauls* meaning allegorically, [l] shee cannot attaine to the liberty of the spirit, but abideth vnder the wrath of God, horror of conscience, guilt of death and hell.

[k] Aquin & Caietan. in loc. non progressu itineris, sed progressu similitudinis.

[l] Ambros. & Lubber. in loc.

I could tell the curious Criticke, who seeth a mote in the Churches eye, but ouerseeth a beame in his owne, that *Hierome* and *Ambrose* read *coniunctus*, [m] *Erasmus* of *Roterodam*, *confinis*; *Erasmus Sarcerius* in his *postil. contiguus*; all which are the same with our English *bordereth*: and if I should say, that the *Puritan of England is next neighbour vnto the Brownist of Amsterdam*, the most simple Separatist in all Sandwich, I am sure would vnderstand me; so little difference is there betweene the new Church and no Church.

[m] Annot. & Paraph. in loc. Mr. Couerdale in his translation confered with the translation of Tyndal, reads, reacheth vnto Ierusalem which now is.
[n] Hugo Cardinal. in loc.

But Hierusalem which is aboue is free, which is the mother of vs all.] Interpreters obserue, that these words are a liuely description of the Church; *In hoc quod dicitur sursum, notatur altitudo; quod Hierusalem, pacis multitudo; quod libera, libertatis amplitudo; quod mater, charitas*, or (as *Aquine*) *fœcunditas*. I shewed in mine exposition of the Creed, that the Church of God hath three properties, and three prerogatiues; the properties are, *holy, catholike, knit in a communion*; her prerogatiues are, *forgiuenesse of sinne, resurrection of the body, life euerlasting*. The word *aboue* doth intimate that shee is holy; *Ierusalem* and *mother*, that she is knit *in a communion*. In that she is the *mother* of all, it sheweth her to be *catholike*; in that a *free-woman*, and her childrens heires, implies forgiuenesse of sinnes, *resurrection of the body, life euerlasting*.

Hierusalem is a type of the Catholike Church in foure respects especially. First, God chose Hierusalem aboue all other places on earth to dwell in; [o] *Here shall be my rest for euer; here will I dwell, for I haue delight therein*. So the Church is a [p] *chosen generation, a holy nation, a peculiar people to God*, enclosed (as it were) from the commons of the world.

[o] Psal. 132. 15.
[p] 1. Pet. 2. 9.

2. Hierusalem was [q] builded on a citie, that is at vnity within it selfe, so the members

[q] Psal. 122. 3.

members of the Church are linked together by the bond of [r] *one Spirit, one Lord one Faith, one Baptiſme.*

3. Hieruſalem was the Sanctuary, the place of Gods holy worſhip, and (if I may ſo ſpeake) the chamber of his preſence; ſo the Church is [f] *the pillar and ground of truth*, in it we muſt ſeeke God and the word of life.

4. Hieruſalem was the ſeat of *Dauid*, Pſal. 122. 5. and ſo the Church is the throne of Chriſt, figured by the kingdome of *Dauid*, Eſay 22. 22. Apoc. 3. 7.

Aboue.] The Church on earth is called [t] *heauenly Hieruſalem*, a [u] *citie which came downe from God.*

in reſpect of her
- Beginning, for all Gods elect are written in heauen, Heb. 12. 23. enrolled in the booke of life, Apocal. 20. 15.
- Continuance, for
  - Faith; for Chriſt dwelleth in vs, and we dwell with him in heauen by [x] faith.
  - Conuerſation; *animus eſt vbi amat, non vbi animat*; ſeeing then her affection is ſet on heauenly things, her [y] conuerſation is ſayd expreſly to be in heauen alſo.
- End, For that is her end, to poſſeſſe a kingdome without end, [z] *ideo dicitur cœleſtis, quia cœlum ſedes eius eſt*; I will (ſaith our bleſſed Sauiour) that they which thou haſt giuen me, be with me, euen where I am: [a] *euery good and perfect gift is from aboue.*

Seeing then Almighty God hath [b] *bleſſed vs his people with all ſpirituall bleſſing in heauenly things in Chriſt*: the Church in her beſt part is aboue, though in her worſt below. This ſhould admoniſh vs to liue in this preſent world [c] *as pilgrims and ſtrangers*, and to caſt away from vs euery thing that hindereth vs in our iourney, that we may goe lightly to our [d] heauenly home. This alſo may teach vs, if we ſuffer wrong, either in goods or good name, to be patient, for the world doth hate vs, becauſe we are not of the world, and hereupon to make haſt vnto our iournies end, [e] *deſiring to be diſſolued & to be with Chriſt*. See Epiſtle for Eaſter day

Is free.] *Libera quòd liberata*, free, becauſe made free by Chriſt; [f] *If the Sonne make you free, you ſhall be free indeed.* Our Apoſtle [g] meaneth a diſcharge from the whole bondage of the Law, Satan and ſinne; not (as Anabaptiſts imagine) a libertie to doe what euery man liſt, or to liue vnder no obedience to ſpirituall and temporall Gouernours. A diſſolute licentiouſneſſe is quite contrary to the true freedome, which Chriſt obtained for vs; [h] *omnia ſunt libera nobis per fidem, & tamen omnia ſerua per charitatem, vt ſimul ſtet ſeruitus libertatis & libertas ſeruitutis*; a Chriſtian in reſpect of his faith is Lord ouer all, in reſpect of his loue ſeruant to all Hieruſalem is free for her [i] conſcience, not for her perſon or purſe; for notwithſtanding her libertie, ſhe muſt pay debts, and performe duties vnto whom either debt or dutie belongs.

Chriſtian libertie conſiſts in
- Deliuerance from euill; in reſpect of the lawes
  - Breach, [k] *for there is no condemnation to them that are in Chriſt*, [l] *he was made a curſe to deliuer vs from the curſe.*
  - Bond, which obligeth vs in our owne perſon, to bring perfect righteouſneſſe for attainment of euerlaſting ſaluation, according to the tenour of the Law, *Doe this and liue*; ſo the publican and the prodigall ſonne, who condemned themſelues, appealed from the bar of Gods iuſtice, to the court of his mercy; *non eſtis ſub lege, ſed ſub gratia*, Rom. 6. 14.
- Freedom in good: reſpecting either the
  - Creator, in hauing free [n] acceſſe to God the Father, in the name of Chriſt, and a libertie to ſerue him in holineſſe and righteouſneſſe all the daies of our life [o] *without feare*; for Chriſt hath an eaſie yoke, the ſeruice of God is not a bondage, but a perfect freedome.
  - Creatures, in that [p] all things are pure to the pure: for the dominion ouer the creature loſt by *Adam*, is reſtored againe by Chriſt, *all are* [q] *yours, and you Chriſts, and Chriſt Gods.*

Hence

[r] *Epheſ.* 4. 34. &c.
[f] 1 Tim. 3. 15.
[t] Heb 12. 22.
[u] Apocal. 21. 2
[x] Epheſ. 3. 17. Galat. 2. 20.
[y] Philip. 3. 20.
[z] *Ambroſ. in loc*
[a] Iames 1. 17.
[b] Epheſ 1. 3.
[c] 1 Pet. 2. 11.
[d] Heb. 11. 16.
[e] Philip. 1. 23.
[f] Iohn 8. 36.
[g] *Rhemiſt., in loc* agreeing with all Proteſtant Interpreters: See *Doctor Whitgift*, Defēce of the anſwer to the admonition, *pag.* 195. & 791.
[h] *Luther loc. com. tit. Chriſtian. libert.*
[i] *Caluin. Inſtitut. lib.* 3. *cap.* 19 §. 9.
[k] Rom. 8. 1.
[l] Galat. 3. 13.
[m] *Aliud eſt eſſe in lege, aliud ſub lege; qui eſt in lege ſecundum legem agit, qui ſub lege ſecundum legem agitur, ille liber eſt, iſte ſeruus, Auguſtin. in Pſal.* 1.
[n] Rom. 5. 2. Epheſ 3. 12.
[o] Luke 1. 74.
[p] Rom. 14. 14
[q] 1 Cor. 3. 22.

Hence *S. Paul* cals the forbidding of meats and marriage, with obligation of conſcience, and opinion of merit, [r] *a doctrine of deuills.*

A thing indifferent, vpon the commandement of the Magiſtrate becomes neceſſarie, not in reſpect of it ſelfe, but for auoyding ſcandall and contempt of authority; the thing to the conſcience remaines indifferent ſtill, and may be vſed and not vſed, if it were not for our obedience to the Prince. See *Luther lib. de Chriſtian. libert. & Com. in Galat. 5. 1. & loc. com. tit. de libertat. Chriſtian. Melanct. com. tit. de Ceremon. & Chriſtian libertat. Caluin. Inſtitut. lib. 3. cap. 19. Beza epiſt. 24. Perkins treat. of Conſcience, cap. 2. & com. in Galat. cap. 5. verſ. 1. Dominicus à Soto apud Bellarm. de Iuſtificat. lib. 4. cap. 6.* &c.

The conſideration of this our freedome teacheth vs three duties eſpecially:

1. To loue Chriſtian religion, as the [f] meanes of this liberty.
2. To ſearch the Scriptures, as the Charter in [t] which our liberties are written.
3. To ſerue God in the duties of faith and newneſſe of life; becauſe this [u] ſeruice is our libertie, *Stand faſt therefore in the libertie wherewith Chriſt hath made vs free, and be not entangled againe with the yoke of bondage*, Galat. 5. 1.

Mother.] The word of God is committed to the keeping of the [x] Church, and this word is [y] *ſeed*, and [z] *milke*, and ſtrong meat, Heb. 5. 14. The Church then as a mother brings forth children to God by the miniſtrie of the word, and after they be borne, feeds them with milke flowing from her owne two breſts, [a] which are the Scriptures of the two Teſtaments.

[b] Hence the Church may learne to be diligent in preaching the Goſpell ſincerely. For by the ſeed of the word one begets another to God; I being begotten (ſaith *Luther*) of other, doe now beget other, which alſo ſhall beget other hereafter, and ſo this ſpirituall begetting ſhall continue to the worlds end.

2. Wee are taught [c] hereby to deſpiſe our [d] firſt birth, and ſeeke to be borne againe to God, and ſucke the breſt of our mother, feeding on the milke of the word, 1 Pet. 2. 2. *Non enim naſcimur, ſed renaſcimur Chriſtiani*, quoth [e] *Hierome*. Thus to be made a member of the new Hieruſalem, is a great priuiledge, Reuel. 3 12.

3. The word mother, implieth our dutifull obedience to the Church of God according to that of *Salomon*; *My ſonne, heare thy fathers inſtruction, and forſake not thy mothers teaching.* This Father is God, and this mother is the Church as [f] Diuines expound it aptly. The Romane Church is not our mother, but a ſtep mother, if not a profeſſed harlot; and therefore [g] we muſt come out of her as being more like mount Sina, gendring to bondage, then mount Sion begetting free children.

Of vs] τῶν ἐξ ἡμῶν, not of all, but *vs all*, that is, all true beleeuers elected and called effectually, [h] *qui ſic ſunt in domo Dei vt ipſi ſint domus dei*; for if the reprobate be liuely members of Hieruſalem aboue, the Church is a mother not only to the ſonnes of God, but alſo to the children of the deuill: a doctrine not onely receiued of the fathers in old time, but entertained of the Schoolemen alſo, [i] *Iohannes de Turre Cremata, Alexander Hales, Hugo, Thomas, Petrus à Soto, Melchior Canus*, &c.

All] For he that hath not the Church for his mother, ſhall neuer haue God for his father, [k] *quos elegit hos & vocauit*, all Gods elect are in due time called, and all that are called, are called by the Church; [l] *electi nuſquam niſi inter vocatos*, and therefore moſt honorable for the King himſelfe, who is the *father of the Common-weale*, to be the [m] *ſonne of the Church.*

For it is written.] In a controuerſie betweene the falſe teachers and himſelfe, concerning the iuſtifying of a ſinner, he makes the Scripture his Iudge; for

[r] 1 Tim. 4. 1.
[f] Galat. 5. 13.
[t] Iohn 5. 39.
[u] Rom. 6. 22.
[x] 1 Tim 3 15.
[y] 1 Pet. 1. 23.
[z] 1 Cor. 3. 2.
[a] *Ioannes à Ieſu Maria in Cant. 7 3.*
[b] *Luther in loc.*
[c] *Perkins in loc.*
[d] Pſal. 45. 11.
[e] *Lib. aduerſus Vigilant.*
[f] *Melanthon.* and Engliſh gloſſe, in Pro. 1. 8
[g] Apocal 18 4
[h] *Auguſtin de baptiſmo contra Donatiſtas, lib. 7. cap. 52.*
[i] *Apud Bellarm. de eccleſia militante, lib. 3. cap. 9 § ad illuminandos*
[k] Rom. 8. 30.
[l] *Melanthon. præfat. in Euangelia dominical.*
[m] *Ambroſ. orat. ad Valentinian. Imperat vt habetur, epiſt 32.*

for whosoeuer be *index qui*, the Bible must be *index quo*, by which all questions in religion ought to be determined.

Reioice thou barren] He sheweth by this allegorie of the Prophet [n] *Esay*, the difference between *Agar* and *Sara*, that is to say, betweene the Church and the Synagogue, between the Gospell and the Law. The Law being husband of the fruitfull woman, that is, of the Synagogue, begetteth very many children in the world; for none, saue the children of the free-woman, either see or know other righteousnes then that of the law. Contrariwise *Sara*, that is to say, the true Church vnder the [o] crosse, seemeth exceeding barren, as hauing no children, or very few. The Prophet therefore doth exhort her to reioyce; for howsoeuer the Church seeme to be forsaken and barren before the world, not hauing the righteousnesse and workes of the law, yet notwithstanding she is a most fruitfull mother hauing an infinite number of children before God *The desolate hath many more children then shee which hath an husband. Agar* hath not children, but seruants; and howsoeuer for a time, *they that are borne after the flesh persecute those that are borne after the spirit*, yet the children of the bond-woman, are cast out of the house together with their mother, and receiue not inheritance with the children of the free-woman.

Here then is [p] comfort for a distressed soule, *Reioyce thou barren that beareſt no children*, &c. Albeit thou feele thy selfe neuer so barren of good workes, vnable to thinke an acceptable thought, so voyd of righteousnesse as that there [q] dwelleth in thee no goodnesse at all; yet *breake forth into ioy*, for Christ is thy *righteousnesse, and sanctification, and redemption*. As Christ then is greater then the law, so thy righteousnesse is a farre more excellent righteousnesse then that of the law; thou hast many moe children then shee which hath an husband, *reioyce therefore*, for [r] Gods kingdome is the place of ioy, Gods children are the men of [f] ioy, the Gospell is the [t] matter of ioy. Gods Arke was a figure of Christ, and the mirth before the Arke signifieth that the foundation of all our ioy consists in our reconciliation with God in Christ; the musicke of the Temple was typicall, and prefigured these ioyes of the Catholicke Church.

Breake forth and crye] The first word intimates that the Church vpon earth is as it were pent in with present griefe; her ioy is mixed in this life with sorrow the paschall Lambe was eaten [u] *with sowre hearbs*, insinuating that we feele no sweetnesse in the blood of Christ, till we feele the smart of our sinne. The word *crye* doth shew, that albeit in earthly ioy we must be sparing and moderate; yet in spirituall ioy *modus est sine modo*, the measure is to reioyce without measure; if we be rauished in our ioy that we crie againe, it is the best of all. Reioyce in the Lord alwaies, againe, I say reioyce. See Gospell, *Dom.* 1. *Aduent.* & *Epist. Dom.* 4. *Aduent.*

[n] Esay 54. 1.

[o] 1 Cor. 1. 18.

[p] *Luther.* & *Sarcerius in loc.*

[q] Rom. 7. 18.

[r] Rom. 14. 17.

[f] Psal 68. 3.

[t] Luke 2. 10.

[u] Exod. 12. 8.

The Gospell. IOHN. 6. 1. *vnto* V. 15

Iesus departed ouer the Sea of Galile. &c.

THis Gospell is the same with the Gospell allotted for the last, and but little differing from the Gospell appointed for the seuenth Sunday after Trinity: for the miraculous feeding of much people with a few loaues is read in the Church euery yeare thrice; to wit, in [x] *winter*, when Wheat is sowne; in *Lent*, when it is in hopefull spring and in [y] *harueſt*, when it is ready for the barne. See the reason and exposition hereof, Gospell *Dom.* 7. *post Trin.*

[x] 25. Sunday after Trinity

[y] 7 Sunday after Trinity.

The

The Epistle, Heb. 9. 11. *vnto* v. 16

***Christ being an High Priest of good things to come, came by a greater and more perfect Tabernacle,* &c.**

[z] *Luther. postil. in loc.*
[a] 1 Pet. 2. 25.

THis text is a [z] briefe of the whole Epistle, wherein Christ Iesus the great [a] Bishop of our soules, is first compared and then preferred before the Leuiticall high Priest in sundry points, as,

[b] *Marlorat. in loc.*

1. *Aaron* and all his successors were but only fore-runners of Christ, who is the end of the law, [b] for this called here *sacerdos accedens*, or *superueniens*, a Priest added to the Priests, a Mediatour of the new Testament, consummating the priesthood of the old.

[c] 1 Cor. 2. 14.
[d] *Theophylact in loc.*
[e] Esay 9. 6.
[f] *Caluin. in loc.*
[g] *Garran. in loc.*
[h] 1 *Epist. Ioh.* 3. 2.
[i] 1 Cor. 13. 12

2. The Leuiticall high Priest was a Priest of things present, that is, earthly things and temporary, which only stood *in meats and drinks, and diuers washings*, and carnall rites, *vntill the time of reformation*; but Christ is an high Priest *of good things to come*, so great, that this world cannot [c] perceiue, much lesse [d] receiue them. As an [e] euerlasting father he bestowed on the Church [f] eternall gifts, in [g] this life grace to the end, in the next glorie without end. Spirituall graces in respect of the law were things to come, but yet howsoeuer [h] *we be now sonnes of God*, it doth not appeare what we shall be; for the glorie which our high Priest hath purchased for vs is yet to come; [i] now we see through a glasse darkly, but when this corruption shall put on incorruption, and this mortall shall be clothed with immortalitie, then we shall see face to face. These good things to come shall be further enioyed and fully reuealed in the world to come.

[k] *Caietan. in loc.*
[l] Heb. 8. 2.
[m] *Chrysost. in* Ephes. 4.

3. Christ Iesus our high Priest came by a greater and more perfect tabernacle then *Aaron*. [k] Some by tabernacle meane the Church of God, a tabernacle which [l] the Lord pight and not man. It is greater then the Iewes temple, for it is Catholike, the Lords great Cathedrall [m] extended to all places, and at all times, and all persons, not only those, who now are liuing, but also those who haue been from the beginning, and shall be to the worlds end, for this cause called, Galat. 4. *the mother of vs all*, and it is more perfect as being the body, whereof the tabernacle was only the shadow.

[n] *Aquin. Gorr. Sa. in loc.*
[o] Esay 33. 20.
[p] 1 Cor. 13. 9.

[n] Some by tabernacle vnderstand heauen, a tabernacle that cannot be [o] remoued; *a greater tabernacle*. For the whole earth in comparison of heauen is but a point, all Iury but a part of a point, the temple but a parcell of a part; and *more perfect*, for now [p] we know in part, and prophecie in part; but when that which is perfect is come, then that which is vnperfect shall be abolished.

[q] *Theophylact. Beza. Marlorat. English glosse in loc.*
[r] Coloss. 2. 9.
[s] 2 Cor. 5. 1.
[t] Dan. 2. 45.

[q] Other, and that most fitly, thinke Christs humane nature to be this tabernacle, for he was consecrated vnto God in his flesh, he was crucified in it, ascended in it, glorified in it, and now sitteth at the right hand of God in *Sancto Sanctorum*. as our Mediatour and Aduocate. Well may Christs body be called a tabernacle, for it is the temple of the blessed Trinity, [r] *wherein all the fulnesse of the Godhead dwels bodily*: this tabernacle was not made with hands, as that old tabernacle, nor of this building as our [s] earthly tabernacles are. For albeit Christ was borne of the Virgine *Mary*, yet conceiued of the Holy Ghost; as the [t] Prophet, the stone cut out of the mountaine without hands. His body was of this building, *secundùm principium materiale*, for it was not fantasticall or heauenly, but true flesh of the substance of *Marie*, yet not of this building, [u] *secundùm formale principium & actiuum*, as being conceiued by the power of the blessed Spirit, not as other men, by the seed of man; and this was a more perfect tabernacle. For, the word incarnate was full of grace and truth. In *Moses* tabernacle was the type, but by *Iesus Christ* came the truth: in a word, [x] Christs body was a tabernacle, *propter militiam passionis*, greater, *propter inhabitationem totius Trinitatis*, more perfect, *propter abundantiam sanctitatis*, not of this building, *propter modum conceptionis*.

[u] *Aquin. lect. 2. in Galat 4.*
[x] *Garran in loc.*

4. The

4. The Leuiticall high Prieſt entred into *the holy place by the blond of goates and calues*, as we reade, *Leuiticus* 16. but our high Prieſt *by his owne blood*: [y] he gaue himſelfe for vs an offering and a ſacrifice of a ſweet ſmelling ſauour to God. As the Pellican feeds her young, ſo Chriſt redeemes his Church *with his owne* [z] *pretious blood*; a benefit ſo great, that our bleſſed Sauiour inſtituted that holy Sacrament of his Supper in perpetuall remembrance thereof; [a] *in the night that he was betrayed he tooke bread, and when he had giuen thanks he brake it, and ſayd, Take, eate, this is my body, which is broken for you, doe this in remembrance of me. After the ſame manner he tooke the cup, ſaying, This cup is the new Teſtament in my blood, doe this as oft as you drinke it in remembrance of me.*

[y] Epheſ 5. 2.

[z] 1 Pet. 1. 19.
[a] 1 Cor. 11.23

5. The Prieſt of the old Teſtament entred into the holy place [b] once euery yeere: but Chriſt our high Prieſt of the new Teſtament *offereth himſelf once for all*; a difference ſo materiall, as that our Apoſtle repeats it often in this one chapter, as verſe 25. *not as that he ſhould offer himſelfe often*: verſ 26. *He appeared once to put away ſinne*: verſ. 28. *Chriſt was once offered to take away the ſinnes of many.* *S. Pauls* argument is plaine, Chriſt could not offer vp himſelfe any other way then by dying: he therefore did offer vp himſelfe *but once*, becauſe he could *dye but once*, [c] not often after any fantaſticall, hidden, inuiſible, myſticall, or vnbloodie manner, as the [d] Papiſts hold, *that the Miniſter is a ſacrificing Prieſt, and that in the Sacrament of the Lords ſupper, he doth offer vp Chriſt againe to God the Father, vnder the formes of bread and wine really and properly.*

[b] Exod. 30. 10

[c] Dr. Fulke in Heb 9 25.
[d] Con. Trident. ſeſſ. 22. can. 1. 2. 3. &c.

The Church of England cals a Preacher of the Goſpell a Prieſt, of the word *Presbyter*, not *Sacrificulus*; or if a Miniſter may be called a ſacrificer, it is in reſpect of his *Euchariſticall ſacrifice*, prayer and thanksgiuing to God, not *hilaſticall*. Now the Lords Supper is not a new propitiatorie ſacrifice for the ſinnes of the quicke and the dead, but a thankfull commemoration and repreſentation of the old, and that in words and action: *In words*, becauſe celebrating this holy Sacrament, we report and repeat how Chriſt died for our ſinnes, and ſhed his blood once for our eternall redemption. *In action*, breaking the bread, and powring out the wine, taking, eating, drinking, all which are dumbe ſermons, and liuely repreſentations of Chriſts oblation for vs on the croſſe, [e] for as often as yee ſhall eat this bread, and drinke this cup, ye ſhew the Lords death vntill he come. As Chriſt died, and after a ſort was [f] offered in all the ſacrifices of the Law, to wit in figure not in fact; ſo Chriſt is offered in the Sacrament daily, not in fact, but in faith, as [g] *Ambroſe* notably, *ſacrificed in the mindes of beleeuers as vpon an Altar.*

[e] 1 Cor. 11.26

[f] Apocal. 13. 8. *agnus occiſus ab origine mundi.*
[g] *Lib. 2. de Virginit.*

In adminiſtring this Sacrament, we muſt doe as Chriſt the truth and the way, who did not offer vp his body, for that was crucifyed the day following, but he tooke the bread and brake it, and gaue it not to God, but to the Diſciples; and ſaid not to them, take and ſacrifice, but take and eat, and ſo [h] *Lombard*, [i] *Aquine* [k] *Gropperus* and other Papiſts acknowledge that the Lords Supper is not a reall offering vp of Chriſt, but a memoriall of his paſſion, according to their *antiphona, ô ſacrum conuiuium, in quo Chriſtus ſumitur, recollitur memoria paſſionis eius, mens impletur gratia, & futuræ gloriæ nobis pignus datur, Alleluia.*

[h] *Lib. 4. ſent. diſt 12.*
[i] *Part. 3. quæſt. 83. art. 1*
[k] *Apud Zanch. in Epheſ 5. loc. 1.*

The popiſh Maſſe then is a iniurious ſacriledge, detracting from the power and merit of Chriſts paſſion. an effectuall medecine, that at once cureth a diſeaſe, needs not to be applied againe: But Chriſt offering himſelfe for vs *once*, was [l] ſufficient for all, efficient for ſuch as apply it, as *Gorran* doth gloſſe the text briefly, *ſufficienter quod ſemel*; and therefore the Maſſe being [m] either a continuance or repetition of Chriſts oblation, is a blaſphemous act; for if the Prieſt finiſh that on the altar, which the worlds Sauiour began on the croſſe, then truth it ſelfe, told an vntruth in ſaying, [n] *conſummatum eſt, it is finiſhed.* If the maſſe be a repetition of Chriſts offring, then his ſacrifice was not ſufficient, and our Apoſtles argument inſufficient, [o] who proues all the legall ſacrifices vnperfect, becauſe they were repeated. It is a good obſeruation, that in a ſacrifice we giue ſomething to God, but in a Sacrament we receiue ſomething from God; if the Lords

[l] Emmanuel Sa. notat. in Hebr. 9. 28.
[m] *Perkins reformed Cath. tit Maſſe.*
[n] Iohn 10.30.
[o] *Hebr. cap. 7.*

Lords Supper then bee a Sacrament of the New Teſtament, we muſt not in it offer vp Chriſt to God, but expect Chriſt and the benefits of his ſacrifice from God.

6. The Leuiticall high Prieſt *entred into the holy places that are made with hands, which are ſimilitudes of the true Sanctuary: but our high Prieſt is entred into very heauen, to appeare now in the ſight of God for vs.* If any now ſinne, we haue an agent in the court of heauen, as [p] S. *Iohn*, an aduocate with the Father Ieſus Chriſt the righteous, and he is the reconciliation for our ſinnes, and not for our ſins only, but for the ſins of the whole world, *The Mediator of the new Teſtament*, [q] interceding daily betweene God and man, obtaining for vs not onely temporall gifts, as the Legall high Prieſt, *which could not make holy concerning the conſcience*, but as it followeth in the next word to be conſidered, *eternall redemption*: he recouered our eſtate in Gods kingdome which *Adam* loſt, & hath ſo firmly purchaſed it againe for the Church, as that it is a perpetuity, now for euer,

eternall redemption, [r] in { Effect, for he that beleeueth hath euerlaſting life, Ioh. 3. 16. / Efficacie, for his blood is not yet drie, but the power and vertue is alway the ſame, yeſterday, and to day, and for euer, Heb. 13. 8.

For if the blood of [s] oxen and of goats, and the [t] aſhes of a young cow when it is ſprinkled, purifieth the vncleane, as touching the purifying the fleſh, how much more ſhall the blood of Chriſt?] an argument to proue that Chriſt hath obtained eternall redemption for vs, and it is from the [u] leſſer to the greater, or from the [x] ſigne to the thing ſignified. If the blood of the beaſts outwardly did purifie the fleſh, how much more ſhall the blood of Chriſt inwardly *purge the conſcience from dead workes, to ſerue the liuing God?* Firſt, becauſe the blood of Chriſt, for [y] Ieſus is a Sauiour of his people. Secondly, for that he was *offered through the eternall ſpirit*: [z] for although our enemie come like a floud, yet the Spirit of the Lord ſhall chaſe him away. Thirdly for that he *was without ſpot*, an high Prieſt which is [a] holy, harmeleſſe, vndefiled, he knew [b] no ſinne, therefore moſt able to purge the conſcience from all ſinnes, here termed *deadly workes*, in that they procure to the ſinner in this world death ſpirituall, in the world to come death eternall. See Epiſt. Dom. poſt Trinit.

To ſerue the liuing God] The Lord is [c] life: ſuch then as will ſerue him, muſt offer themſelues a [d] *liuing ſacrifice*, for he redeemed vs for this end, that wee ſhould ſerue him in holineſſe and righteouſneſſe all the daies of our life. I haue put off my coat, ſaith the [e] Church, how ſhall I put it on? I haue waſhed my feet, how ſhall I defile them? A ſinner irrepentant is like the ſow wallowing in dirt and mire; but God (as [f] *Dauid* ſpeakes) hath brought me out of the horrible pit, out of the mire and clay, and ſet my feet vpon the rocke and ordered my goings: I haue put of the old man, and am become a new creature in Chriſt. Why then ſhould I, that am waſhed in the ſacred font, and bathed in my ſweet Sauiours owne blood, defile my ſelfe againe by ſtanding in the waies of ſinners and ſitting in the ſeat of the ſcornefull? [g] *Hoc magis culpabiles ſumus, ſi legem bonam colimus, & mali cultores ſimus; imo potius nec cultores, ſi mali, quia cultor dici non poteſt malus cultor; neque enim colit, qui rem ſanctam non ſanctè colit.*

The Goſpell. IOHN. 8. 46. vnto y^e ende

Which of you can rebuke me of ſinne? &c.

THis Goſpell containeth a liuely deſcription [h] of two contrary kingdomes, one of light, another of darkeneſſe; as Chriſt is zealous in vpholding Gods glory, ſo the champions of ſatan earneſt in maintaining his quarrell. All Chriſts kingdome conſiſts in righteouſneſſe and truth, as the [i] Pſalmographer expreſly.

[p] 1. Epiſt. 2. 1.
[q] 1. Tim. 2. 5.
[r] Caietan. in loc.
[s] Leuit. 16. 14.
[t] Num. 19. 4.
[u] Aquin. & Gorran. in loc.
[x] Maldonat.
[y] Matth. 1. 21.
[z] Eſay 59. 19.
[a] Heb. 7. 26.
[b] 2 Cor. 5. 21.
[c] Iohn 14. 6.
[d] Rom. 12. 1.
[e] Cant. 5. 3.
[f] Pſal. 40. 2.
[g] Saluianus de gubernat. Dei, lib. 4.
[h] Heming. poſtil. in loc.
[i] Pſal. 89. 15.

expreſly, *righteouſneſſe and equitie is the habitation of thy ſeat, mercy and truth ſhall goe before thy face.* Concerning righteouſneſſe, our Sauiour ſaith here, *Which of you can rebuke me of ſinne?* Concerning truth; *If I ſay the truth, Why doe ye not beleeue me?*

Satans kingdome ſtands vpon foure props eſpecially:
- Railing, verſ. 48. *Say we not well that thou art a Samaritan and haſt a Deuill.*
- Hypocriſie, verſ. 52. *Our father Abraham.*
- Sophiſtrie, verſ 52. Conſtruing that of death naturall, which Chriſt vttered of eternall.
- Tyranny, verſ. 59. When reaſon and railing faile, then they come to *Carters logicke, gunpowder arguments*, open violence, *they tooke vp ſtones to caſt at him.*

Theſe points are ſo twined and intermingled in the text, as that I cannot part them eaſily, yet for orders ſake two leſſons are more principally regardable.

1. As Chriſt is the true Meſſias ſent from God; ſo euery one that heareth him not, is not of God.

2. That all obſeruers of Chriſts ſaying are free from eternall death, and this he doth aſſure by a double bond, his
- Word, *I ſay.*
- Oath, *Verily, verily, I ſay vnto you, if a man keepe my ſaying, he ſhall neuer taſte of death.*

Which of you can rebuke me of ſinne? The Church of Chriſt, [k] *My beloued is white and ruddie, the chiefeſt of ten thouſand.* [l] *Candidus ſanctitate rubicundus paſſione*; white, for he that was without ſpot in his life; ruddie, for that he ſhed his owne bloud for vs at his death, [m] A ruddie colour is not beautifull, except it be grounded vpon a faire white, ſo Chriſts paſſion had not beene an offering of a ſweet ſauour to God, if his life firſt had not been *candide*, without ſinne, [n] holy, blameleſſe, vndefiled.

Here the Epiſtle and Goſpell accord, *our high Prieſt was without ſpot*, ſaith *Paul*, *who can rebuke me of ſinne?* ſaith Chriſt: and both are fit for *paſſion Sunday*, for all the ſufferings of Chriſt on the Croſſe, may be reduced vnto bitter
- words, [o] *I am a worme and no man, a very ſcorne of men and outcaſt of the people.*
- wounds, [p] *Behold and ſee, if there be any ſorrow like to my ſorrow.*

This Goſpell affords a taſte of [q] both, he did heare bitter words in the 48. verſe, *Say we, not well, that thou art a Samaritan and haſt a deuill?* and he was like to ſuffer bitter wounds, in that they would haue ſtoned him, verſ. 59.

Chriſt proues himſelfe to be the Meſſias, and our high Prieſt of good things to come, by this infallible demonſtration; *which of you can rebuke me of ſinne?* peraduenture ſome will accuſe, but who can rebuke, which of you mine enemies, euen you that prie ſo much into my life? My conuerſation is without fault, my doctine without error, and why then admit you me not for Chriſt? ſeeing none is free from ſinne, ſaue the Meſſias only; flatter not your ſelues in your idle conceit, either proue me to be a ſinner, or acknowledge me for a Sauiour, if no crime, then Chriſt. *If I ſay the truth, why doe yee not beleeue me?* that man is worſe then mad, who perſecutes that as falſe, which he knowes to be true.

All men [r] hence may learne, Preachers eſpecially, to frame them ſelues according to Chriſts example, ioyning integrity of life to ſincerity of doctrine, that they may further the Goſpell among enemies, who reſpect more good life then good learning; and among friends, who tolerate bad manners often for our doctrines purity: the [s] Prieſt had Vrim and Thummim in his breſtplate, [t] ſo the Preacher ought to haue ſcience and conſcience; for albeit Chriſt alone was free from all ſinne, yet ſuch as will teach his Goſpell with fruit, muſt be cleare from open crimes. Our Sauiour ſaith not, (as *Eraſmus* vpon the place) which of you can accuſe? for they called him coniurer and Samaritan: but which of you can conuince? who can proue that he doth reproue? the moſt heauenly Doctor is an earthly man, fleſh and bloud, and in many things [u] all of vs offend; and ſo

[k] Cant. 5. 10.
[l] *Rupert. lib. 6. com. in Cant.*
[m] *Vega dom. in paſſion.*
[n] Heb. 7. 26.
[o] Pſal. 22. 6.
[p] Lam. 1. 12.
[q] *Acoſta dom. de paſſion. con. 1.*
[r] *Luther. poſtil. maior. in loc.*
[s] Leuit. 8. 8.
[t] *Cyril. in Leuit.*
[u] Iames 3. 2.

ſo we may be conuicted of manifold weakeneſſe, but let vs take heed of manifeſt wickedneſſe. O Lord keepe thy ſeruant from preſumptuous ſins, from crying ſin, which in any ſort may ſcandalize his holy calling. Howſoeuer we crie to God with [z] *Dauid, Enter not into iudgement with thy ſeruants O Lord for in thy ſight ſhall no man liuing be iuſtified*; yet let vs ſay with Chriſt vnto men: *which of you can rebuke me of ſinne* ? for any groſſe fault in executing mine office. So [y] *Moſes, I haue not taken ſo much as an aſſe from them, neither haue I hurt any of their companie.* So [z] *Samuel*, Whoſe oxe haue I taken? or to whom haue I done wrong, &c. So [a] *Paul*, I know nothing by my ſelfe, to condemne my ſelfe in my Apoſtleſhip.

[z] Pſal. 143. 2.
[y] Num. 16. 15.
[z] 1 Sam. 12. 3.
[a] 1 Cor 4. 4.

He that is of God heareth Gods word.] *Ergo*, the cauſe why ye heare not, is becauſe *ye are not of God*: as men, they were of God, as malicious, of the deuill. [b] Examine thy ſelfe by this one rule, whether thou be Gods childe, or the deuills ſeruant. He that with a good will and honeſt heart heareth Gods word, hath Chriſts record that he is of God; he that heareth the word and perſecuteth it, is of the deuill; and ſo *S. Iohn* in his [c] firſt epiſtle, *We are of God, he that knoweth God, heareth vs, he that is not of God, heareth vs not, hereby know we the Spirit of truth and error.*

[b] *Hemingius in loc.*

[c] *Cap. 4. verſ. 6*

Say we not well, that thou art a Samaritan, and haſt the deuill? [d] Albeit you ſay who can rebuke me of ſinne? yet we ſay thou art a *Samaritan*, an [e] irreligious and vile perſon: howſoeuer you boaſt of the truth, we ſay, *thou haſt the deuill*, who is the father of lyes. It is certaine, the Iewes knew Chriſt to be no Samaritan, and that he ſpake ſuch words, and did ſuch wonders, as none could doe by the power of the deuill; and ſo ſome confeſſe, Iohn 10. 21, *Theſe are not the words of one that hath a deuill; can the deuill open the eyes of the blinde?*

[d] *Culman con. 1. in loc.*
[e] Ioh. 49.

Here then obſerue the craft of Satan, when he cannot denie the truth, he falleth to flat railing and lying: and ſuch is the practiſe of his Miniſters and agents in all ages, as the Papiſts in our time call the ſincere profeſſion of the Goſpell, Hereſie, [f] *Reynold* and [g] *Gifford*, Turciſme, [h] *Poſſeuinus* Atheiſme, *Wright* in his articles impudently, *Proteſtants haue no faith, no religion, no Chriſt, but are meere infidels.* As much is ſayd, if not more, by Sir [i] *Tho. Moore* long ſince; *Tindall* hath purpoſely miſtranſlated Chriſts Goſpell, to ſet forth hereſies, *as euill as the Alcoran, and idolatrie farre exceeding the ſetting vp of Bel, and Baal, and Beelzebub, and all the deuills in hell*: and yet the *Rake-ſhame Parſons* outſtrippeth all in this vncharitable courſe, ſparing in his inuectiue libels (as a [k] right reuerend father of our Church worthily) *neither ſcepter nor ſepulchre; neither height of Soueraignty, nor depth of the graue can be free from his enraged enuy,*

[f] *In Caluino-Turciſm. conſule li 4. c. vlt. in fine*
[g] *Præfat. in Caluino Turciſm.*
[h] *Lib. de Atheiſm. Proteſtant.*
[i] Preface to the confutation of *Tyndalls* anſwer.
[k] *L. B.* of *Lincolne* epiſtle to the K. before the anſwer to a nameleſſe Catholike.

I haue not the Deuill] It is well obſerued by [l] diuers, that whereas the Iewes obiected againſt him two crimes, one, that he was a Samaritan, another, that he had a deuill; he neglected the firſt concerning his perſon, and ſtands vpon that eſpecially, which touched his doctrine, *I haue no deuill.* I neither ſpeake nor worke by *Beelzebub*, but by the power of God. Hence we may learne to be zealous in the buſineſſe of God, howſoeuer remiſſe in that which concernes our ſelues: a [m] Chriſtian in his loue, may reſemble the Reed, but in his faith he muſt be like the Adamant, inflexible, ſtout, immutable, willing rather to loſe his life (ſaith [n] *Baſil*) then to ſuffer any one ſyllable of Gods holy truth in the Scripture to be betrayed, *vnus apex doctrinæ plus valet quam cœlum & terra*, ſaith [o] *Luther*: it is a Mathematicall point, which cannot be diuided; [d] albeit charity ſuffereth all things, beleeueth all things, hopeth all things, endureth all things, yet faith can ſuffer nothing, I deny my learning, ſayd renowned [q] *B. Iewell*, I deny my Biſhopricke, I denie mine eſtimation, I denie my name, I denie my ſelfe, only the faith of Chriſt, and truth of God, I cannot denie; with this faith or for this faith I truſt I ſhall end.

[l] *Chryſoſt. Theophylact. Luther Melanct. in loc.*
[m] *Luther. loc com. tit. Zelus.*
[n] *Theodoret. hiſt. lib 4. cap. 17*
[o] *Vbi ſupra.*
[p] *Idem. in Gal. 2. 6.*
[q] Anſwer to *Hardings* Preface before the defence of his challenge.

In Athens, as [r] *Melanthon* reports; euery Citizen tooke a corporall oath to maintaine the profeſſed religion after this ſort, *pugnabo pro ſacris & ſolus & ſimul cum aliis*; if they were ſo zealous in idolatrous religion, how carefull ought we to be for the Goſpell, which is the power of God vnto ſaluation?

[r] *Præfat. com. in epiſt. ad Romanos.*

An

An indignitie, which only toucheth our priuate perſon, may be diſſembled, as [f] *Auguſtine* replied to *Petilian*, *poſſumus eſſe in his pariter copioſi; ſed nolimus eſſe pariter vani*; ſo learned [t] *Hooker*, the beſt anſwer to words of ſcorne and petulancie, is *Iſaacks* apologie to his brother *Iſmael*, the apologie which patience and ſilence make; our anſwer then vnto their reaſons is, no, to their ſcoffes nothing; and yet when the ſlanders which light on our perſons, rebound to the diſcredit of our profeſſion, it behoooueth vs not to be ſilent in anſwering truly, when as our aduerſaries are eloquent in obiecting falſly; [u] *Paul* therefore when *Feſtus* ſcorned him as a mad man, anſwered, *I am not mad, O noble Feſtus, but I ſpeake the words of truth and ſoberneſſe.* And when the Primitiue Chriſtians had beene ſlandered vnto the people for diſturbing the State, for adulterie, murder, and other inſufferable crimes, it was their vſuall cuſtome to write apologies, and to put vp ſupplications vnto Princes, that they might defend themſelues in open audience; ſo Chriſt here doth anſwer the Iewes cauill in a word, *I honour my father*, &c. as if he ſhould argue thus; he that is a Samaritan & worketh by the deuill, ſeekes his owne praiſe, not Gods glory: but *I honour my father, and ſeeke not mine owne praiſe*: *Ergo*, I am no Samaritan or coniurer, but yee rather are of the deuill, in that ye diſhonour me, who honour God; and this is *tortura Torti*, the retorting of a poiſoned weapon into the aduerſaries owne breſt.

Now we know that thou haſt the deuill.] [x] We ſaid ſo before, but now we can eaſily proue it ſo; before we did only coniecture, but now we certainly know that thou haſt the deuill. [y] Here note the deſperate incorrigibilitie of ſuch as are in a reprobate ſenſe; as euery word of Chriſt is the [z] ſauour of life vnto life to the godly; ſo the ſauour of death vnto death to the wicked, the more they heare, the worſe they are: firſt they thought Chriſt had a deuill, then they ſaid it; laſt of all, which is worſt of all, they knew it.

Your father Abraham was glad to ſee my day.] The Iewes exceedingly boaſted of the temple ſaying, [a] *the temple of the Lord, the temple of the Lord, this is the temple of the Lord*; they did ſeeme to reuerence the Prophets and Patriarkes, *Abraham* eſpeciallly; ſo the Papiſts in our time crie, *the Church*, [b] *the Church*, all for the mother Church, all for the Fathers, all for antiquitie; but when we ſay to the Romaniſts as Chriſt here to the Iewes, *Abraham was glad to ſee my day*, the mother Church reioyced in old time to confeſſe the Goſpell now preached in England, for we doe not in any point of doctrine depart further from Rome, then ſhe hath departed from her ſelfe in her flouriſhing eſtate; then inſtantly they come to the third weapon, idle diſtinctions and cauills, *Abraham is dead*, and *Abraham* is not dead, [c] there is an idolatrie which is good, and an idolatrie which is bad; *hoc* in Grammar and Logicke demonſtrates *this thing*, yet in the words of Chriſt, *hoc eſt corpus meum*, it doth ſignifie [d] nothing.

[e] The ſoueraigne ſupremacie of the Roman Biſhop is the ſupreme difference, to which all other popiſh points are ſubordinate; [f] for the trueſt formalitie of a Papiſt is his vnion with the Pope; now [g] Romes champion is vncertaine, whether the Pope as Pope, hath power ordinarie or extraordinarie, to depoſe Princes after a direct or indirect manner, alwaies, or vpon ſome ſpeciall occaſion accidentally, ſo that the Catholike faith (as a learned Father of our Church hath wittily noted) is, [h] *Credo quod Papa non vt Papa, habet aliquo quidem modo ſed modo tamen indirecto, poteſtatem ſaltem quandam temporalem, ſed non merè, nec abſolutam, ſed ad aliquid relatam, nec perpetuam, ſed caſualem.*

I will not meddle with the [i] cobwebs of learning in the Schoole, which haue more wit then Art, yet more Art then vſe; nor with the diſtorted and idle gloſſes of the Canoniſts: he that liſt may burthen his memorie with a ſhipfull of their fooleries, accuratly collected by the penner of Pſeudomartyr, cap. 10.

Laſtly, when all other helpes and hopes faile, *they caſt ſtones at Chriſt*, fetching arguments from the ſhambles, and concluding in *ferio*, deſtructiue Doctors, who to build the Church, blow vp Common-wealths, euen like raſh [k] empiricks, *they can cure no way but by letting of blood*; the Spaniſh Inquiſition is their

[x] *Maldonat. in loc.*
[y] *Culman in loc.*
[z] 2 Cor. 2. 16.
[a] Ierem. 7. 4.
[b] *Campian. rat. 3.*
[c] *Gregorius de Valent. lib. 2. de idolat. cap 7. vt D. Reynold. de Idolat. lib. 1. cap. 1. §. 13.*
[d] *De conſecrat. diſtinct. 2. §. Timorem. gloſſa ibidem.*
[e] *T. H. Appendix. part. 1. pa. 2*
[f] *Ibidem pag. 8*
[g] *Bellarm. de Rom. pont. lib. 5 cap. 6.*
[h] *Tortura Torti, pag. 27.*
[i] *Aduancemēt of learning lib. 1. pag. 20.*
[k] *Comes Northhampton. ad Garnet.*

Grammar, fire and fagot their *Rhetoricke*, Fleet and fetters their *Logicke*, the canons roare their *Muſicke*, poyſoning their *Phyſicke*. Rome was firſt built in blood, and now ſhe ſits *in* [l] *ſcarlet drunken with the blood of Saints, and with the blood of the Martyrs of Ieſus Chriſt*. *Mahomet*, *Phocas*, and *Boniface* the third, who firſt had the ſtile of vniuerſall Biſhop, liued all [m] about the ſame time, ſo that Mahumetiſme and Poperie and the murthering of Chriſtian Emperors began all at once and now conioyned in one, the Pope being a baptized Mahumetan, and a holy father of parricides. I conclude in the words of [n] *Lanquet*: *The Roman citie firſt taking her originall from a traitour to his countrie, afterward founded with murder, miſchiefe and violence, hath in the maintenance thereof ſpilt much more blood, then it hath ſpent morter in the building, and more men hath it deſtroyed, then there bee ſtones in the walls, and hath beene to the whole world a continuall vexation vntill this time, wherein her power is well abated, and is now of all people for her abomination and wickedneſſe hated and abhorred.*

[l] Apoc 17.4,6.

[m] *Magdeburg. cent. 7. col. 21.*

[n] *Chron. fol. 35.*

The Epiſtle. PHILIP 2.5. *vnto* v. 12

Let the ſame minde be in you that was alſo in Chriſt Ieſus, &c.

THis Epiſtle containes an exhortation to lowlineſſe and loue, grounded vpon Chriſts example, who when he was Lord of all, humbled himſelfe to be ſeruant vnto all, *taking on him the ſhape of a ſeruant, when he was in the ſhape of God*, and in all reſpects equall with God.

- Humiliation, in that
  - Being God, *he was made man.*
  - Being man, *he became obedient vnto death euen the death of the croſſe.*
- Wherein obſerue Chriſts Exaltation, and herein
  - Generall, *exalted on high.*
  - Particular, What, in
    - Adornation, a *name which is aboue all names.*
    - Adoration in
      - Action, that *at the name of Ieſus euery knee ſhould bow.*
      - Confeſſion, *that all tongues ſhould confeſſe*, &c.
  - Wherefore, becauſe ſo good to man, and obedient to God, for whoſoeuer humbleth himſelfe, ſhall be exalted.

Who when he was in the ſhape of God.] Chriſt had a being before the world, though as man a beginning in the world; ſo [a] *S. Iohn*, *In the beginning was the Word*; and himſelfe of himſelfe, [o] *Ere Abraham was, I am*, eternally begotten of his Father as God; howſoeuer in [p] fulneſſe of time borne of his mother as man; and to diſtinguiſh him here from Angels eſſentially ſubſiſting, our Apoſtle further addeth, *he was in the ſhape of God*; that is, (as [q] all the Doctors expound it) God: for the word *ſhape* cannot be taken in this place [r] *ſimilitudinarie*, but *eſſentialiter*, as Heb. 1.3. the very *image of his ſubſtance*, χαρακτὴρ τῆς ὑποστάσεως.

[a] Iohn 1.1.
[o] Iohn. 8.58.
[p] Galat. 4.4.
[q] *Zanchius in loc.*
[r] *Sarcerius in loc.*

There be [s] many Gods in name, but Chriſt is God in nature; *Lucifer* and the Pope are Gods by robberie, but Chriſt is God by right, holding it *no robberie to be equall with God*; if equall, then not leſſe; if with God, and *in the ſhape of God*, a diſtinct perſon from the Father.

[s] 1 Cor. 8.5.

[t] In this one line then (as Interpreters obſerue) [t] many, yea [u] moſt heretikes erring about the natures and perſon of Chriſt, are confuted abundantly. Firſt, *Ebion*, *Cerinthus*, *Photine*, *Paulus Samoſatenus*, holding that Chriſt had no being before *he tooke on him the ſhape of a ſeruant*. Secondly, *Sophronius*, and after him *Seruetus*, imagining that the Word was not actually and really ſubſiſting from all eternitie, *non fuiſſe rem vere ſubſiſtentem, ſed decretum tantummodo in mente Dei de hoc homine creando, & ſua deitate implendo*. Thirdly, *Carpocrates* and *Arrius* acknowledging

[t] *Theophylact. in loc.*
[u] *Zanchius in loc*

acknowledging that Christ had another nature besides his humane, but not of the same substance with the Father; and yet the text is plaine, he was in the shape of God, and thought it no robberie to be equall with God, [x] *id enim natura sumpsit, non superbiâ præsumpsit.* As the Greeke Fathers ὁμοιωσις, not ὁμοουσιος, of the same not of the like nature. Fourthly, [y] *Noetus, Praxeas, Sabellius*, affirming that there is no distinction of persons in the Trinitie. God the Sonne is equall with God the Father: *ergo*, God the Sonne is another person, albeit not another power, *alius etsi non aliud*; equality (saith *Theophylact*) is in respect of another. Fifthly, [z] *Philoponus, Valentin, Gentilis*, and other Tritheists, impiously maintaining that the three persons are three Gods essentially differing in number and nature; whereas the Catholike faith is according to this Scripture, that [a] *the Godhead of the Father, of the Sonne, and of the holy Ghost is all one, the glorie equall, the maiestie coeternall.*

Neuerthelesse he made himselfe of no reputation.] Christ humbled himselfe, and made himselfe a seruant: *Ergo*, whatsoeuer he did or suffered for the redemption of the world, was voluntarie, not forced. *He*, that is, onely the Sonne, not the Father, against [b] *Patripassians*; *himselfe*, against [c] *Nestorius*, absurdly conceiting that Christ was two persons in his two natures, one person as the Sonne of God, in the shape of God, another as the Sonne of man in the shape of a seruant and against [d] *Eutiches* holding quite contrary, that Christ after his incarnation had but one nature, because but one person; *he being in the shape of God tooke on him the shape of a seruant*, not by confusion of substance, but by personall vnion.

Againe, this ouerthroweth [e] *Apollinaris*, who taught that Christ was incarnate by turning some part of the God head into manhood, whereas [f] his diuine nature was not consumed, when his humane was assumed; [g] *Homo quippe Deo accessit, non Deus a se recessit*, [h] *homo factus naturam suscipiendo nostram, non amittendo suam*; as the diuine [i] Poet:

Ille manet quod semper erat, quod non erat, esse
incipiens ——

Or as *Eusebius* [k] *Emissenus* in one word, *verbum caro factum est, non deposita sed sepposita maiestate*: Christ then at the same time was both a seruant and a Lord; yea the Lord. It is not sayd here, Christ tooke on him the person of a seruant, or the place, [l] but *the shape*, that is, his whole nature, body and soule, being like vs in [m] all things, [n] excepting sinne, *found as a man*, in the frame of his body, forme of his minde, habit, gesture, speech, and other carriage *like vnto man.*

Became obedient:] To his [o] earthly parents, and his Father in heauen; [p] *Loe I come to doe thy will*, [q] I haue glorified thee on earth; I haue finished the worke, which thou gauest me to doe, *to the death obedient, euen the death of the crosse.* Here the Gospell and Epistle meete, both are narrations of our Sauiours passion and patience, the *Collect* is a briefe of the *Epistle*, and the *Epistle* an abridgement of the *Gospell.*

Wherefore God hath exalted him on high.] In his resurrection, ascension, session [r] at the right hand of the throne of maiestie, making heauen of heauens his seat, and all his enemies his [s] footstoole.

And giuen him a name.] sometime *name* signifieth in Scripture power, as [t] *Dauid* to *Goliah*; *I come to thee in the name of the Lord of hosts*: and Psal. 118 *In the name of the Lord will I destroy them.* In the name, [u] that is, through his power and helpe. So Christ had power giuen him aboue all powers in heauen, earth, hell, a power vnspeakable, which cannot be named, as himselfe of himselfe [x] *all power is giuen to me.*

Sometime name is vsed for honour and fame, Genes. 11. 4. *that we may get vs a name*: Prouerb. 22. 1. *A good name is to be chosen aboue great riches*: and so CHRIST had a *name which is aboue all names*, in being the [y] KING and [z] Lord of glory. [a] *S. Ambrose* thinkes, that the Father gaue this name to CHRIST as God. [b] *Hierome*, the Greeke *Scholia*, *Theophylact*, and many moe, that he gaue this name to Christ as man. [c] Other, and

[x] *Aug. epist. 66*

[y] *Idem hær. 36. & 41. Thomas 1. part. quæst. 31 art. 1.*

[z] *Bellarm. præfat. lib. 1. de Christo.*

[a] *Athanasius in symbolo.*

[b] *Augustin. hæres. 41.*

[c] *Bellarmin. de Christo, lib. 3. cap. 5. 6.*

[d] *Idem. de Christo, lib. 3. cap 2 & 3. & Aquin. in loc.*

[e] *Augustin. hæres. 55.*

[f] *Idem epist. 66*

[g] *Idem epist. 3.*

[h] *Idem. ep. 120. cap. 36.*

[i] *Prudentius in Psychomachiâ.*

[k] *Hom. 2. de natiuit. Christ.*

[l] *Zanch. in loc.*

[m] Heb. 2. 17.

[n] Heb. 4. 17.

[o] Luke 2. 51.

[p] Heb. 10. 9.

[q] Iohn 17. 4.

[r] Heb. 8. 1.

[s] Psal. 110 1.

[t] 1 Sam 17. 45.

[u] *Caluin Genebrard Turrecremat. in loc. Psalm.*

[x] Mat. 28. 18.

[y] Psal. 24. 7.

[z] 1 Cor. 2. 8.

[a] *In loc.*

[b] *In loc.*

[c] *Caluin. & Zanchius.*

that most fitly, conioyne both opinions, affirming that the Father gaue this name to the person of Christ God and man according to that of *Peter*, Acts 2.36. *Let all the house of Israel know for a suretie, that God hath made him both Lord and Christ*, And so much is implied in the clause following, *that at the name of Iesus euery knee should bow.* [d] Christ is an appellatiue, *Iesus* is his proper name; now Iesus is Emmanuel, *God with vs*, as S. *Matthew* doth expound it in his Gospell; as God, then his glory was from all eternitie; but as *with vs*, it was in time manifested vnto vs.

Euery knee should bow] For that contemptible name *Iesus*, as *Pilat* scoffingly, *Iesus Nazarenus Rex Iudæorum*, is now so preached and praised, as that it is a name farre aboue all names: hence capping and kneeling in the Church at the name *Iesus*, [e] an harmelesse, yet not fruitlesse ceremonie, which may be [f] well vsed and not to be [g] misliked, as being a reuerend regard to the Sonne of God, aboue other messengers, although speaking as from God; and against Infidels, Iewes, Arrians, who derogate from the honour of Iesus, a respect most profitable.

Whereas it is [h] obiected that this bowing at the name of Iesus more then at other names of God, may breed an erroneous estimation, *aduancing the Sonne aboue the Father and holy Ghost*; answer is made, that the truth of the Sonnes equality with the Father and Holy Ghost is a mysterie so hard for the wits of mortall men to rise vnto, that of all heresies in the world, that which may giue him superiority is least to be feared: for it is well [i] obserued, that most Heretikes haue denied the Sonne, but none the Father to be God. And therefore the condemning of this honour done to Iesus in the Church, is an argument of spight, rather than an euidence of the spirit.

Both of things in heauen, and things in earth, and things vnder the earth.] *In* [k] *heauen*, Angels; *in earth*, liuing men; *vnder the earth*, dead bodies; for Iesus is [l] Lord both of the dead, and of the quicke, and all in the last day must appeare before his seat of iudgement with bowed knees. Or as [m] other, Angels and Saints *in heauen*, men *in earth*, deuills in hell *vnder earth*. For there is a [n] twofold geniculation or adoring, one voluntarie, another extorted. All glorious Angels, all blessed spirits, all good men of their owne accord yeeld obedience to Christ fully, cheerefully. But the wicked man on earth, and damned fiend in hell is forced against his will to doe this dutie. So [o] *Iudas, I haue sinned in betraying the innocent blood*: so [p] *Iulian apostata, Vicisti Galilæe*: so the deuills, as *S. Matthew* reports in his 8. chap. vers. 29. *Iesus the Sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before the time?* Thus as euery knee should bow, so euery knee shall bow, saith [q] *Esay*, that knee that will not out of faith, shall out of feare

In this sense, the tongues of all things in heauen, in earth, and vnder earth shall confesse that Iesus Christ is the Lord; goodmen say this on earth, and see this in heauen; in this life, [r] *with their heart they beleeue to righteousnesse, and with their mouth confesse to saluation*; in the next life, they shall be [s] *clothed in long white garments, and palmes in their hands, and they shall crye, Saluation be ascribed to him that sitteth* vpon the seat of our God. The [t] Deuills also confesse, but tremble; reprobate men also confesse at the last day, but with horror as we read in the fifth chapter of Wisedome. Such as now [u] *crucifie Christ againe, making a mocke of Iesus*, [x] *despising the spirit of grace, treading vnder foot the Sonne of God, and accounting his precious blood an vnholy thing*, shall then in all submissiue manner acknowledge that Iesus Christ is the Lord, saying, [y] *Lord when saw we thee an hungred, or a thirst*, &c. But alas, this extorted confession is to their confusion: for Christ will then say, depart from me ye cursed into euerlasting fire, which is prepared for the deuill and his angels.

Vnto the praise of God the Father] I finde [z] two constructions of these words, in the glory, to the glory; the vulgar Latine and *S. Ambrose* read, *in gloria Dei Patris*, all tongues shall confesse that Iesus Christ is the Lord, and in the glory of God the Father, as *Paul* [a] elsewhere, *receiued vp in glory*. Christ as man had created and visible glory: but as God, infinite, vncreated, and inuisible glorie; [b] the iust shall

[d] *Tertull. aduers. Praxean.*

[e] *Hooker eccles. polit. lib. 5. §. 30.*
[f] *D. Fulke in loc* who was in his age *Papistarum malleus*. one that blew vp the whole Rhemish Seminarie.
[g] *Zanchius in loc*
[h] *T. C. lib. 3 pag. 215.*
[i] *Bellarm. lib. 1 de Christo. cap. 4 in initio.*
[k] *Theodoret. apud Zanchium in loc.*
[l] Rom. 14. 9. 10
[m] *Chrys. Theophylact. Gorran in loc.*
[n] *Aquin. in loc.*
[o] *Matth. 27. 4.*
[p] *Consule Magdeburg. cent. 4 col. 157. & Baron annal. tom. 4 fol. 119 ex Theodoret. Sozomen. & alijs*
[q] Cap. 45. 23
[r] Rom. 10. 10.
[s] *Apoc. 7. 9.*
[t] Iames 2. 19.
[u] Hebr. 6. 6.
[x] Hebr. 10. 29
[y] Matth 25. 44 & Mat 7. 22. Lord, Lord.
[z] *Eras. Fer. Zanch. in loc.*
[a] 1. Tim 3. 16
[b] Dan. 12. 3

ſhall ſhine as the ſtars for euer and euer; in what glory then is the Sunne of righteouſneſſe, euen light it ſelfe? Apocal. 21. 23.

Now this two-fold glory doth anſwer to Chriſts two-fold humiliation; in his birth *he made himſelfe of no reputation*, as God he put off (as it were) his vncreated glorie, and *tooke vpon him the ſhape of a ſeruant*; in his death as man, he did humble himſelfe ſo farre, that he was rather *a* [c] *worme then a man, a very ſcorne of men, and outcaſt of the people*; but when he was *exalted on high*, his created glorie due to him as a man was aſſumed, 1. Tim. 3. 16. and his vncreated glorie proper to him as God, was againe [d] reſumed: Ioh: 17.5. Glorifie me, O Father, with thine owne ſelfe, with the glory which I had with thee before the world was; aſcribe then all glory to the King of glory, for his is kingdome, power and glorie.

But our Church interprets it [e] better, *vnto the praiſe of God the Father*. For the Father is glorified in his Sonnes glory, to whom he committed all [f] power and praiſe, they both are one; *thou, o Father, art in me, and I in thee*, Ioh. 17.21 He that doth deſpiſe the Sonne, deſpiſeth alſo the Father; he that doth confeſſe that Ieſus Chriſt is the Lord, honoureth the Father, and if hee doe this out of faith and loue, God will [g] honour him; if againſt his will out of feare, God will be [h] honoured in him. Here for application let vs pray with the Church.

Almighty and euerlaſting God, which of thy tender loue towards man, haſt ſent our Sauiour Ieſus Chriſt to take vpon him our fleſh, and to ſuffer death vpon the croſſe that all mankinde ſhould follow the example of his great humility; mercifully grant, that we both follow the example of his patience, and be made partakers of his reſurrection, through the ſame Ieſus Chriſt our Lord, Amen.

[c] Pſal. 22. 6.

[d] *Hilarius apud Zanchium in loc conſule Cyril lib. 4. Theſauri cap. 2. & Bellarmin. de Chriſto lib. 1. cap. 4.*

[e] *Caluin. & Marlor. in loc.*

[f] Iohn 5. 22. & 27.

[g] Iohn. 12. 26.

[h] Exod. 14. 18. Prouerb. 16. 4

The Goſpell. MATT. 26. 1. vnto v. 57 of the 27 chap.

And it came to paſſe when Ieſus had finiſhed all theſe ſayings; and ſo forth vnto the 57. verſ. of the next Chapter.

I Haue choſen out of this long Scripture (which is indeed the Goſpell of the Goſpels) only two ſhort Texts, as beſt fitting the time; the firſt preached in Engliſh at Pauls Croſſe, March. 11. *Anno.* 1598. the ſecond in Latine at the Batcheiours commencement in Cambridge, *Anno* 1599. both exercites of a young Student and then no Practitioner.

The firſt Text is written, Matth. 26. 14. *Then one of the twelue which was called Iudas Iſcariot went vnto the chiefe Prieſts, and ſayd vnto them, what will ye giue me, and I will deliuer him vnto you?*

The foure Euangeliſts are compared by the [i] Schoole-men to the foure elements *Iohn*, to fire, *Luke* to aire, *Marke* to water, *Matthew* to the earth, and that in two reſpects eſpecially: firſt, becauſe this Euangeliſt before his conuerſion, was an earthly minded man, altogether occupied in worldly buſineſſe, *telonarius*, ſitting at the receit of cuſtome, Mark. 2. 14. Secondly, becauſe *Matthew* doth moſt exactly deliuer in his Goſpell how Chriſt tooke fleſh on earth, and for this Ezech. 1. and Apoc. 4. figured by the beaſt, which had the face of a man, beginning his hiſtorie, The booke of the generation of Ieſus Chriſt, &c. accurately ſetting downe all circumſtances concerning Chriſts birth, as alſo the whole manner of his death.

He was borne at Bethlem a little village, not in Hieruſalem a great citie; in an Inne, not in his fathers houſe; in a ſtinking ſtabel, not in a ſtately chamber laid in a cratch, not in a cradle, that we might [k] learne of him to be Humble and meeke: *Omnis enim huius natiuitatis ſchola humilitatis eſt officina*, ſaith *Auguſtin. ſerm. 22 de tempore.*

Our Euangeliſt alſo doth note the time when Chriſt was borne, to wit, in the daies of *Herod* in the [l] 42. yeere of *Auguſtus Caſar* his empire: for as man was made the [m] ſixt day of the weeke, ſo redeemed in the ſixt age of the world; borne when

[i] *Anton. 1. part. ſum. tit. 3. cap. 3. & Caſſaneus Catalog gloriæ mundi, part. 3. conſiderat. 35.*

[k] Matth. 11. 29

[l] *Platina in vita Chriſti, & Baron. annal. Tom. 1. anno. 1.*

[m] *Auguſt. lib. de quæſt. 83. quæſt. 58. & Flores hiſtor. pag. 75.*

when the dayes are shorteſt, [n] *vt diminuto noctis curriculo defectionem sentiant opera tenebrarum*; he muſt increaſe (quoth the Baptiſt) I muſt decreaſe. *Iohn* therefore was borne at Midſummer when the dayes grow ſhorter and ſhorter, but Chriſt about the Calends of Ianuary when the dayes waxe longer and longer, giuing at once both life to man and length to dayes, as [o] *Auguſtine* and [p] *Ambroſe* note: borne in the night alſo, ſaith [q] *Tertullian*, to ſignifie that he ſhould be a light to lighten the Gentiles, and all ſuch as ſit in darkeneſſe, and in the ſhadow of death.

Touching Chriſts paſſion, our Euangeliſt tells vs he ſuffered in Golgotha, the place where *Adam* was buried, as [r] *Ambroſe* thinkes, vpon that very day of the weeke that *Adam* was created, and as it is probably coniectured, vpon the ſelfe-ſame day of the moneth, and the ſame time of the day; [s] for as in *Adam* all dye, euen ſo in Chriſt ſhall all be made aliue.

I need not here relate how the King of glory was enuied by the Phariſies, accuſed by the Prieſts, accurſed of the people, condemned by *Pilat* buffeted by the ſouldiers, mocked of the Captaines: laſt of all, which is worſt of all, (an action which the Sunne did bluſh to ſee) crucified among theeues as a malefactor, euen by his owne Country-men, and all this ſayd, and more then can be ſayd, through a treacherous act of a miſcreant Apoſtle, who played the Merchant with his Maſter, as you heare in the text, *What will you giue me and I will deliuer him vnto you?* In which bargaine and ſale foure points are to be conſidered eſpecially:

- The
  - Merchant, deſcribed by his
    - Name, *Iudas Iſcariot.*
    - Company, *one of the twelue.*
    - Office among the twelue, *marſupium habebat*, Ioh. 12. 6.
  - Chapmen,
    - Eccleſiaſticall, *chiefe Prieſts.*
    - Ciuill, *Captaines*, Luke, 22. 4.
  - Ware, Chriſt, *I will deliuer him*, ſelling his Maſter, as if he had beene his ſlaue.
  - Manner of bargaining, in which Interpreters obſerue three groſſe faults.

First, as a Pedler hauing no certaine ſtanding, he ran vp and downe the City, [t] ſeeking chapmen, not chapmen ſeeking him, as if his ware had beene ſo bad, that none would buy it, except he did expoſe it baſely; for it is ſayd, *he went vnto the chiefe Prieſts.*

Secondly, whereas he ſhould haue ſayd, Yee ſhall giue me thus much, or elſe yee ſhall goe without him, he ſaith only *quantum dabitis?* What will ye giue? [u] leauing it to the diſcretion of the buyers.

Thirdly, he did not take ready coyne for his ware, for it appeares in the text, and *Theophylact* obſerues it, that the chiefe Prieſts at this time did onely promiſe him money, not pay; yet *Iudas* an vnhappy Merchant. after he had wrought iourney-worke with the deuill, ſold his moſt louing maſter vnto ſtrangers his moſt hatefull enemies; euen Ieſus the worlds Sauiour, in whom is all treaſure, for a little ſiluer, and that without any good aſſurance, for he ſaith only, *what will ye giue?* &c.

Iudas (as *Origen* and *Auguſtine* note) ſignifieth a confeſſor; of which name there was another Apoſtle ſurnamed [x] *Thaddeus*, or *Iudas Iacobi*, Luke 6. 16. that therefore this treacherous Merchant might be diſtinguiſhed from that other faithfull Apoſtle, he is termed *Iſcariot*, either of the village wherein he was borne as *Caietan*; or of the tribe of *Iſachar* as [y] *Eraſmus* thinkes, Iſcariot *quaſi* Iſachariot; or of both, as *Hieron* and [z] *Iſiodore*; for *Iſachar* as theſe Doctors obſerue, doth ſignifie wages or hire, noting vnto vs *Iudas* nature by *Iudas* name, [a] called *Iſcariot* of this Iſcarioticall feat, *what will yee giue me?*

Here note that ſome Iudaſes are Iſcariots, ſome confeſſors traytors, ſome Chriſtians in ſhew, deuills indeed, like the dragons of Armenia, that haue cold bodies,

[n] *Auguſtine 22. ſerm. de temp.*
[o] *Vbi ſupra.*
[p] *Serm. 12.*
[q] *Contra Marcion. lib. 5.*
[r] *Epiſt. lib. 5. epiſt. 19.*
[s] 1 Cor. 15. 22.
[t] *Beda.*
[u] *Hieron. & Rupert. in loc.*
[x] Matth. 10. 3
[y] *Annot. in* Matth. 10.
[z] *Origen. lib. 7. cap 9.*
[a] *Magdeburg. cen. 1. lib. 1. col. 376. & Ianſen. con. Cap. 128.*

bodies, and yet caſt fire out of their mouthes, or like the [b] ſea-fiſh which gape ſo wide as if they would deuoure the whole Ocean, but when they be ript vp, and their entrals ſearched, no water is found in their bellies; or like [c] *Diogenes Sinopenſis*, in opinion a Stoicke, but in conuerſation an epicure; like [d] *Iulian Apoſtata*, who writes of himſelfe, that he had a buſy tongue, but a laſie hand. Endeuour thou to be like that other Apoſtle, not onely *Iudas* a profeſſor, but alſo *Lebbæus*, a practiſer, all heart, as *Iſiodore, lib. 7. Origen. cap. 9.* For Chriſtians are not Sophiſters, only learning Logicke and Rhetorike able to make them ſpeake well, but alſo maſters of that art, *quæ non verba ſed facta profitetur*, as [e] *Clemens Alexandrinus* excellently.

[b] *Bonauent. diet. ſalut. cap. 20.*
[c] *Theodoret. lib. 12. de curat. Græc. affect.*
[d] *Epiſt. Libanio.*
[e] *Strom. 1.*

In theſe two Iudaſes is ſhadowed vnto vs this myſterie, that in the Church viſible there will alway be ſome bad as well as good profeſſors; *Iſcariot* [f] figureth, the one, [g] *Lebbæus* the other; the which obſeruation as it doth croſſe the Donatiſts in old time, ſo the Browniſts in our age, a fantaſticall kinde of people that runne firſt out of their wits, and then [h] out of our Church rather then they will communicate with our not Puritan congregation. I ſay to them as *Auguſtine* to the [i] Donatiſts, *Non recedite ſed accedite pacati ad plebes non noſtras, ſed illius cuius omnes ſumus; aut ſi non vultis impacati, vos potius recedite à plebibus pro quibus Chriſtus ſuum ſanguinem fudit, quas ideo vultis veſtras facere ne Chriſti ſint*; and in another place, [k] *tu qui vento tentationis foras euolaſti, quid es? triticum? non id tolleret ventus ex area; ex eo ergo, vbi es, agnoſce quid es.* If you be Chriſts, heare Chriſts word, he bids you [l] ſuffer the tares to grow among the wheat; he tels you that he had choſen twelue, and one was a [m] deuill; as it followeth in the text, *Iudas Iſcariot was one of the twelue*, not a Diſciple only, but an Apoſtle.

[f] *Auguſt in. in* Pſalm. 108.
[g] *Origen. hom. 35. in Matth.*
[h] *Art. 32. of their confeſſ. printed anno* 1597.
[i] *Epiſt. 1. 66.*
[k] *In Pſal. 36. circa finem.*
[l] *Matth.* 13. 30.
[m] Iohn. 6. 70.

The name of a Prieſt in former ages, hath beene ſo venerable, not among Chriſtians only, but among Heathens alſo, [n] that they were wont to chuſe their Prieſtes out of their Philoſophers, and their Kings out of their Prieſts. Among the Romans (as [o] *Alexander ab Alexandro*) none were created *pontifices*, but ſuch as were of great wealth and noble blood; and it is reported by the ſame writer, that *Alexander* the great, ſeeing the high Prieſt of the Iewes in his rich attire, ſaluted him with all humble reſpect, and adored him as a god; and the [p] papiſts haue this fabulous apothegme of *S. Francis*, that he was wont to ſay, if he ſhould meet in one way at one time a Prieſt and an Angell; he would firſt reuerence the Prieſt, and then ſalute the Angell; and therefore the ciuill lawyers acquainted with the Canons of the Church haue little law, leſſe conſcience, to ruſh into our poſſeſſions and contemne our profeſſions, hauing our benefices, hating our habits, as if it were a diſcredit for their worſhip to ride in a Prieſts cloake, or put on our clericall attire, to be pointed at for an Apoſtle, and reputed one of the twelue.

[n] *Plato in politico, & Iſiodor lib 7. origin. cap. 12.*
[o] *Lib. 2. cap. 8.*
[p] *Caſſanæus catalog. part. 4. conſiderat. 4.*

Iudas a Preacher, a worker of miracles, an Apoſtle, yet for all this an *Iſcariot* a traitor to his Maſter, a butcher to himſelfe. This may teach the people, terrifie the Paſtor; it may teach you to reſpect more the doctrine and commiſſion of him that is ſent, then his life and conuerſation; if God ſpeake to thee, as he did vnto *Balaam* by an Aſſe, thou muſt haue ſo much patience, ſaith [q] *Luther*, as to heare him: if God will haue thee ſaued by one who peraduenture ſhall be damned, heare what he ſaith, and looke not what he doth, *erret non erret ille, tu non erras, ſi credideris*, if thy Paſtor liue lewdly, that is his owne hurt; if he preach learnedly, that is thy good: take thine owne and goe thy way; *Iudas* himſelfe preaching Chriſts doctrine muſt be heard, albeit in the end he ſteale from vs and betray the Goſpell.

[q] *Loc. com. tit. de miniſterio verbi.*

Secondly, this example may terrifie Preachers, euermore remembring that fearefull ſpeech of our [r] Sauiour, *Many will ſay to me in that day, Lord, Lord haue we not by thy name propheſied? and by thy name caſt out deuills, and by thy name done many great workes? and I will profeſſe to them, I neuer knew you.* Their booke and clergie cannot then ſaue them; it will be demanded of Paſtors at that day,

[r] Matth. 7. 22.

[f] *Non*

[c] *Non quid legerint, sed quid egerint, non modò quid dixerint, sed quomodo vixerint*; and therefore if thou beest an Apostle, labour to be like thy maister Christ, who did first doe, then teach, Acts 1. 1. Like *Basil*, of whom *Gregorie Nazianzen*, that he did thunder in his doctrine, and lighten in his conuersation.

But *Iudas* was not an ordinarie Preacher only, but *one of the twelue*. Now why Christ should chuse twelue rather then another number, [d] *alij atq; alij aliud atq; aliud opinati*, so many men, so many mindes; and yet all in this one point agree, that the number is mysticall, and therefore [u] some thinke Christ in this number alluded vnto the twelue sonnes of *Iacob*, Gen. 49. other to the twelue fountaines of water, which the children of Israel found in Elim, Num. 33. the twelue wels are the twelue Apostles, the seuentie Palme trees, are the seuentie Disciples, saith *S. Hierome*: other to the twelue pretious stones commanded to be set in *Aarons* garment, Exod. 28. other to the twelue Princes chosen out of the tribes of Israel, Iosua 3. other to the twelue stones *Iosua* tooke out of Iordan, and pitched in Gilgal, Iosua 4. [x] the twelue stones *Iosuah* put in Iordan were a type of the twelue Patriarkes, and the twelue stones he tooke out of Iordan prefigured the twelue Apostles: other resemblances as vulgar I omit, and come neerer the text.

It was an especiall fauour of Christ to number *Iudas* among the twelue, whom he had chosen out of the whole world to be his deareſt friends, and greateſt followers in his life, as also to be the trumpeters of his Gospell and glory after his death. It was such an honourable calling on earth, as that the Schoolemen are much perplexed about their precedence in heauen; so that the higher *Iscariot* was in place, the greater was his fall, the fouler his fault; it doth [y] aggrauate his villanie much, in that an Apostle was an apostata.

Secondly, note that in euery order some are out of order, in *Abrahams* house, *Isaacks* familie, *Dauids* court, and Christs owne familie, some euill, some deuill: if any should demand why Christ foreseeing the treason of *Iudas* chose him, and all this while suffered him being chosen? answer is made by [z] *S. Ambrose*, to teach vs patience, that when we bee betrayed euen of our owne followers and neareſt acquaintance, to beare it, and forbeare them moderately, blessing them that cursed vs, Matth. 5. 44.

Lastly, *Iudas* is described by his office, namely that he had the bag. Ioh. 12. 6. here begins all the mischiefe, *Iudas* being purser shuts himselfe into his purse, and becomes a slaue to a few peeces of siluer his owne prisoners; for as *Ambrose* speakes of the drunkard, *ebriosus cum absorbet vinum, absorbetur a vino*: so *Gregorie* the great of a couetous caitiue, *tenendo diuitias, tenetur à diuitijs; & dum vult esse prædo fit præda*, saith [a] *Augustine*; it was easier for a Camell to passe through the eye of a needle, then for *Iudas* (as it were coniured into the circle of his purse) to get out againe. He now thinkes of gold when he is awake, and dreames of gold, when he is a sleepe; he could not see so much as a box of oyntment, but he must needs be fingering of it, the smell of oyntment was sweet, but the smell of gaine more sweet; and therefore being exceedingly grieued, as a foolish [b] hunter for losing that prey which he neuer had, instantly to [c] recouer that damnage, *went to the chiefe Priests, and sayd, what will ye giue me and I will deliuer him vnto you.*

Here then we see that to be true, which because the Scripture saith it, cannot be false, that [d] *couetousnesse is the root of all euill*, the very [e] *metropolis* of all villanie; euery man hath one fault or other, but the couetous wretch hath seuen, he is an *index* or *epitome*, rather indeed a commentarie vpon all the deadly sinnes; of all Christs Apostles, he that bare the bag betrayed him.

In a mysticall sense, [f] whosoeuer esteemeth his goods more then his Gospell, is a *Iudas*; an heretike making [g] merchandize of the word, is a *Iudas*; a witnesse or a Iudge that sels the truth in place of iustice, can be no better then *Iudas*, for Christ is [h] truth; and is not (I pray you) Christ bought and sold, when *Balaam* is the Bishop, *Iudas* the Patron, *Simon Magus* the Priest? but the [i] Pope is the greateſt

[c] *Bernard.*

[d] *August de ciuit. dei, lib. 8. cap. 3.*
[u] *Consule Cassan catalog part. 3. considerat. 29.*

[x] *August. serm. 106. de tempore*

[y] *Chrysost. Maldonat. Iansen. in loc.*

[z] *In 6. Luc.*

[a] *In Psal. 38.*

[b] *Ambros. ser. 33.*
[c] *Ludolphus de vita Christi, part. 2. cap. 51.*
[d] 1 Tim 6 10
[e] *Cœlius Calcagnin. in sent. moralibus.*
[f] *Origen apud Thom. in loc.*
[g] 2 Cor. 2. 17.
[h] Iohn. 14 6.
[i] *Luther. loc com tit. de Antichristo.*

greateſt *Iſcariot* of all, worſe then *Iudas* in ſome reſpect, for he ſold Chriſt but once, and he thought that once too much, but *Iudas* of Rome ſelleth daily pardons and indulgences, *cruces, altaria, Chriſtum*, Chriſts croſſe, Chriſts blood Chriſts ſelfe, and yet is not a whit aſhamed of this holy merchandize, ſuch an horrible crime, that it made [k] *Æneas Siluius* (who after his Prieſthood was alway great of the Popedome) to whet notwithſtanding both tongue and pen againſt this Iſcarioticall legerdemaine.

[k] *Epiſt. Ioanni Perigallo. ſordida benignitas vti Budæus lib. 5. de aſſe.*

If there were no chapmen, there would be no merchants; I come therefore now to thoſe who bought Chriſt, ſayd in my text to be *chiefe Prieſts*, and they were Chriſts chiefe enemies, able to doe wrong in regard of their might, and willing to doe wrong in regard of their malice, the which amplyfieth exceedingly *Iudas ſinne*, who cared not what became of his maſter, ſo he might haue a little mony, deliuering vp a moſt innocent Lambe into the iawes of rauening wolues. In the perſon of theſe Prieſts, obſerue that ſometime they make merchandize of Chriſt, which are promoted to the chiefe places in the Church, herein reſembling the Wolfe, who ſuckes the ſheepe when he is little, but being growne great deuoures him, as the Poet wittily:

Nutritus per me, tandem fera ſæuiet in me.

It is added in the Goſpell of *S. Luke*, chap. 22. 4. that *Iudas communed alſo with the Captaines* about this bargaine, the word is στρατηγοῖς, which *Hierome* tranſlates *magiſtratus*, the tranſlater of the Syriacke copie, *magiſtri militiæ*; *Tremelius, principes exercitus templi*, for they were a ſelect band to defend the Temple, *præfecti Templo tuendo*, ſaith [l] *Eraſmus*, or as [m] *Theophylact*, ouerſeers of the building, or *cenſores*, they that ſhould ſee good order kept in the Church, or thoſe whom the Romans appointed to keepe the ſeditious people in awe; whatſoeuer was their office in particular, it ſhould ſeeme they were defenders and protectors of the Church, and yet they be moſt ready to crucifie Chriſt the head of the Church.

[l] *Annot in Luc. 22.*
[m] *In Luc. 22.*

I feare ſome Patrons of our Temples in *England* reſemble theſe guardians of Hieruſalem: if it be not ſo, *Iudas* is to blame for communing ſo much about the ſelling of Chriſt with them; if it be ſo, let them remember how theſe Captaines and high Prieſts were deſtroyed, and that ruine is the end of ſacriledge. The Eagle ſtole a peece of meat from the altar, but with the meat ſhe carried away a coale which ſet her neſt on fire. Read the Cronicles, examine hiſtories, and ſhew me but one Church-robbers heire that thriued vnto the third generation; for where there is *gloria patri*, without a *ſicut in principio*, there cannot be *gloria filio nunc & in ſecula.*

Buy the truth (ſaith [n] *Salomon*) but ſell it not; if theſe chapmen had bought Chriſt to poſſeſſe him as their owne, they ſhould haue made the beſt purchaſe that euer was in the world, to buy him who [o] *bought them.* But they bought Chriſt to ſell him againe, to mocke him, to buffet him, to ſpit on him, in fine to crucifie him; and ſo we that are true beleeuers haue gotten all the gaines and benefit of their bargaine. [p] *Exulta Chriſtiane, nam in commercio inimicorum tuorum viciſti; quod* Iudas *vendidit, & Iudæus emit, hoc tu acquiſiſti; noſter enim Chriſtus non Iudæorum, qui eum emerunt.*

[n] Prou. 23. 23.
[o] 1 Cor 7. 23.
[p] *Rabanus apud Ludolphum de vita Chriſti, part. 2. cap 52. Euthymius in loc*

The ware ſold is Chriſt, *I will deliuer him*: [q] he ſaith not, I will deliuer Ieſus; for he now began to loath exceedingly that ſweet name, but I will deliuer him, *eum tradam*, in which one fact hee committed three foule faults, hee betrayed Chriſt Ieſus a man, Chriſt Ieſus his Maſter, Chriſt Ieſus his Maker, like a ranke Papiſt he put his God in his purſe, the firſt is murther, the ſecond treaſon, the third ſacriledge; murther is a crying ſinne, treaſon a roaring ſinne: ſacriledge a thundring ſinne: yet *Iudas* after he had opened a doore to [r] Satan, and let him enter into his diſcontented ſoule, *Iudas* I ſay; leauing Chriſt and his good company, *to walke in the councell of the vngodly, to ſtand in the way of ſinners, and ſit in the ſeat of the ſcornefull*, at laſt grew to this height of impietie, to betray an innocent

[r] Iohn 13 27.

innocent man, and as much as in him lay to marre his Maker, and destroy his Sauiour, and therefore let vs pray with the Church.

[f] Almighty God, which doest see that we haue no power of our selues to helpe our selues; keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euill thoughts, which may assaut and hurt the soule, through Iesus Christ, &c.

[f] Collect. 2. Sunday in Lent.

The second text chosen out of this Gospell is written,
MATTH. 26. 40.

Tunc venit ad Discipulos, & reperit eos dormientes, & dicit Petro Itane non potuistis vnam horam vigilare mecum? aut vt est apud Marcum, cap. 14. vers. 37. Simon dormis?

VEtus querela est, omnium Apostolorum sensu, & orthodoxorum patrum consensu suffragante, multos olim è philosophis multa verè de Deo vero disputasse; Christi vero scholam vnicum salutaris scientiæ gymnasium in tanto veritatis lumine, nunquam (vt aiunt) á limine salutasse; Christus enim (authore [t] *Paulo)* Iudæis scandalum, Græcis stultitia, *reliquis huius seculi sapientibus offendiculum: hunc magnum* [x] *Plato nescivit, eloquens Demosthenes ignorauit; nonnulla, fateor, in profundo latitantia, tanto* [u] *excellentes ingenio, flagrantes studio, abundantes otio fœliciter admodum inuestigarunt: latuit autem eos omnino ad cœlum via, latuisset & nos, nisi venisset ad nos: piger viator (inquit* [x] *Augustinus) venire nolebas ad viam, ad te venit ergo via,* ecce rex tuus venit tibi, *Zach. 9. 9. impotens viator ad viam tendere non valebas,* [y] *nec opibus, nec operibus, nec operâ: præuenit itaq; Christus, & errantem viatorem inuenit,* ego sum via, veritas, & vita, *vt sic ad illum per illum tandem aliquando perueniamus.*

Mysterium hercle (Bernardo iudice) singulariter mirabile & mirabiliter singulare, velle Deum damnare iustum vt seruaret iniquum, mulctare medicum vt sanaret ægrotum, tradere filium vt liberet seruum: sol ad hoc paulo verecundior obscuratur, terra mouetur, velum templi finditur, ipsi mortui sine sensu sentiunt tamen ad hoc spectaculum, è sepulchris egrediendum, addo, sed è contextu, duræ scinduntur petræ, Petrus interim vel lapide magis ἀναίσθητος, *dum totus hic actus tragicè perageretur, sine metu, forsitan etiam sine motu altè dormitaret. O mentes amentes, animi sine animo! solus enim compatitur, pro quo solo Dominus patitur,* Simon dormis?

[t] 1 Cor. 1. 23.
[x] Hierom epist. Paulino tom. 3. pag. 6.
[u] August. Enchirid. cap. 9.
[x] Tract. de Epic. & Stoic. cap. vlt.
[y] Pelican in. Matth. 21.
[z] Psal. 55. 14.
[a] In Mat. 26.

Iscariotes [z] *familiaris amicum, discipulus magistrum, seruus Dominum, homo Deum, creatura sui fabricatorem vendidit, vilis vendidit, vilissime vendidit, vilibus vendidit, infœlix (inquit* [a] *Hieronymus) mercator Iudas: dici non potest, etiamsi diceretur, quomodo Iudæus, Iudas, populus, Ecclesiastici, Ciuiles, Pharisæi, Sadducæi, in aliis aliq; atq;, alij aliud atq; aliud opinati, in hoc autem omnes & singuli vno non ore modo sed pectore consentiunt, vt vitæ Dominum crudelissime trucidarent. Hæc & Simoni sæpius insusurrauerat, reliquis etiam aperte prædixerat, venit, tamen reperitque* καθεύδοντας, *& dicit Petro,* Simon dormis?

Scite, [b] *Chrysostomus in Mat. nec non eius assecla Theophylactus in* [c] *Marcum, omnes inuenisse Christum dormientes Apostolos, vnicum autem increpasse Simonem nam vtcunque* [d] *Lucas habeat* quid dormitis? *& Mat.* non potuistis vigilare? *Marcus tamen in singulari,* Simon dormis tu? non potuisti vna hora vigilare mecum? *Ac si diceret (vt elegantissimè paraphrastes Erasmus) siccine, qui modo iactabas commoriturum te mecum, Luc. 22. animamq; pro me positurum. Ioan. 13. adeo nunc indulges genio, vt nequeas, qui tam fortia pollicitus es, non mille dico aut centum, non viginti, sed* vnam, *non annum, aut mensem, aut septimanam, aut diem aut totam noctem, sed* horam *non pugnare, sed* vigilare mecum? *argnens illius insignem*

[b] Hom. 84. in Matth
[c] Cap. 14.
[d] Cap. 22. 46.

insignem planeq; supinam negligentiam, tum à persona torpentis dicit Petro, *tum à notatione nominis,* Simon, *tum à circumstantiâ temporis in præsenti* dormis?

Cum enim trinominis sit Apostolus iste (testibus Euangelistis) Petrus, Cephas, Simon, *animaduertendum est (quod & obseruauit haud abs re* Simon, *ille de* Caisia) *Christum in contextu non Cepham, aut Petrum, sed Simonem appellâsse,* Simon dormis? *Simon enim (vt* [c] Isiodorus *interpretatur) est obediens, perinde ac si Petrum ad hunc modum affatus esset: Simon Bar-iona non numinis modo mei, sed nominis etiam tui nimium obliuiscеris; neq; enim Simon es, sed potius alter* Dormi-securus; *qui, (postquam ipse toties & tantopere vigilandum esse monuerim, etiam nunc cùm imprimis oculatum esse oportuit) adeò strenuè stertis, vt non solùm mortuus, sed somno sepultus esse videaris.*

[c] Origen. lib. 7. cap. 9.

Somnus hercle vel dicente philosopho, vel experientiâ docente, non humana solùm naturæ conueniens, sed omni animalculo longè necessarius: aquatilia ipsa quiete cernuntur placidâ, neq; aliud quàm caudas mouentia, & ad tumultum aliquem expauentia, pisces insuper, vtpote delphini, stertentes audiuntur: insecta quoq; dormire silentia apparet, quia ne luminibus admotis excitantur, vti confidentissimè Plin. hist. lib. 10. cap. 75. *Salsè profectò,* [*] *falsè tamen* Ouidius in *Philomela de Philomela,* tu cantare simul nocte dieque potes; *& historica magis quam iustificans est* [f] Fuliani *fides qui quidem in eâ fuit hæresi, vt luscíniam expertem somni crederet; vide & enim quasi ἀγρυπνον à Græcis appellatur;* περὶ τὸ λυπεῖν τοὺς πονους.

[*] Si intelligat sine intermissu cantare cum Plin. li. 10 ca. 29

[f] De varia hist. li. 12. ex Hesiodo

[g] Pax animi, quem cura fugit, qui corpora duris
Fessa ministerijs mulcet reparatque labori.

[g] Ouid. Met.

Vnde [h] *Pythagorici lectum ingredientes ad lyram solebant canere, quo citius & blandius obdormierent, ait orator Tusculan. 5. dormiuit itaque Samuel vsq; mane* 1. *Sam. 3. & Dominus cum eo dormiuit. Vrias ante portam regiæ domus, & ob id a Spiritu Sancto* [i] *commendatur, Dormiuit ipse Christus in nauiculâ, Matth. 8 In pace dormiam & requiescam, inquit Dauid Psal. 4. vers. 9. Sapius antea dormierat Petrus, nec ob hoc reprehensum in Euangelio legimus, dormierat itidem postea inter duos milites & angelus deduxit de carcere, Actorum 12. 7.*

[h] Quintilian. lib. 9. cap. 4.

[i] 2. Sam. 11.

Nunc autem etiam post epulas, vino repletus, itinere defessus, præ tristitia somnolentus, mediâ nocte, sub aperto Ioue, sedens non ambulans, quæ certè omnia (sicuti luculenter annotarunt interpretes) valde sunt ὑπνωτικὰ; *id est, vt verbo vtar* [k] *Virgiliano,* suadentia somnos; *soporatus attamen a Christo perstringitur,* Simon dormis?

[k] Ænead. lib. 2.

Notior est responsio quam repeti debeat, vereor quam negari possit, cuiq; suum tempus, sua tempestas, (inquit [l] *Ecclesiastes) dabile est otium, aliquando laudabile, quo corpus alitur, animus quoque pascitur, vt loquitur* Ouidius: *alternâ requie frui licet, imo decet, sed distingue tempora, & conuenient omnia,* Simon dormis? *etiam ipsissimâ horâ, in quâ, sicut optime poeta, certè non poeta:*

[l] Cap. 3. 1.

Pro seruis Dominus moritur, pro sontibus insons,
Pro ægroto medicus, pro grege pastor obit,
Pro populo rex mactatur, pro milite Ductor,
Pro opere ipse opifex, pro homine ipse Deus.

Si bona suscepimus de manu Dei (ait [m] *Iob) mala cur non sustineamus? & adstipulante Paulo pòsterioris ad Corinthios primo, qui consolationis particeps esse cupit, sit & passionis socius. Christus autem arduum nihil aut difficile Simoni mandauerat, sed vnam tantum horam vigilare;* vnam horam, *ecce breuitatem;* vigilare, *ecce facilitatem, nec exponi ludibrio, neque compedibus vinciri, neque fustibus cædi, neque dura verba, neque duriora verbera perpeti (licet hæc omnia Petrus iurarum fluctuans æstu confidenter antea promiserat) sed expectare tantum & spectare modo dum crucifigeretur in cruce, vt ita figeretur in corde.*

[m] Iob. 2. 10.

In hoc itaq; tam breui sermone duo præ cæteris illustranda: { *Misericordia Christi* / *Socordia Petri.*

Misericordia Domini tùm in faciendo tum in patiendo cernitur.

Socordia

Socordia Petri vel omittendo quod agendum, non potuisti vigilare? *vel agendo quod omittendum,* Simon dormis?

De quibus dum ego pro eâ, quâ sum dicendi facultate perorauero, vos quæso pro eâ quâ soletis esse, audiendi facilitate, sicut inæpistis humaniter attenditote. Orat, visitat, instruit, increpat Apostolos Dominus, sine quo nihil omnino poterant: gratiâ enim Dei sumus quicquid sumus. Omnis actio salutifera vel est cordis, quæ gratia infusa; [a] Lombard. 2. sent. 26. dist. *vel oris, quæ gratia effusa; vel operis, quæ gratia diffusa.* [a] *Operans gratia præparat voluntatem, vt bona velimus, cooperans adiuuat, ne frustra velimus.* Itinera mea dirige, *dicit propheta Dauid, Psal.* 119. *non ait itinera mea dirigo; precatur, non pollicetur; confitetur, non profitetur; optat plenissime libertatem, non iactat propriam potestatem, vt ad* Hilarium [o] Augustinus. *Ter orauit Christus vt patet ex hoc capitulo, Quare ter, non bis, aut semel, aut quater? vti tribus hisce vicibus ostenderet non solum orationem ad tres personas, Patrem, Filium, & Spiritum Sanctum, esse dirigendam, sed a peccatis præteritis veniam, á præsentibus malis tutelam, á futuris periculis cautelam assidnè postulandum annotat* [p] *Aquinas in Mat.* 26. *& Hieronymus in hunc ipsum locum Marci; vigilandum sedulo, orandum seriò, ne nos intremus in tentationem, nam si Christus gratiam non concesserit, prodit Iudas, si paululum discesserit, dormit Petrus,* Simon dormis?

[o] Epist. 89. quæst. 2.

[p] Ex Robam.

Christus itaque pædagogus incomparabiliter instructissimus, vti totis voluminibus acutè disputat Clemens Alexandrinus, *& animarum inquit* [q] *Petrus ἀγρυπνῶν pro salute suorum orat feruenter, visitat frequenter, diligenter instruit verbo* vigilate & orate, *astruit exemplo, qui tota nocte totus in vigilijs, oratione tandem & ratione finitâ procedit ad elenchum non sophisticum, sed amoris argumentum,* Simon dormis?

[q] 1 Epist. 5. 4.

Doctor es in Israel, aut Episcopus in ecclesia, aut Præfectus in Academia? tu quoque fac simile; ora visita, pasce verbo, vitâ, dirige, corrige,. Orant hodie multi, quid enim nisi vota supersunt? visitant etiam aliquando, non ter in vna nocte, sed in triennio semel, aut forte per vicarios bis in anno; pascunt itidem ipsi sed raro, nam hoc ab alijs merito poscunt, veniunt tamen & inueniunt Apostolos misere torpētes, & quo seniores eo segniores: verum si profecerit Petrus, quis ei dixerit, Beatus es Simon bar-Iona; *si defecerit, quis cum Christo,* Simon dormis? *Simulac de pecunia transactum est actum est ilicet, de decalogo vix decalogus, de symbolo fortasse magis solliciti, quod postquam persoluerit, exeat si velit, Petrus post cibum etiam ad dormiendum, gratia conceditur libere. Verbo dicam, ignoscite verbo; quemadmodum in libamentis olim dicere solebant, quis præs est? & respondebant per ἐπιτρόπους presentes, multique bonique cum essent* οἱ ὀλίγου καλοί: ita licet in villis multa male, satis erit in billis legisse omnia bene. *Date, precor, veniam iuridicæ dictioni, quicunque enim serui sunt verborum, proditores sunt rerum; rectissime dictum á* Galeno, *cum cœpit* ἀπιθάνως ἅπτεσθαι, *cœpit etiam* ἀπίθανα τῇ πραγματείᾳ καὶ ἀληθείᾳ.

Si quis autem inter vos (humanissimi viri) me parum honorifice de clarissimis huius regni præsulibus loquutum existimet, quorum ego & semper fui & nunc sum, & dum spiritus hic artus, & Spiritus ille Dei regit actus semper ero (si non idoneus, benenolus tamen buccinator) intelligat velim hæc omnia de pontificis potiùs intelligi, quorum caput (vt non insciter [r] *Flaccus Illyricus) Papa-Cæsar, non tam pontifex quam* pompifex, *vt appellat* [s] Berengarius, *neque basilicus modo sed (vt Lutherus) ecclesiæ basiliscus, visitat procul dubio sæpe suos, non vt instruat, sed vt destruat, cuius (vt olim sanctissimus pater Augustinus piè conquestus est) non morum sed nummorum visitatio; discipulos reperit suos vel nihil agentes, quales sunt (vt Erasmus loquitur) ventricolæ monachi; vel aliud agentes, quales (vt Illyricus) animo sublimipeda Cardinales simul ac aulicoepiscopi: vel male agentes, quales (vti* [t] Budæus) *misopatrides, factiosi Iesuitæ, flagella reipublicæ, flabella seditionis, qui non dormiant, somniant tamen & vigilantes somniant, sed*

[r] Præfat. cent. 10
[s] Costerus in præfat. de moribus hæretic. & Bellarmin præfat. in Pont.
[t] Lib. 5. de asse.

Somnia non cures, quia fallunt plurima plures.

Si quid a nostratibus episcopis integerrimis omniumq; longe doctissimis peccatum siet, vt homines sunt & labi possunt, quandoq; bonus dormitat Homerus, & aliquando sanctus dormit Petrus; id ego non tam illorum incuriâ prætermissum, quam officiariorum & temporum iniuria commissum esse dixerim.

Queritur

Queritur hodie populus fortasse cleromastix, sicut anteà maiores conquesti sunt, & nati natorum & qui nascentur ab illis postea querentur, Anglicanos præsules basilicè nimiùm viuere, in altâ sede altum sapere, ambulare tantùm in magnis & pontificalibus, inferiores ministros negligere, nobilissimos proceres nullo in pretio habere, rudiores irridendos exponere, laicos omnes ceu lapides sub pedibus conculcare: sed quemadmodum cum [u] Anastasius Pontifex Romanus mercede sycophantas adolescentulos conduxisset, qui de stupro Macedonium accusarent, ille in iudicio subductâ tunicâ viribus se carere ostendit: ita cum accusantur in Anglia Prælati, quòd sint κατακυριεύτικ cum Macedonio; proh dolor; ostendere possunt se carere viribus. Quicquid id est quod male est, pia misericordia erit, & beata miseria vitijs eorum tribulari non implicari, mœrere non harere, dolore contrahi, non amore attrahi, sicut scripsit ad Sebastianum [x] Augustinus; monendi sunt vt saniores, obsecrandi vt seniores, ait Apostolus prioris ad Timotheum 5, vitia procul dubio manibus pedibusq; fugienda, sed nomina omni officiorum genere cohonestanda.

[u] Magdeburg. cent. 6. col. 657

Neque enim silentio prætereundum autumo, quod Dominus hìc ter orauit & ter visitauerit, sæpius etiam admonuerit, semel autem increpauerit: in illo satis opinor, intellexistis misericordiam planè singularem in faciendo: in hoc considerate maiorem in patiendo, qui discipulos toties excitatos, monitos munitos, cum apprimè vigilantes oportuit, tanta lenitate tàm crasse negligentes intuetur: neq; lapides loquitur, neq; tonitrua fundit, neque verbera minatur, sed verba tantùm & ea paucissima, Simon dormis?

[x] Epist. 145.

Quo quidem exemplo docemur (vt [y] Interpretes haud obscure significarunt) infirmitatem fratrum boni consulendam, interea tamen castigandam, vt & ipsi eam agnoscant & alij ignoscant. Nouit Christus, qui nouit omnia, Simonis infirmitatem, obijcit tamen nec non opprobrat ei, quo modestior in promissis & cautior in omissis esse possit, Simon dormis? Hactenus de misericordia Christi: nunc si per vos liceat, adijciemus pauca de socordia Petri.

[y] Caluin. & Musculus in Matth. 26.

Mutato autem nomine de nobis narratur fabula, atque nisi caueamus istæc in nos cudetur faba: cantant enim (vt in re dissimili dixit [z] Augustinus) & in montibus pastores, & in theatris poetæ, & indocti in circulis, & docti in bibliothecis, & magistri in scholis, & antistites in sacris locis, & in orbe terrarum genus humanum, in agris (vti Ciprianus agricolam deficere, in mari nautam, in castris militem, innocentiam in foro, iustitiam in iudicio, in amicitijs concordiam, in artibus peritiam, in moribus disciplinam, regnare nequitiam, dominare pecuniam, mundum in [a] maligne positum, omni vitiorum cœno volutare, Christum à blasphemis in verbis, ab hæretecis in scriptis à tyrannis in factis iterum iterumq; crucifigi, adeo manifestum est vt nulla doctorum paucitas, nulla indoctorum tũrba dissentiat.

[z] De duabus animabus contra Manichæos, Cap. 11.

[a] 1 Epist. Ioan. 5. 19.

At nos interea (viri fratres) in baptismo tàm multa, tàm magna cum Petro, Saluatori Christo polliciti, non aureos modò montes, sed cœlestes planè mentes, ita nimio sanguine & carne quasi luto inuoluti, nil nisi terram in terrâ cogitamus.

In aulâ, qui corruptior moribus & corrumpentior muneribus beatior, vt autumat in Policratico Sarisburiensis, satis eruditus in aulicocademia, docente [b] Budæo, qui tria illa verba fari poterit, do, dico, addico. Menippus adolescens cum apud Hesiodum multa deorum scelera legisset, ea valdè honesta credidit. Idem tu regum flagitia videns inquit [c] Æneas Siluius, in curiâ siquidem (quod aliquando [d] Bernardus Eugenio) plures defeciisse bonos quam profeciisse malos probauimus. [e] Exeat aulâ, qui vult esse pius. [f] O me caula prius quàm nutriet aula prophetam; [g] per quot enim pericula peruenitur ad grandius periculum, hos enim ipsos, quos beauit perdidit

[b] Lib 5 de asse
[c] Lib. de miseria curialium.
[d] De consideral lib. 4.
[e] Lucan de bello ciuili, lib 8.
[f] Manlius loc. com.
[g] Augustin. confess lib. 8. cap. 6
[h] Lipsius lib. 5. dialog. 18. de militia
[i] Barthol. Georgin. de moribus Turcarum.

In bello quid bellum? olim castra quasi casta dixit [h] Isiodorus, quia castraretur in ijs libido, sed hodie militat omnis amans, habet & sua castra cupido. Impurus Turca [i] qui contra & ante naturam libidine sæuit, in castris vt cautè ita castè degit, vitia sua domi deponit. Assumit Christianus, adest, inquit ille grauior turba meretricum quam militum.

In Academia, verè sapit, qui sibi sapit, non tam φιλοσοφει quam σοφιζεται, partim magis quàm artium studiosi, duæ sunt pestes Academiæ desidia & dissidia, vel enim non attendunt otiosi, vel contra tendunt factiosi.

In Ecclesia sufficit ad meritum scire non sufficere merita, satis erit tibi, si satis modò; verum si quod subintelligitur desit, desiderantur nonnulla; vis habere beneficium? da beneficium, abundanti danti dabitur.

[k] Audito nummo, quasi quodam principe summo
Resiliunt valuæ, nihil auditur nisi salue.
Sed pauper eris semper, si pauper es Æmiliane.
Si nihil attuleris, ibis Homere foras.

[k] *Lexicon Altenstaig. in verbo pecunia.*

In Ciuitate discordiæ ciuiles, veriùs (inquit [l] *Augustinus) inciuiles. Legulea lingua venalis magnum vectigal, ait* [m] *Synesius, ideoq; si credamus* [n] *Innocentio Papæ, iustitia non venit nisi prouenit; neq; datur, nisi vendatur; vt quod aliquando Sarisburiensis in Policratica de aleatore, idem ego de iuridico litigatore, quanto doctior in arte, tanto nequior in vita; siquidem peccata populi comedit, & vestitur ys, exultat in pessimis & lætatur cùm mala fiunt*

vixque tenet lachrymas cum nil lacrymabile cernit.

[l] *De ciuit. lib. 3. cap. 23.*
[m] *Epist. 59.*
[n] *De vilit. con. human. lib. 2. cap. 5.*

Rus eo, illic Enclionem video & rideo, qui non tam aruum quàm aurum colit; infœlix Corydon, qui dum captat aurum captiuat animum, quid plura! fremuerunt, vociferante [o] *propheta,* Gentes, & populi meditati sunt inania, astitêrunt reges terræ & principes conuenêrunt in vnum aduersus Dominum & eius Christum. *Nos autem otio abutentes & literis inter tot acerbas Christi simul ac Christianorum afflictiones in vtramq; quod dicitur aurem obdormimus & (vt videtur) de vera religione tantummodo somniamus.*

[o] *Psal. 2. 1.*

[p] Surge tandem qui dormis, & exurge. *Dormitum est satis, quod reliquum est vitæ, scilicet vnâ horâ, cum Christo vigila, contra carnem quæ Iudæ est, contra mundum qui Pharisæus est, contra Diabolum, qui quidem alter Herodes est. Caro proditor Iudas est,* [q] *inimicus familiaris habitans non procùl sed propè, non exteriùs sed interiùs, cuius illecebræ nunquam fugantur nisi cum fugiuntur, nunquam mactantur nisi cum macerantur; quantum enim magis occupatum inueniunt, tanto minus occupant. Mundus quasi Pharisæus periculosior est blandus quàm molestus, promittit bona, promittit suauia; sed suaue erit huius seculi carere suauitatibus; transit enim mundus & concupiscentia eius, breues in hac vita delicias longam fabricant miseriarum catenam in futurâ.*

[p] *Ephes. 5. 14.*

[q] *Innocentius de vilit. condit human lib. 2. cap. 22.*

Diabolus Herodes est, quo non astutior aut crudelior alter; scite [r] *Cyprianus, si non peritum, aut minus paratum inuenerit Christi militem, circumuenit nescium, fallit incautum, decipit imperitum, sæpe facit opus quod non est suum, vt ita faciat opus quod est suum callidus iniquitatis magister, vti Theodoretus* Θεραπευτικῆς *septimo.*

[r] *Exhortat. ad martyrium.*

Hostes Christi Iudas, Pharisæus, Herodes; hostes tui caro, mundus, Satan; vt Christum malè tractent illi, vt te indulgent isti surgunt de nocte; tu proinde lecto neglecto, mollem discute somnum, & vt tecum sum serues, expergiscere. Exurge tu, ne insurgant illi; [s] *variis eorum tentationibus occupationum tuarum clypeos opponas, ne forsan inexpectatus veniat Christus, & inueniat desidem, dicatq; tibi quod dixit Petro,* Simon dormis?

[s] *Sarisburiensis in Policrat. lib. 1. cap 8.*

Quod dixi, mutato, potius mutuato nomine de nobis texitur historia; plerique enim almæ matris Academiæ filij aut sumus, aut erimus, aut saltem haberi volumus Petri successores attamen in [t] *veritatis contubernio nati, vberibus sapientiæ lactati, in gremio vt ita dicam doctrinæ cœlestis educati, sed huius seculi vel diuitijs, vel vitijs obcœcati, sacerdotium non ob sacrum sed ob otium ambientes in vinea non in vinea successisse Petro videamur,*

[t] *Budæus vt sup.*

Atheos non agnoscit Christum; Turca saltem agnoscit, sed non veneratur; Papa veneratur crucem, sed vendit crucifixum: Hypocrita schismaticus non vendit Christi vulnera, multiplicat tamen, dum tot ferè sunt symbola, quot sunt capita.

Confessio nostra tanquam Amalthæa cornu mundum eruditionis & religionis bonæ complectitur; sed dum articuli vel omninò negliguntur, vel non satis intelliguntur, etiam apud nos quandoque Christus malè accipitur, dum alij derogant de meritis

meritis, alij dubitant de gratia in sacramentis, alij, horrescoreferens, ad inferni tormenta detrudunt; alij corrumpentes fidei dogmata, simul ac disrumpentes charitatis vincula, Christi tunicam insutilem, id est Ecclesiam nostram sub Elizabethâ Principe serenissimâ inter tot turbulentissimas alibi controuersiarum tempestates almâ pace florentem, & maledictis scindere, & malefactis lacerare machinantur.

Ex Anglicanâ Synagogâ vel exeundum vel pereundum impiè vociferantur artic. 32. confessionis Bronnisticæ, eaq; de nobis fratribus, Christianis, protestantibus, Anglis & scribunt & sentiunt, quæ nec flagellifer Hispanus, nec atheos Turca, nec antichristus Papa, nec aliquis Iudæus, aut si viueret ipse Iudas, vnquam per somnia cogitaret. Horum inuidiâ & crudelitate neque barbara Scythia, *neque sylvestris* Hybernia, *neque monstrorum altrix* Africa, *neque ferox* Hyrcania, *nec ipse Sol oculus mundi quicquam aspexit, aut terra tulit inhumaniùs.*

Clamitent licèt in rostris, & iactitent in scriptis, se solos esse Christianos, audactèr tamen ausim affirmare, neruos eorum in hoc intentos esse, vt Christum vel vagientem in cunis cum Herode necarent, vel adolescentem cum Pharisæis percellerent, vel maturescentem cum Iudæis extirparent. Iacobus attamen & Iohannes, imò Petrus ipse dormit securus. Simon dormis?

Petrus hodie non curatus sed curio factus est, & honoris helluo (sicuti Budæus *elegantèr) in aula titulosus amplitudines architectatur: vt* Apelles *olim tabulas ad vulgi iudicium, ita Petrus fabulas ad Aulæ placita reconcinnat; & quorsum quæso? de* Vendidio Basso *quondam* [u] Aulus Gellius *in noctibus Atticis?*

[u] *Lib. 15 cap. 4.*

Concurrite omnes augures, haruspices,
Portentum inusitatum conflatum est recens;
Nam mulus qui fricabat consul factus est.

O faxit hodie Deus ne dicat quis, asinos qui curabat præsul factus est. In Academia quid Petrus fecerit, ipse humilis inter Theologiæ discipulos taceo; dixerit alius forsitan eum esse clericum in libro, neque mentalem sed attramentalem scientiam assecutum: in schola compositos nollem ego in suggesto mouere fluctus: vtinam mei fratres controuersiæ toties determinatæ tandem essent terminatæ; melius est enim cum Petro dormire, quàm Christum cum Iuda prodere: gratior est Christo somnolentus Simon, *quàm turbulentus* Sinon: *probatque Cepham desidiosum magis quàm Iscariotem insidiosum discipulum decipulum; nam vt est in prouerbio, qui benè dormit nil malè cogitat, sed vt ingulent homines surgunt in nocte latrones.*

In paræcis rusticanis quid rei Simon agat viderit authoritas; audio rure vicino nuper exortam de Sabbatho miram controuersiam. Attendite vobis & gregi vestro qui pagani pastores estis, ne quod innuit Christus, Matth. 13. vobis dormientibus in agro Domini zizania superseminet inimicus.

Somnus vt ex Aristotele disputat Auerroes, accidit propter frigidum & humidum quæ dominantur in cerebro, vigilia verò propter calidum & siccum dominantia in corde; nolite mei fratres in religione nimium esse frigidi aut humoribus admodum dediti, vinum ad mensuram sine mensurâ aggeratim ingurgitantes, sed animam possidete siccam igneo quodam zelo feruentem, vt si vel mediâ nocte sponsus aduenerit, vobis ad intrandum cum eo gratia non denegetur, & ita dormientes in Christo tandem in Abrahæ sinu placidissimè requiescatis, vbi gaudium super gaudium, gaudium vincens omne gaudium in secula seculorum. Amen.

The Epistle. Coloss. 3. 1.

If ye be risen againe with Christ, seeke those things which are aboue, &c.

THis Epistle consists of Aduertisements, and Argumentes enforcing the same.

Aduertiſements { Exhortatiue; *ſeeke thoſe things which are aboue; ſet your affection on heauenly things.* Dehortatiue; *not on earthly things.*

Arguments taken from our { Preſent eſtate of grace; *We are riſen againe with Chriſt*: Ergo we muſt aſcend and *ſeeke the things aboue.* Dead vnto the world: Ergo, *not minde the things on earth.* Future eſtate of glory: *whenſoeuer Chriſt (which is our life) ſhall ſhew himſelfe, then ſhall ye alſo appeare with him in glory* but the wrath of God commeth vpon the children of vnbeleefe, both in this world, and in that to come: for Chriſt ſhall appeare to reward the godly, to puniſh the reprobate to iudge all.

S. Paul doth vſe two words here, ζητεῖν and φρονεῖν, to ſeeke and to ſauour, and howſoeuer φρονεῖν in the Text be laſt, [x] yet it is in nature firſt; for wee muſt firſt know, then follow the things aboue; firſt diſcerne, then deſire them; *ignoti nulla cupido*, quoth the Poet, vncouth vnkiſſed; *ergo*, we muſt firſt looke before we can like; [y] firſt ſee with faith in our vnderſtanding, then ſeeke with deuotion in our affection. And theſe two muſt goe [z] togither ioyntly, becauſe ſeeking without ſeeing is blinde, and ſeeing without ſeeking lame: God is to be ſerued with our whole heart, with all our wit, with all our will.

[x] *Zanch. in loc.*

[y] *Gorran. in loc.*
[z] *Caietan. in loc.*

Here then is a notable leſſon, as well for ignorant, as negligent people. For ignorant, there is no pleaſure ſo ſweet to the minde as knowledge, no knowledge ſo ſweet as that of religion, no point of religion ſo ſweet as to ſauour the things aboue, [a] *for it is eternall life to know God, and whom he hath ſent, Ieſus Chriſt.*

[a] Iohn 17. 3.

[b] *Syneſius* is of opinion, that a Philoſopher excells an ordinarie man, as much as an ordinarie man doth a beaſt; but euery ſchollar in Chriſts Vniuerſitie doth excell a Philoſopher, as much as a Philoſopher doth a dolt. Humane learning is a ruſh candle, ſaith [c] *Clement Alexandrinus*, but the Goſpell is as the glorious Sunne in her brightneſſe, illuminating all ſuch as ſit in darkeneſſe and in the ſhadow of death. If it were not for hope of things aboue, Chriſtians [d] of all men were moſt miſerable: now no man entreth into heauen, but [e] he that doth the will of God; and no man can doe the will of God, except he [f] know the will of God; eſteeme then all things as loſſe [g] for the ſurpaſſing knowledge of Chriſt Ieſus our Lord. Read the Bible, for it is his will; frequent the Temple, for it is his houſe; come to the communion often, for it is his *Mandie*, ſuffer the words of exhortation and doctrine, for the Goſpell is the power of God vnto ſaluation Vſe all good meanes for knowledge, that you may ſet your mindes on heauenly things, and then for practiſe, that ye may ſeeke the things aboue. For it is an inſtruction for idle perſons alſo, being more curious in finding, then carefull in following heauenly things. In a ſchollar the *Mathematikes* are commended eſpecially, becauſe they ſtand vpon infallible demonſtration; and ſo it is in Gods Academie, the beſt learned make demonſtration; as [h] *ſhew me thy faith out of thy workes*, there is a demonſtration; [i] *let your light ſo ſhine before men*, there is another demonſtration. If your minds are ſet on heauenly things and not on earthly, then ſeeke the things aboue, place thy religion [k] *non in lectione, ſed in dilectione*, not in the braine or brow, but in godly care and heauenly carriage. Seeke the things aboue [l] by liuing according to the lawes of Hieruſalem aboue. For albeit we dwell on earth, our Burgeſſe-ſhip is in heauen, Phil. 3. 20. Earth is *patria loci*, but heauen *patria iuris*, as Iriſhmen are dwellers in Ireland, but Denizons of England, gouerned by the ſtatutes of this kingdome; ſo we dwell in houſes of [m] clay, whoſe foundation is in the duſt, but we ſubmit our ſelues vnto the lawes of that Citie, which is [n] aboue; yea we dwell in heauen partly, for [o] *amator mortuus eſt in proprio corpore, viuus in alieno*, the louer is dead in himſelfe, and liues in another, [p] *vbi ſum ibi non ſum, vbi non ſum ibi animus*. As [q] *Origen* of *Mary Magdalen*, when ſhe came to the ſepulchre and ſaw Chriſt taken away, *Maria ibi non erat, vbi erat, quia*

[b] *Orat de Dione.*
[c] *Strom. lib. 5.*
[d] 1. Cor. 15. 19.
[e] Mat. 7. 21.
[f] Ioh. 13. 17.
[g] Philip. 3. 8.
[h] Iam. 2. 18.
[i] Mat. 5. 16.
[k] *Auguſtin. epiſt. 107.*
[l] *Aquin. in loc.*
[m] Iob. 4. 19.
[n] Galat. 4. 26.
[o] *Plato.*
[p] *Plautus.*
[q] *Hom. de Maria Magdalen.*

tota

tota ibi erat vbi magister erat. [r] As the Hart desireth the water brooke, so longed her heart after Christ; and so it is with vs all, [s] *animus velut pondere, vnnote fertur, quocunq; fertur*; our minde is where our pleasure is, our heart is where our treasure is; if then our affections be set on Christ, we are dead in our selues and [t] liue in him, and liuing in him, our hearts are with him, euen in the place where *he sitteth at the right hand of God.*

If any shall aske what things are aboue, Saint *Paul* answers in 1 Cor. 2. 9. such things as eye hath not seene, and eare hath not heard and heart not vnderstood; and in 2. Cor. 12. 4. mysteries ineffable; [u] not that *Paul* would haue men here curious in searching that they cannot finde; for so the saying is true, *quæ supra nos, nihil ad nos,* things aboue vs, appertaine not to vs: but his meaning is that we should learne by the booke of God that which is reuealed of God, and so *fidendo,* not *videndo,* by faith and hope grounded vpon the rocke of Gods holy word, not vpon the sands of humane wit; first vnderstand, then vndertake to seeke the things aboue; to seeke though as yet we cannot throughly see; this is φρονεῖν, but in audacious curiositie to measure euery foote in hell, and dispose of euery cabinet and chamber in heauen, ὑπερφρονεῖν, as *Paul* [x] elsewhere, to know more then is meet to know.

Not on earthly things.] [y] Some referre this to the traditions of men, and ceremonies of the Law mentioned in the former chapter; all those beggerly rudiments *were but shadowes of things to come, the body is in Christ*; and therefore preferre the kernell before the shell, set your affection on heauenly things, and not on earthly.

[z] Other vnderstand by things earthly, the things of the world, that three-headed [a] *Geryon,* honor, riches, pleasure; so *Paul* in the words immediately following expounds himselfe, mortifie *your earthly members, fornication, vncleannesse,* &c. we may set our eyes and hands on the things of this world, but not our heart, as [a] *Dauid* by precept. If riches encrease *nolite cor apponere*; set not your heart vpon them; and the Christians in the Primitiue Church by practise, who sold their possessions and layd downe the money at the Apostles feet, Act. 4 35. *ad pedes, docens calcandam esse pecuniam,* at their feet not at their heart, to signifie, saith [b] *Hierome,* that we must not make them our [c] Master, much lesse our [d] Maker, but vse them as our seruants, and as it were creatures, hauing all things and yet possessing nothing, our affections must not be set, at least not setled on trash below.

As God sayd to *Abraham,* [e] *exi de terra tua,* get thee out of thy land, and from thy kindred vnto the country that I will shew thee: so likewise doth hee speake to the [f] soule of man in the 45. Psalme, *Hearken, O daughter, and consider, encline thine eare, forget also thine owne people, and thy fathers house. Socrates* being asked what country-man he was, answered, a citizen of the world; but a Christian, saith [g] *Æneas Siluius,* must answer otherwise, that he is a burgesse of heauen; for albeit man is called earth thrice with one breath, *ô terra, terra, terra!* that is, as [i] *Bernard* construeth it, earth by procreation, earth by sustentation, earth by corruption, yet in regard of a better inheritance purchased for vs in heauen by Christ, and in respect of our faith, hope, loue, faith apprehending, hope assuring, loue desiring those things aboue, we are not [k] *habitatores terræ,* but *accolæ,* saith *Ambrose,* [l] soiourners and inmates for a time, not permanent dwellers Heb. 13. 14.

This world is the land wherein we were borne, wherein we were bred, but we must forget our fathers house, forsake this home-stall, and seeke for another in the spirituall Canaan, one to come in the Celestiall Hierusalem aboue, where Christ sitteth at the right hand of God. Aboue is a place opposite to this earth, it is heauen of heauens, Ephes. 4 10. [m] for the heauen must containe him, vntill he come to iudge the quicke and the dead. How then is Christs body with all dimensions in the blessed Eucharist? it sits at the right hand of God in heauen, and therefore doth not descend downe to vs, but we must ascend vp to it, according

[r] Psal. 42.
[s] *August epist.* 89. & *confess. lib* 13 *cap.* 9.
[t] Galat. 2. 20.

[u] *Zanchius in loc*

[x] Rom. 12. 3.

[y] *Calvin. B: Zac. Marlorat.* English glosse, *ex Oecumen. & Theophylact, in loc.*
[z] *Aquin & Gorran. in loc.*
[a] *Budæus lib.* 5. *de asse.*
[a] Psal. 62. 10.

[b] *Epist. ad Paulin. tom.* 1. *fol.* 103.
[c] Mat. 6. 24.
[d] Iob. 31. 24.
[e] Gen. 12. 1.

[f] *Hieron. epist. ad Eustochium de cust. virginitat.*
[g] *Epist. Hieron. concili suo.*
[h] Ierem. 22. 29.
[i] *Meditat. cap* 3.

[k] *De Abraham. Patriarch. lib.* 2. *cap* 7.
[l] Heb. 11. 13

[m] Acts 3. 21.

to that of the old Church, and as yet retained in the Popish Missall, *Sursum corda* lift vp your hearts, set your affections on things aboue, not on things below; flie with the wings of faith and deuotion as Eagles into heauen, where the body of Christ sitteth at the right hand of the Father: and this I take to be the true reason, why the Church of England hath allotted this Scripture for *Easter day*, that comming to the Lords table, we may not only gaze vpon the visible signe, but to set our affections on things aboue, that we may be made partakers of inuisible grace. See before *Sursum corda*, *Zanchius in loc.* *Caluin. institut. lib. 4. cap. 17. §. 36.* Church hom. concerning the worthy receiuing of the Sacrament. *part. 1.* *Beza antithesm. Papism. & Christianism. §. 11.*

Mortifie your earthly members, fornication vncleanesse. [n] The whole corrupt masse of wickednesse is the body of sinne, *fornication, vncleanesse, vnnaturall lust, euill concupiscence, couetousnesse*, members of this body; called *our*, because [o] *perditio tua ex te Israel*, [p] all sinnes in vs are from vs: *omnia mea mala purè mala sunt & mea*, saith *Hugo* the Cardinall: and *earthly*: [q] for that they raigne in men earthly minded, and hinder our heauenly conuersation, and therefore [r] such hands are to be cut off, and such eyes ought to be pulled out. It is not sayd *occidite*, but *mortificate*; we must not destroy nature, by casting our selues out of the world, but mortifie sinne by casting the world out of vs; [t] *Hæc membra vestra quæ non ad naturam hominis, sed ad corpus peccati pertinent, mortificate, scilicet non membra naturæ vestræ, quæ Deus creauit, sed membra corporis peccati, quæ vos fecistis, extinguite, ne viuant in vobis amplius.*

[n] *Anselmus & Caietan. in loc.*

[o] Hosea 13. 9.
[p] *Primasius in loc.*
[q] *Gorran. & Caluin. in loc.*
[r] *Bullenger apud Marlorat. in loc.*
[t] *Anselmus.*

Hitherto concerning aduertisements, I proceed to the powerfull arguments enforcing the same, the first is taken from the word *resurrection.*

If ye be risen againe, &c.] A [t] new life doth require new manners, if then yee be risen from the death of sinne to the life of grace, ye must walke with [u] new tongues, and walke in new [x] waies, as being new [y] creatures in Christ [z] created vnto good workes. He then that increaseth in faith, and groweth in grace, and sprouteth in heauenly meditations higher and higher, is assuredly risen againe; but he that walketh in his old waies, and groweth from bad to worse, growing euery day downward, is still dead and buried in the Golgotha of the world: a couetous muck-worme that digges in the earth, as an hogge, and then entombes himselfe like a mole, cannot be sayd to be risen againe, for *cumulus* is *tumulus*, his minde is shut in his chest, as a dead bodie buried in a Coffin; a voluptuous man is not risen againe, for he that liueth in pleasure *is* [a] *dead although he liue.* The proud man hath his thoughts aboue, and yet not risen againe, the top of his ambition is not heauenly, but earthly, risen [b] against Christ, not risen with Christ.

[t] Melanchthon. in loc.
[u] Mark. 16. 17.
[x] Mat. 2. 12.
[y] 2 Cor. 5. 17.
[z] Ephes. 2. 10.

[a] 1 Tim. 5. 6.
[b] Psal. 2 2.

Now we rise with Christ [c] two waies { Sacramentally. / Effectually.

[c] *Zanch in loc.*
[d] *Perkin. aur. cat. cap. 33.*

The [d] dipping in holy baptisme hath three parts, the putting into the water, the continuance in the water, and the comming out of the water: the putting into the water doth ratifie the mortification of sinne by the power of Christs death, as *Paul*, Rom. 6. 3. *Know yee not that all we which haue beene baptized into Iesus Christ, haue beene baptized into his death, and that our old Man is crucified with him?* The continuance in the water notes the buriall of sinne, to wit, a continuall increase of mortification by the power of Christs death and buriall, Rom. 6. 4. The comming out of the water [e] figureth our spirituall resurrection and viuification to newnesse of life by the power of Christs resurrection, [f] *that like as Christ was raised vp from the dead by the glory of the Father, euen so wee should walke in newnesse of life,*

[e] *Theophylact. in loc.*
[f] Rom. 6. 4. and Colos. 2. 12.

We promised in our baptisme, to forsake the vaine pompe & glory of the world with all couetous desires of the same, so that if we set our affections on earthly things, and not on the things aboue; what are we but *Fœdifragi*, such as haue broken our word and vow to God? Secondly Gods elect are risen againe with Christ effectually; for as the Burgesse of a towne in the Parliament house beareth

the

the person of a whole Towne, and what he saith, the whole Towne saith, and and whatsoeuer is done to him, is also done to all the Towne: so [g] Christ vpon the Crosse stood in our place, and bare our person, and whatsoeuer he suffered we suffered, and when he died all the faithfull died in him, and as he is risen againe, so the faithfull are risen in him. It is therefore meet the members should follow the head, seeking the things aboue, where Christ sitteth on the right hand of God. I conclude this argument in the words of [h] *Gorran*, *Status vigoris quia* surreximus, *locus honoris quia* sursum, *affectus amoris quia* vbi *Christus est, ergo status potest, locus prodest, amor adest.*

Ye are dead [i] to the world, but aliue to God through heauenly conuersation, according to that of [k] *Paulinus*:

Viue, precor, sed viue Deo, nam viuere mundo
Mortis opus, vita est viuere vita Deo.
[l] *Viue Deo gratus, toto mundo tumulatus,*
Crimine mundatus, semper transire paratus.

Your life is hid with Christ in God } Naturall. Spirituall. Eternall.
This may be construed of our life,

This mortall is so full of miseries and mischiefes, as that the [m] Thrasians vsed to lament at the birth, and reioyce at the buriall of their freinds; [n] *an non hæc regio mortuorum, vbi vmbra mortis, vbi porta mortis, vbi corpus est mortis*: our diseases and disasters are such, as that euen our naturall life many times is hid, but Christ is the [o] resurrection and the life, the great Physitian able to [p] wound and make whole whom he list.

The life spirituall is hid in God much more; [q] for as trees in stormy winter, so good men in tempests and anguish of soule seeme to be dead, not only to the world, but euen to themselues.

[r] *Eutychus* is an embleme of a Christian in temptation, he fell from an high loft and was taken vp dead, and so reputed of all that were present, but *Paul* laid himselfe vpon him, and embraced him, and found life in him, and set him on his legs againe; so though a man fall high from heauenly grace, to the very pit of hell if it were possible, yet he may be raised againe by some skillfull and painfull *Paul* applying the comforts of the Gospell, and shewing that his life is not altogether extinguished, but *hid only with Christ in God.*

Lastly, this may be well expounded of our eternall life; for albeit we be now the sonnes of God, [s] yet *it doth not appeare what we shall be*, that is hid in Christ with God. [t] The pearle cannot be found vntill the shell of the fish be broken; our glory cannot be seene, ouershadowed with this mortality; but whensoeuer Christ which is our life shall shew himselfe, then shall we also appeare with him in glory. *Come Lord Iesu, come quickly.* Amen.

[g] 1 Pet. 2. 24.
[h] Postil. in loc.
[i] Primasius in loc
[k] Apud August. epist. 36.
[l] Reusner in Symbolis.
[m] Alexander ab Alexandro, lib. 2 genial. dierum, cap 25.
[n] Ambros. de bono mortis, cap. 12.
[o] Iohn. 11. 25
[p] Deut. 32. 39
[q] Anselmus in loc.
[r] Act. 20. 9, 10
[s] 1 epist Ioh. 3. 2.
[t] Theophyact. in loc.

The Gospell. IOHN. 20. 1. *vnto X. 11*

The first day of the Sabbaths came Marie Magdalen early (when it was yet darke) vnto the Sepulchre. &c.

IN this Gospell is commended vnto vs the dutifull and deuout behauiour of a religious woman called *Marie Magdalen*, and of two louing disciples *Peter* and *Iohn*, toward their late deceased Lord Iesus Christ.

The deuotion of *Marie Magdalen* is seene, { 1. In comming to the Sepulchre. 2. In communicating what shee saw at the Sepulchre.

The deuotion of *Peter* and *Iohn* in { Running to / Going into } the Sepulchre.

All which duties of all parties as they were performed in good haste so they proceeded out of a good heart, being earnest as early.

The

The first day of the Sabbaths] [a] All the weeke-dayes are called Sabbaths in honour of the seuenth which is the *Sabbath*, as Luke 18. 12. Νηστεύω δὶς τοῦ σαββάτου, that is, I fast twice in the weeke; so Sabbath is vsed, Act. 20. 7. and 1. Cor. 16. 2. the first day then of the Sabbath is the first day of the weeke; the which according to the Iewes computation is our *Sunday*, so called in memoriall of our Sauiours blessed resurrection, who being the [x] Sunne of righteousnesse arose this day, [y] *non ab oriente sed ab occasu*, not from his rising, but from his fall, from death, hell, graue; the Iew gaue God the last, but the Christian honours him better with the first day of the weeke.

It is obiected out of Matth. 28. 1. that *Marie* came not to the Sepulchre in the beginning of the morning on Sunday, but rather at euening on Saturday. For the reconciling of the foure Euangelists in this point, I referre the Reader to *S. August. de consensu Euangelist. lib. 3. cap. 24. Aquin. part. 3. quæst. 53. art. 2. Baron. annal. tom. 1. fol. 196, 197. Iansen. concord. cap. 145. Marlorat. Maldonat. English Gloss. in Matth. 28.*

We must vse the Scriptures as [z] *Elisha* did the Shunamites childe, lay mouth to mouth, and eyes to eyes, and hands to hands; if we meet with an hard place, we must compare text with text, Euangelist with Euangelist, translation with translation, and meditate thereon day and night vntill we finde the truth, and as it were, put spirit into the dead letter.

I must intreat you therefore first to conferre *Matthew* with *Moses*; euening, Gen. 15. doth signifie the whole night, all the time from the Sunne setting vntill the Sunne rising, *the Euening and the Morning were the first day.* So that whereas *Matthew* reports *Mary* came to the sepulchre in the Euening of the Sabbath, his meaning was not that shee came on Saturday night, but on Sunday morning, as his words import, *In the euening, when the first day of the weeke began to dawne*, that is, as our Euangelist, *early when it was yet darke.*

2. The text originall is not ὀψὲ δὲ σαββάτων, but ὀψὲ δὲ σαββάτῳ, and that as [a] *Gregorie Nyssen* a Grecian borne construeth it, is *transacto Sabbatho*, when the Sabbath was ended as *Beza* translates, *extremo Sabbatho*, in the latter end of the Sabbath: this exposition is allowed of [b] *Hierome*, [c] *Ambrose*, *Musculus*: and lest we should doubt of it, auowed by *S. Marke*, chap. 16. 1. *When the Sabbath day was past, Marie Magdalen* &c.

3. For the better concordance betweene *Iohn and Matthew*, note the difference betweene the Iewes and Romans in their computation. The Iewes accounted the naturall day from euening vnto euening, as it is euident, Luke 23. 54. where it is sayd that the Sabbath drew on, when Christ was buried, but he was entombed on Friday, so that according to their account, when it was darke on Friday, the Sabbath on Saturday began; but the Romans did reckon the naturall day from the morning vnto morning, [d] *ab ortu solis ad sequentem ortum* If our Euangelist follow the Iewes, and [e] *Matthew* the Romans in their account *distingue tempora, & conuenient omnia.*

So that now the text is cleare, *Mary Magdalen* when the Sabbath was ended, on the first day of the weeke came to visit Christs sepulchre: [f] she knew very well where *Ioseph* had layd his precious bodie, but shee came not with her spices and oyntments vntill the Sabbath was past: in which [g] Interpreters haue noted her zeale to be well ordered and discreet, first she did serue God, and then obserue men, first praise the liuing Lord according to law, then visit her dead Lord according to loue.

Many men in our age performe lesse necessarie duties at such houres of the Sabbath as they should worship God in his holy Temple. Nay some ruffians are so prophane, that they thinke Easter day, wherein they were made partakers of Christs heauenly Supper, to be the most conuenient time for gosslipping and drunkennesse. Assuredly the Christians in *Prester Iohn* his country shall rise vp against vs in the last day, [h] who may not after the receiuing of the Sacrament vnder paine of grieuous punishment, so much as once spit vntill the going downe

[a] *Euthymius & Maldonat. in Mat. 28. & Iansen. concord. cap. 145.*
[x] *Malac. 4. 2.*
[y] *Euseb. Emisshen. 6. de Pasca*
[z] *2. Kin. 4. 34.*
[a] *Orat. 1. de resurrect. Christi.*
[b] *In Marc. 16.*
[c] *In Luke 24.*
[d] *Beza in Mat. 28 1.*
[e] *English gloss. in Matth. 28.*
[f] *Marke 15 47*
[g] *In Luc. 23. 56*
[h] *Mat. Dresserus cited by Io. Porie. description of Africa, pag. 400.*

downe of the Sunne: whereas vnruly rake-shames in more ciuill Countries, endued with a greater portion of knowledge, drowne Christ at the Tauerne, whom they receiued in the Temple.

Early] *Marie* did seeke Christ in the first day of the weeke, and first houre of the day, but many deferre to seeke the Lord vntill the last weeke of their life, the last day of the weeke, the last houre of the day, the last minute of the houre. It is an exorbitant course while the ship is sound, the tackling sure, the Pilot well, the Sailers strong, the gale fauourable, the sea calme, to lye idle at rode, carding dicing, drinking, burning the seasonable weather, and when the ship leaked, the Pilot sicke, the Mariners faint, the stormes boysterous, and the sea a turmoile of outragious surges, to lanch forth and hoist vp saile for a voyage into farre Countries; and yet such is the skill of euening repenters, who though in the morning of youth, and soundnesse of health, and perfect vse of reason, they cannot resolue to weigh the anchor and cut the cable that with-holds them from seeking of Christ; neuertheless they feed themselues with a strong perswasion, that when their wits are distracted, their senses astonied, all the powers of the minde and parts of the bodie distempered; then forsooth they thinke suddenly to become Saints at their death, howsoeuer they demeaned themselues as deuils all their life.

Let vs awake from sinne with *Dauid* [i] early, rise with [k] *Samuel* early, with [l] *Abraham* send away *Hagar* early, with [m] Christ and his audience come to the Church early, seeking the Lord with this holy woman early.

[i] Psal. 57. 9.
[k] 1. Sam. 15. 12
[l] Gen. 21. 14.
[m] John. 8, 2.

When it was yet darke] *S. Iohn* here doth seeme to contradict *S. Marke*, reporting that *Marie Magdalen* came to the Sepulchre when the sunne was rising. For the reconciling of these places, [n] *Ambrose* is of opinion that diuers women came at diuers times. [o] *Hierome* and [p] other hold that the women came foure times, according to the different reports of the foure Euangelists; namely, that first they came in the euening as *Matthew* chap. 28. secondly, when it was darke, as *Iohn* here: thirdly, in the morning early, as *Luke* chap. 24. fourthly, when the sunne was rising, as *Marke* chap. 16.

[n] In Luc. 24
[o] In Mat. 28.
[p] *Consule Maldonat in Mat.* 28

But the most and best Expositors haue determined that these deuout women came but once, and that in the morning early, when it was darke they began to set out of their lodging, but they [q] continued in their iourney, and abode about the tombe till it was [r] twilight, and saw the stone taken away from the Sepulchre.

[q] *Rabanus apud Thomam & Caiet. apud Marlorat. in Matth. 28 idem Tatiē. concord. cap.* 145.
[r] *Augustin. de Consen. Euangelist. lib. 3 cap. 24*

As the former clause shewed *Magdalens* good haste, so this her good heart being (as *Origen* speakes) *mulier non mulier*, a woman endued with manly courage and carriage: she might haue feared that her-selfe and her company could not remoue the tombe-stone; or if they could, that the souldiers, who guarded the place, would not haue suffered it; or if they would haue beene content, it was vncomfortable for a sillie woman in the night to view the dead corps of so louing a friend. Yet *Magdalen* a woman, a timorous woman, accompanied onely with some few of her owne sexe, as *S. Marke* reports; as our Euangelist, iourneying alone, came to the graue with spices and sweet oyntments, when it was darke. O the riches of Gods infinite mercy! that so foule a sinner should proue so faire a Saint; that *Magdalen*, sometime an harlot, should precede in this good office *Marie* the mother of Christ alwaies a virgin; that a woman in this point of valour and vertue should be more forward than *Peter* the most louing Disciple to Christ, and *Iohn* the best beloued of Christ. O the deepnesse of the riches, both of the wisdome and knowledge of God! how vnsearchable are his judgments, and his waies past finding out!

And saw the stone taken away from the graue] It is recorded by [s] *Matthew*, that *Ioseph of Arimathea tooke the bodie of Iesus, and wrapped it in a cleane linnen cloth, and put it in a new tomb which he had hewen out in a rocke, and rolled a great stone to the doore of the Sepulchre, and departed.* All which vndoubtedly *Magdalen* well obserued as shee was sitting against the graue, it might therefore perplex her much in this holy businesse, how she should [t] roll away the tombe-stone, and so purchase

[s] Cap. 27. 59.
[t] Marke 16. 3.

Purchase a sight of her best beloued Master. But Almighty God, who giueth his Angels [u] charge ouer his children, that they hurt not their feet against a stone, sent a messenger from [x] heauen to roll backe that huge stone for her. Euen as a louing father, when he carrieth his little childe to a towne, will suffer him to walke in the plaine and faire way, but when he comes vnto slipperie pathes, he takes him by the hand, and in dirtie passages beares him in his armes, and when he comes to a stile lifts him ouer easily; so God our heauenly Father vseth vs his deare children; if we shall endeuour to goe so farre as we may, so fast as we can in the plaine way to the celestiall Hierusalem, he will assist vs in dangers, and helpe vs ouer stiles, he will remoue blocks and hindrances in our passage, the great stone parting Christ and vs, euen while we least thinke of it, shall be rolled away.

[u] Psal. 91. 11. 12
[x] Matth. 28. 2.

Againe, in that *Marie* saw the stone taken away, note that Christ rose the first day of the Sabbaths early: to shew that he was very God, he rose againe: to shew that he was very man, he rose againe the third day. That a liue man should raise a dead man, as [y] *Peter* did *Tabitha*, was wonderfull: that a dead man should raise another dead man, as the bones of [z] *Elisha* did the Moabite, was more wonderfull; but that a dead man should raise himselfe, as Christ on this day, was most wonderfull. Assuredly none could doe this but he who sayd, [a] *I am the resurrection and the life*: [b] *Power I haue to lay downe my life, and power to take it againe.*

[y] Acts 9. 40.
[z] 2 King. 13. 21
[a] Iohn 11. 25.
[b] Iohn 10. 18.

But his resurrection was deferred vntill the third day, to demonstrate that he was very man; [c] for if he should haue Presently risen, his death would haue been thought no true death, and so by consequence his resurrection no true resurrection. As then it was often told by himselfe, and foretold by other, he rose the third day, and that as it is in the text, *early*: for as he was crucified *adueſperascente iam die*, when the Sunne was going to bed, to signifie that by his death hee would destroy the workes of darkenesse, *& tenebras culpæ & pœnæ*, both the inward darkenesse of sinne, and outward darkenesse of hell, as [d] *Aquine* wittily; so he rose when the Sunne began to shine, that hauing conquered the kingdome of darkenesse, he might baing vs vnto light and life euerlasting. [e] *Sicut enim primi dies propter futurum hominis lapsum à luce in noctem, ita isti propter hominis reparationem à [f] tenebris ad lucem computantur.*

[c] *Aquin 3. part. quæst. 53 art. 2 & Euseb Emis. hom. 2. de symbolo.*
[d] *Vbi supra.*
[e] *Augustin. de Trinit. lib. 4 c. 6*
[f] *Eph. 5. Eratis aliquando tenebræ, nunc autem lux in Domino.*

Then she ranne, and came to Simon Peter, and to the other Disciple whom Iesus loued, and sayd, They haue taken away the Lord out of the graue.] As the people said, [g] *Is Saul among the Prophets?* Euen so may we wonder at this, and say, Is *Magdalen* among the preachers? a tutor of those great Doctors, who were to teach all the world; [*] *Apostolorum Apostola?* the Apostles Apostle? Yes surely, *Magdalen* made the first Sermon that euer was of Christs resurrection, and this her fact had some reference to *Eues* fault; [h] a woman was the first messenger of this our ioy, because a woman was the first minister of that our sorrow.

[g] 1 Sam. 10. 11
[*] *Caiet. in loc.*
[h] *Greg. Nyssen. orat. 2 de resurrect. Christi.*

We cannot tell where they haue layd him] As *Magdalen* is a patterne of much vertue, sparing neither paine nor cost in visiting our Sauiours Sepulchre; so likewise a president of some weakenesse, in that she could not finde Christ at this time, though she sought him earnestly and early, because she did erre in two circumstances, as the glorious Angels intimate, Luke 24. 6. first in her *quando*, *surrexit*; then in her *vbi*, *non est hic*. Let vs therfore seeke the Lord [i] when he may be found, and where he may be found. There is a time wherein he may be found, but if we neglect it, there shall be [k] no more time. The wicked old world had a time to seeke the Lord while *Noe* preached: Sodome had a time while *Lot* visited: Hierusalem had a time while Christ conuersed in her: *Dines* had his time while *Lazarus* lay at his gate: *Iudas* had his time while Christ reproued him. If the filthy Sodomites, if the rich Glutton, if treacherous *Iudas*, if proud *Pharao* were now aliue; what would they doe, what would they not doe to seeke the Lord while he may be found, and to call vpon him when he is neere? Nothing would be so much esteemed as a trice of time, which heretofore by dayes, weekes, moneths, yeers, was lauishly mis-pent. Againe, we must seeke Christ in the right *vbi*, Christ is not to be found in the furrowes of earth, in hell or

[i] Esay 55. 6.
[k] Apoc. 10. 6.

or graue: we muſt not ſeeke a dead Chriſt, but a liuing Chriſt, in his workes, in his word, in his Sacraments, in his houſe, there we ſhall be ſure to finde him in the midſt of them that [l] preach, in the midſt of them that [m] pray.

They ranne both togither.] [n] In like zeale to Chriſt, and loue one to other, and yet each out-ſtripped other, *Iohn* in going to, *Peter* in going into the Sepulchre. *Iohn* doth [o] reſemble the contemplatiue, *Peter* the practiue. The contemplatiue perſon is more nimble in his wit, the practiue more quicke at his worke: *Iohn* did runne faſter, but *Peter* did goe ſurer; or, as [p] *Rupertus*, *Iohn* did figure the Iewes, *Peter* the Gentiles. The Iewes came to Chriſt ſooner, yet the Gentiles ouertaking them were the founder: *I haue not found* (ſaith he that knew beſt) *ſo much faith in Iſrael*, Matth. 8. 10.

When he had ſtouped downe he ſaw the linnen clothes] [q] None but humble men and meeke can ſee theſe myſteries. He that will not ſtoope at Chriſts graue ſhall neuer be made partaker of his death and reſurrection. *He went not in*] [r] *Aut his contentus, aut tremore detentus.* But *Peter following him went into the Sepulchre, and ſaw the linnen clothes lying, and the napkin that was about his head, not lying with the linnen clothes, but wrapped togither in a place by it ſelfe*] As the followers and friends of Chriſt, ſo the cruell enemies and foes of Chriſt became preachers of his glorious reſurrection, as [s] *Caluin* truly, *vel tacendo vel mentiendo.* Some by ſilence did ſeeme to confeſſe it, other by reporting an incredible tale did more ſtrongly confirme it. The grand lie firſt inuented by the Rulers, and after broached by the ſouldiers, impudently to diſgrace the truth of our Sauiours reſurrection (as *S.* [t] *Matthew* reports) is, that the *Diſciples came by night and ſtole him away while we ſlept.* [u] *O mali! o peſſimi! aut vigilabatis, & cuſtodire debuiſtis; aut dormiebatis, & quid factum ſit neſcitis*: O ſenſeleſſe vntruth, either you were aſleepe or awake; if aſleepe, how did ye know that his Diſciples had taken him away by night? if awake why did yee not guard the tombe? yee could not be vnable, for [x] the watch was ſtrong; yee will not, I am ſure, be thought vnwilling for then either you were cowards, or traitors, or both; in not vſing your hands, arrant cowards; in not imploying your tongues in raiſing the towne to ſurpriſe the body, rancke trayters.

Againe, if theeues had ſtollen him away by night, [y] they would not haue left the fine linnen clothes in the graue, neither could they gaine ſo much leyſure as to looſe the feet, vnbinde the head and diſrobe the body, leauing the *napkin that was about his head in a place by it ſelfe.*

The Goſpell and Epiſtle concord in euery point: for if Chriſt be riſen and not here, then *Mary Magdalen* muſt not ſet her *affections on things earthly, but ſeeke the things aboue, where Chriſt ſitteth on the right hand of God.*

[l] Luke 2. 46.
[m] Matth. 18. 20.
[n] *Euthymius in loc.*
[o] *Theophylact. in loc.*
[p] *Lib. 4. com. in Ioan.*
[q] *Marlorat in loc.*
[r] *Euthymius in loc.*
[s] *Iuſtitut. lib. 3. cap. 25. §. 3.*
[t] Matth. 28. 13
[u] *Auguſt. hom. 36. tom. 10. fol 351.*
[x] Matth. 27. 65 66.
[y] *Greg. Nyſſen. orat. 2. de reſurrect. Chriſti & Caietan. in loc.*

The Epiſtle. 1. Iohn. 5. 4. to v. 13

All that is borne of God ouercommeth the world, &c.

VVHerein obſerue
1. A propoſition: *All that is borne of God ouercommeth the world.*
2. An expoſition how the regenerate man is a conqueror of his enemies, and that is by faith apprehending Chriſt who doth ouercome: *this is the victorie that ouercommeth the world euen our faith:*

And this faith is ſealed vntovs by the teſtimoniall of three witneſſes in
- Heauen, the Father, Sonne, Holy Ghoſt.
- Earth, The Spirit. Water, Bloud.

If

If then we receiue the witnesse of men, which often lie, let vs embrace the *witnesse of God, which is greater*, euen truth it selfe, for he that doth not beleeue, *makes God a lyer*, but he that beleeueth, hath *eternall life.*

All that is borne] *S. Iohn* doth not vse the masculine gender, *he that is borne*, nor the feminine, *she that is borne*, but the neuter, *all that is borne*; [z] becausе there is in our spirituall generation no distinction of sex: Gal. 3. 28. *There is neither male nor female, but ye are all one in Christ Iesus*; and this (as [a] *Rupertus* obserued) is of greater emphasis, all that is borne of God, of whatsoeuer sex, countrie, condition, ouercommeth the world.

Not all that is borne, but *all that is borne of God*: we are borne the sonnes of wrath, and seruants to the world, but new borne to be conquerors of earth and heires of heauen; I say borne [b] *not of bloud, nor of the will of the flesh, nor of the will of man, but of God*: [c] Our conception is by the seed of his word, through the powerfull operation of his holy Spirit: our [d] birth is our baptisme; the Church is our nurse; the breasts all of vs sucke, the two Testaments; our meate, the pure milke thereof; our growth, increase of grace, riches, heauenly treasures; end, euerlasting life.

There is a prouerbe in Italie, that it were good for men to be borne wise, or twice; now we can [e] not be borne spiritually wise, and therefore we must be borne twice; first borne that we may come into the world, then againe borne that we may ouercome the world.

Ouercommeth] In the present, for albeit in other battells euery souldier must stand to the fortune of the warres, *aut sors, aut mors*: [f] yet in our spirituall fight, a Christian may conquer euen while he doth march. [g] *I write vnto you young men, because yee haue ouercome the wicked*; we triumph when we fight, *pugna tantùm, & certa victoria*: not becausе the battell is ended; (for we must [h] wrestle still against flesh and bloud, against principalities and powers, as we promised in our Baptisme, we must manfully fight vnder Christs banner against sinne, the world, and the deuill, and so continue Christs faithfull souldiers vnto our liues end) but all that is borne of God ouercommeth the world, becausе our grand-Captaine Christ hath already wonne the field, and obtained victorie for vs, [i] *ego vici mundum*, in the world ye shall haue affliction, but be of good comfort, I haue ouercome the world.

Yet, [k] let not him that girdeth his harnesse, boast himselfe, as he that putteth it off. For when [l] *Agamemnon* said, *victor timere quid potest?* answer was made by [m] *Cassandra, quod non timet*; we may not be secure, but serue God in [m] feare, though we fight in faith; as our Captaine, [n] *watch and pray*, lest your [o] aduersarie deuoure you, continue, [p] fighting a good fight, hauing faith and a good conscience.

The world is ouercome two waies, as [q] *Aquin* pretily, but not pithily, *abijciendo*, [r] *subyciendo*, by forsaking it in a contemplatiue course, by subduing it in an actiue; but herein *Aquine* speakes like a Frier, [r] *Ergo* a lyer: I therefore correct his glosse, saying; that we need not *abijcere*, but onely *subijcere*, not vtterly leaue, but only not *loue the world*, as S. *Iohn* in this [s] Epistle, being in the world, but yet not [t] of the world; riches and honour be good seruants, but bad masters, as [v] *Augustine* sweetly: they must be *subdita non prædita, sequentia non ducentia*: he that greedily followeth and hunteth after the world, is ouercome of the world, [x] *dum vult esse prædo fit præda*, but he that suffers onely the world to follow him, vsing it as [y] *Aristippus* did *Lais*, ouercomes the world, in being greater then the world.

A meere contemplatiue Monke, in shunning some occasions of euill, flieth in a manner all occasions of doing good, against the rules of nature and Scripture; for the one sheweth a man is not borne for himselfe; the other, that a Christian ought to be seruant vnto all, as Saint *Paul* expressly, Galath. 5. 13. *By loue serue one another*, he that is borne of God ouercomes the world in being a new man, not in being no man: as a man, he must be like [z] *Martha*, *cumbred with much businesse*;

[z] *Aquin. & Lorentius in loc.*

[a] *Com. in verba Ioan. 6. 37. omne quod dat mihi pater.*

[b] Iohn 1. 13.
[c] *Sarcerius in loc.*
[d] *Gregor. Nyss. orat. 1. de resurrect. Christi.*

[e] *Fiunt non nascũtur Christiani Hieron. epist. ad Letam.*

[f] *Marlorat. in Ioan. 16. 33.*
[g] 1. *Epist. Ioh.* 2. 13.
[h] Ephes. 6. 12.

[i] Iohn 16. 33.

[k] 1 King. 20. 11
[l] *Senec in Agamem. Act. 4.*
[m] Philip. 2. 12.
[n] Matth. 26. 41.
[o] 1. Pet. 5. 8.
[p] 1 Tim. 1. 18
[q] *In Loc.*
[r] *Walsingham in Ric. 2.*
[s] *Cap. 2. 15.*
[t] Iohn. 17. 44.
[v] *Epist. 52.*

[x] *Augustin. in Psal 38.*
[y] *Clem. Alex. Strom. 2. ipse Laidem habeo, alij habentur a Laide.*

[z] Luke 10. 10.

businesse; as a new man like *Mary*, chusing the better part. [a] *Abraham Ortelius* vsed instead of an embleme the worlds globe, with this inscription *Contemno, & orno, mente, manu.*

[a] *Bacholzerus in Chron. p.824.*

The world] That is, the [b] things of the world, and the [c] prince of the world, with all [d] their complices; he that is borne of God is deliuered from the hands of all his enemies, *that he may serue God in holinesse and righteousnesse all the daies of his life without feare.*

[b] 1. Epist. Ioh. 2. 15.
[c] Ioh. 12. 31.
[d] *Lorinus in loc.*

The martiall termes, *ouercome* and *victorie*, shew that our life is a continuall [e] warfare vpon earth; all that are borne, fight; all that are borne of God, ouercome: the [f] serpent doth somtime bruise our heele, and so fall vs, and happily foile vs, but Christ our Generall hath *broken his head*, by whose power and victorie we shall tread downe Satan vnder our feet: a Christian therefore must put on the resolution of King *Alfred*, of whom our [g] Chronicle:

Si modò victor eras, ad crastina bella pauebas.
Si modò victus eras, ad crastina bella parabas.

[e] Iob. 7. 1.
[f] Gen. 3. 15.
[g] *Huntingdon. hist. lib. 5. in vita Alfredi.*

And this is the victorie] [h] Faith is the meanes of this victorie: for albeit *opera bona vincunt executiuè, sola tamen fides imperatiuè*, saith [i] *Caietan*, in ouercomming the world, good workes as vnderling souldiers execute something, but faith vnder Christ commands all as a Captaine: yea faith is head and hand too, striking the conquering stroke with the sword of the Spirit.

[h] *Sarcerius in loc.*
[i] *In loc.*

In our spirituall warfare we fight against foure enemies especially, the world, the flesh, the deuill, and death.

All the worlds armie consists of [k] two wings: { Aduersitie on the left hand. / Prosperitie on the right.

[k] *Aquin in loc.*

He that beleeueth in Christ ouercommeth both, as Christ, who liuing in the world renounced prosperity, and endured aduersitie; [l] *Omnia bona terrena contempsit, vt contemnenda monstraret, & omnia terrena mala sustinuit, quæ sustinenda præcipiebat, vt neque in illis quæreretur fœlicitas, neque in istis timeretur infœlicitas.* A Christian then that followeth our Sauiours example remembers in want his [m] treasure in heauen, in dearth his conscience is a [n] continuall feast, in banishment he lookes for [o] another citie to come, [p] whose builder and maker is God; in all these things a Christian is a victor, yea more then a conquerour Rom, 8. 37.

[l] *Augustin de catechizandis rudibus. cap. 22.*
[m] Matth. 6. 20.
[n] Pro. 15. 15.
[o] Heb. 13. 14.
[p] Heb. 11. 10.

As for enticing prosperitie, that vsually doth assault vs more dangerously then affliction. As [q] *Augustine* notes, *Homo victus in Paradiso, victor in stercore. Iob* was a conquerour on a dunghill, whereas *Adam* was ouercome by Satan in Paradise, and the Church saith, [r] *Ecce in pace amaritudo mea amarissima*, for so the vulgar latine, in my happinesse my griefe was most bitter, as [s] *Bernard* expounds it; *Amara priùs in nece martyrum, amarior post in conflictu hæreticorum, amarissima nunc in moribus domesticorum:* At the first she had griefe in the death of her martyrs; afterward greater griefe in her conflict with heretikes; in processe of time being in peace, she was grieued most of all in the loosenesse of her children, and so the world gained of the Church more by prosperitie then aduersitie; yet he that is borne of God ouercommeth all this wing: [t] *By faith Moses, when he was come to age, refused to be called the sonne of Pharaohs daughter, and chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season.*

[q] In Psal. 34.
[r] Esa. 38. 17.
[s] *Ser. 33. in Cantic. & ser. ad pastores in Synod.*
[t] Heb. 11. 24.

The flesh is not a forren foe, but an homebred enemie fighting not as a tall souldier, but as a craftie traytor rebelling against the spirit, *Dalila* in *Sampsons* bosome, *Iudas* in Christs company: like the [u] moth in a garment, it is bred in vs and daily cherished of vs, and yet it frets and destroyeth vs.

[u] *Gregor.*

[x] *Quis nescit autem quanta corruptela sit*
contaminatæ carnis ac solubilis?
Sordet, tumescit, liquitur, fœtet, dolet,
inflatur irâ, soluitur libidine, &c.

[x] *Prudentius peristephan. hym. 10.*

Yet he that is borne of God [y] abstaineth from fleshly lust and sinneth not, as our Apostle proues in this [z] epistle. See the Gospell, *Dom.* 15. *post Trinit.*

The deuill is our arch-enem e, being indeed the chiefe commander of all forces against vs, euen the [a] prince of darkenesse, a watchfull and a wrathfull enemie yet he that hath the shield of faith is able to quench all his fierie darts, Ephes. 6. 16. His greatest canon shot against vs is, that we are grieuous sinners, in which he giueth euery one that is borne of God [b] armour and weapons against himselfe, that with his owne sword, we may cut his owne throat. For Christ gaue himselfe for our sinnes, Gal. 1. 4. If I were righteous and had no sinne, then I should not [c] need Christ. Why then, O peeuish holy Satan, wilt thou make me turne Puritane? and so seeke righteousnesse in my selfe? when in very deed, I haue nothing in me but sinnes, and, as thou saist in this truly, grieuous sinnes; alas they be no trifling but terrible sinnes against the first and second table: but I flie to Christ the lambe of God, who takes away the sinnes of the world, [d] *Who loued me and gaue himselfe for me*, [e] dying for my sinnes, and rising againe for my iustification; and so my sinne, which is a [f] *condemned sinne*, is in Christ who is a [g] condemning sinne, a ransome and sacrifice for sinne. Now this condemning sinne is stronger then that which is condemned. For it is wisdome, righteousnesse, sanctification and redemption.

The last enemie, but not the least, that shall be destroyed, is [h] death, of all terribles vnto the natural man most terrible; yet by faith it is made [i] aduantage to vs, howsoeuer hurtfull and hatefull vnto other.

[k] *Mors quæ perpetuo cunctos absorbet hiatu,*
Parcere dum nescit, sapiùs ipsa sanet.

He that beleeueth, is assured that Christ is the [l] resurrection and the life, that he hath led [m] captiuity captiue, that he hath [n] swallowed vp death in victorie by his death, and opened vnto vs the gates of eternall life. See before the *song of Simeon*. Euery true Christian then is a greater conqueror then *William the Conqueror*, euen greater then *Alexander* the great, or *Pompey* the great, or the great Turke. For whereas they conquered in many yeeres a few parts of the world, he that is borne of God ouercommeth in one houre with one act onely, the whole world, and all the things in the world.

Aristotle dying sayd, [o] *Anxius vixi, dubius morior, nescio quo vado* But [p] *Paul* in his life desired to be dissolued and to be with Christ: and [q] *Steuen* at his death *O Lord Iesu receiue my spirit.* So comforted in his life, so blessed in his death is euery one that is borne of God. I conclude this part in a *distichon.*

Terra fremet, regna alta crepent, ruat ortus & orcus,
Si modò firma fides, nulla ruina nocet.

For there are three which beare record in heauen, the Father, the Word, and the Holy Ghost.] Whether in old time this clause were receiued into the sacred Canon or no, see *Sextus. Senen. bibliothec. lib. 7 haref 9. resp. ad ob. 7. Erasm. annotat.* especially the Commentaries of *Lorinus* vpon the place. The Father bare witnesse of Christ in his [r] transfiguration and [s] baptisme, saying from heauen, *This is my beloued Sonne in whom I am well pleased, heare him.* God the Holy Ghost bare record in descending first vpon himselfe, Matth. 3. 16. [t] then vpon his Apostles at Whitsontide, [u] making them witnesse this truth also. The Word bare record of himselfe: *I* [x] *am the way, the truth, and the life.* [y] *The workes that I doe in my fathers name, they beare witnesse of me.* [z] *Doest thou beleeue the Sonne of God? be it is that talketh with thee.* [a] *I am Iesus; I am Iesus of Nazaret, whom thou persecutest.*

And these three are one] [b] *Non tantùm in testimonio, sed in essentia*: This then is a notable pi lot to direct the [c] ship of the Church how to saile betweene the rocks of *Arrius*, who denie d the Vnity, and *Sabellius*, who denied the Trinitie.

As three beare record in heauen or from heauen, so likewise *three beare record in earth, the Spirit, and water and bloud, and these three are one*, that is, agreeing in one. [d] Some by these three witnesses vnderstand God the Father, Sonne and Holy Ghost. God the Father by *Spirit*, Iohn. 4. 24. by *blood*, God the Sonne who

[y] 1. Pet. 2. 11.
[z] Cap. 3. 9.
[a] Ephes. 6. 12.
[b] *Luther*, in Galat. 1. 4.
[c] Matth. 9. 12.
[d] Galat. 2. 10
[e] Rom 4. 25.
[f] *Luther* in Gal 2. 19.
[g] 2. Cor. 5. 21
[h] 1 Cor. 15. 26
[i] Phil. 1. 21.
[k] *Epitaphium Candidæ apud Baron. annal. Tom. 9. fol. 5.*
Ioh. 11. 25.
[m] Ephes 4. 8.
[n] 1 Cor. 15. 54.
[o] *Vti Kilius exposit. Epist dominic. quasi mono genti.*
[p] Phil. 1. 23.
[q] Acts 7. 59.
See *Perkins* Treat of dying wel, *in fine*, relating many sweet & comfortable speeches of Gods children at their death.
[r] Matth. 17. 5.
[s] Matth. 3. 17.
[t] Act 2. 3, 4.
[u] Ioh. 15, 16. 27
[x] Ioh 14. 6.
[y] Ioh. 10 25.
[z] Ioh. 9. 35. 37.
[a] Act. 9. 5 & 22 8.
[b] *Radulphus Ardens hom. in epist. dom. 1. post Pasch.*
[c] *Augustin. tract. 37. in Ioan.*
[d] *August. contra Maximin. lib 3. cap 22 & Lorinus in loc.*

who redeemed vs with his owne blood, Acts 20.: 8. by *water*, the blessed Spirit, Ioh. 7. 38. [e] other construe this of Christs humane spirit, which he gaue vp on the Crosse, and of the water and bloud which issued out of his precious side, Ioh. 19. 34. Or as [f] other, the spirit, that is, our minde inspired by the Holy Ghost, applied vnto our eternall comfort the water and blood which came forth of our Sauiours holy side. [g] Water being a signe and seale of our sanctification; bloud of our iustification. If then we receiue the witnesse of men, and are contented that euery question among vs should be determined by the [h] mouth of two or three, let vs, hauing so [i] great a cloud of witnesses, euen sixe concording all in one, beleeue stedfastly that all which is borne of God ouercometh the world, and that the victorie conquering the world is our faith apprehending the merits of Christ Iesu, who did ouercome the world for vs. *O Lord increase this faith in vs euermore.*

[e] *Postilla maiores cum glossis & figuris. Ardens. Em. Sa in loc.*
[f] English glos.
[g] *Beza in loc.*

[h] Deut. 19. 15. Matth 18. 16.
[i] Heb. 12. 1.

The Gospell. IOHN. 20. 19.

The same day at night, which was the first day of the Sabbaths, &c.

- Time; *the same day at night, when the doores were shut.*
- Place; *where the Disciples were assembled together for feare of the Iewes.*
- Herein obserue the Disciples
  - Comfort; amplified by circumstances of
    - Person; *Iesus came*, not only sending good newes, as before, vers. 18. but himselfe bringing it, comforting them in.
      - Words, saying twice, *Peace be to you.*
      - Action, *standing in the middest, and shewing his hands and side.*
  - Commission: and in it the
    - Qualifier, *Iesus.*
    - Qualified, all the Disciples present, *I send you, he breathed on them,* &c.
    - Qualification, *Whosoeuer sinnes yee remit, they are remitted,* &c.

The same day at night] As a compassionate mother cannot endure that her little childe should cry long, but instantly she takes him in her armes to dandle that he may be still; euen so Christ comforting his disciples [k] *as one whom his mother comforteth*, appeared vnto them vpon *the same day* that he did rise, not [l] deferring his comfort, *at night the doores being shut for feare*, [m] when they did most need his comfort, *and stood in the middest of them*, [n] as the Sunne in the middest of the firmament, and the heart in the middest of the members, affording his comfort indifferently to them all, vsing words of comfort, *peace be to you*; a salutation howsoeuer ordinarie, [o] yet at that time most fit and best welcome, considering their troubled estate; shewing them also the wounds *of his hands and side*, more then euident demonstrations of comfort: for as [p] *Marius* accused of the Senat for treason against the Common-weale, rent his clothes, and in their presence shewed the wounds he receiued in the warres for his Countries good saying, *Quid opus est verbis, vbi vulnera clamant?* so Christ here shewing his pierced hands and side; these bee the tongues, and these bee mouthes open and wide to proclaime how much I loue you, these, these, tell all the world: that I died for your sinnes, and rose againe for your iustification.

It is recorded in holy Bible, that a Giant in [q] Gath had six fingers on each hand; on the contrary, that [r] *Adonibezek* lost his thumbs: all such as are too curious in schoole-quirks haue six fingers on a hand, one finger in the dish more

[k] Esay 66. 13.

[l] *Theophilact. in loc.*
[m] *Euthymius in loc.*
[n] *Vide Pontan. & Vegam. dom. 1. post Pasch.*
[o] *Maldonat. in loc.*
[p] *Salmeron apud Veg. dom. in albis.*

[q] 1 Chr 20 6.
[r] Iudges 1. 6.

then is needfull; and yet such as altogether neglect schoole-learning, want their thumbs, and cannot so well handle the sacred word of God. It is apparant that Christ did rise with his wounds, otherwise he would not haue shewed his hands and side, for the confirmation of his resurrection, and yet a body glorified is without any blemish in all parts; here then we must either distinguish or destroy.

The skars of Christ in his hands and feet after he was risen againe, were not signes of defect, but [f] ensignes of victorie, [t] *non necessitatis sed voluntatis*, in the words of [u] *Emisenus*, *vulnerum signa virtutum insignia*, not wounds of horrour but of honour; the conquerour glorieth in his skars, *enumerat miles vulnera. Consule Iansen. concord. cap. 147. Suarez in 3. part. Thom. 2. tom. 47. disputat. 2. sect. Caietan. Modin. & alios in Thom. 3. part. quæst 54. art. 4.*

[x] Mystically, Christ doth speake comfortable words, and sheweth his pretious wounds vnto such as haue shut their doores vnto the street, and renounced the pomps of the world, [y] especially to such as are gathered together in vnitie to serue God according to his promise, [z] *where two or three are gathered togither in my name, there am I in the middest of them.* All these, and all other remarkable notes vpon this part, I purpose God willing more fully to discusse in mine exposition of the Gospell appointed for *S. Thomas* day.

As my Father sent me, euen so send I you. This *as* and *so* may be referred vnto the person sending, as also to the parties sent. Vnto the person sending, as my Father had authority to send me, so [a] *all power being giuen vnto me in heauen and earth*, I send you; [b] for he saith not, I will desire my Father to send you, but *I send you.*

Againe, this *as* may be referred to the parties [c] sent; for as my Father sent me to [d] preach good tidings vnto the poore, to binde vp the broken hearted, and to call [e] sinners vnto repentance; so send I you to reconcile men vnto God, and God vnto men, according to that of *Paul*, 2. Cor 5. 19. *Wee are Ambassadours for Christ, as though God did beseech you through vs, we pray you in Christs stead, that ye be reconciled to God.*

No [f] man must take vpon him this honor except he be called of God: he that runneth of his owne accord, without sending, is a false Prophet, Ierem. 23. 21. for albeit Christ now doe not immediatly call, and send Apostles as heretofore, yet he doth mediatly send by deputies vnder him, as he did *Titus* and *Timothy*, *Sosthenes* and *Siluanus*, and other in the [g] Primitiue Church; *and* [h] *those we ought to iudge lawfully called and sent, which be chosen to this worke by such as haue publike authority giuen vnto them in the congregation, to call and send Ministers into the Lords vineyard.* As the Bishops of Ephesus ordained by men, are sayd expressly to be placed in that high calling by the blessed Spirit, Acts 20.28. *Take heed to your selues and to all the flocke, whereof the Holy Ghost hath made you ouerseers.*

The qualified are the Disciples, euery one, so well as any one; for that which Christ sayd vnto *Peter*, [i] *I will giue to thee the keyes of the kingdome of heauen. and whatsoeuer thou shalt binde on earth shall be bound in heauen*, &c. he saith here to all, *I send you*; *whosoeuer sinnes ye remit, they are remitted vnto them*: all had the same calling and the same charge. Happily *S. Peter* in this commission had a prioritie, not a superiority; or if a primacie, not a supremacie ouer the rest: he had (as [k] our Diuines acknowledge) a precedence in place, named for the most part [l] first, as the fore-man of the quest; and a preeminence in grace, reputed for his excellent knowledge and zeale the chiefe of the whole College, the Scripture witnessing that he was the first [m] Confessor, the first [n] Preacher, the first [o] Baptizer, the first worker of [p] miracles; in a word, as he was the fore-man, so the most forward of all the twelue in execution of his Apostleship: I say the most forward of all the twelue; for *S. Paul* in his [q] owne conceit was not inferiour, and in others opinion farre superiour to *Peter*: [r] *Augustine* saith, *Deus docuit Petrum per posteriorem Paulum*, [s] *Eusebius Emisenus*, *Et si ille primus, iste præcipuus*; and [t] *Chrysostome*, *Honore par erat illi, nihil enim hîc dicam amplius*; [u] his meaning is, that

[f] *Thom. part. 3. quæst. 54. art. 4*
[t] *August. epist. 49. quæst. 1.*
[u] *Hom. 10. de Pasch.*
[x] *Gregorius.*
[y] *Caluin. apud Marlor in loc.*
[z] Mat. 18. 20.
[a] Mat. 28. 18.
[b] *Theophylact in loc.*
[c] *Rupertus lib. 14. com. in Ioan & Leontius apud Maldonat. in loc.*
[d] Esay 61. 1.
[e] Mat. 9. 13.
[f] Heb. 5. 4.
[g] Acts 14 23.
[h] *Anglican. confess. art. 23.*
[i] Mat. 16. 19.
[k] *Caluin. institut. lib. 4 cap. 6 §. 5 D. Fulke in* Mat. 16. 14. *Perkins reformed. Cath. tit. suprem.*
[l] Mat. 10. 2. Marke 3. 16. Luke 9 28.
[m] Mat. 16 16. Act. 2.
[n] *Act. 10. vti. Baron. an. tom. 1. fol. 284.*
[o] Acts 3.
[p] 2 Cor. 11. 5.
[q] *Epist. 28.*
[r] *Hom. de nat. Pet. & Paul.*
[s] *In epist. ad Galath. 2.*
[t] *B. Iewel defens. apolog. part. 2. cap. 3. diuis. 3.*

that *Paul* was *Peters* better, *& doctior & sapientior*, as *Bellarmine* writes in *lib.* 1. *de Ro. Pont. cap.* 28. §. *respondeo, Paulum.* And therefore *Paul* [x] withstood *Peter* to his face, and that in a matter of [y] faith, and when, if euer, he was [z] Pope of Rome.

S. Peter accounted himselfe, and so was esteemed of all the Colledge, a [a] fellow pastor, not as [b] *Bellarmine*, a Monarch, making the whole world his dioceſſe calling all men, euen the rest of Christs owne Apostles, his sheepe; our blessed Sauiour in this commission made them all Peeres, and when some would haue been Princes, he rebuked them, *Mat.* 20. 26. *Luk.* 22. 26. I will end this obseruation with that excellent sentence of Pope [c] *Leo* the great, *Et electio pares, & labor similes, & finis facit aequales.*

The persons qualified abode long in Christs Colledge, and receiued the holy Ghost also before they did execute this high commission; and so we must be furnished, and endued with many commendable parts of learning and sanctification, as [d] *Paul*, διδακτικὸν, fit in regard of our knowledge to be Pastors, and in respect of our vnblameable life to be patternes, See Gospell, Dom. 8. after Trinitie.

Whosoeuer sinnes ye remit.] Vpon this ground there is in the Church of England a generall absolution after a [e] generall confession of sinnes, and a [f] particular absolution, vpon a particular confession, yet neither absolute, but conditionall *if the penitent truly repent and vnfainedly beleeue the Gospell.*

Againe, we further say, that *Almighty God hath giuen power and commandemẽt to his Ministers to declare and pronounce to his people being penitent, the absolution and remission of their sinnes*; [g] in so much that this act of absoluing only belongs vnto the Minister ordinarily, *tanquam ex officio*; but when none of that order is or can be present, another man may doe it with good effect, according to that old saying, *In casu necessitatis quilibet Christianus est Sacerdos*: and I see no reason in popish learning, why women may not absolue so well as baptise. See Gospell Dom. 19. after Trinitie.

Thus, as you see, the Disciples had comfort and commission: first, comfort for themselues, and then a commission to strengthen and comfort other, and for [i] this cause Christ sayd twice, *peace be to you*, receiuing principally peace for themselues, and then secondarily charge to preach peace to them afarre off, and to them that are neere, Esay 57. 19.

[x] Galat. 2 11.
[y] Dr. *Fulke* in Galat. 2 11.
[z] Dr. *Bilson* against the Iesuites. *pag.* 69.
[a] 1. Pet 5. 1. συμπρεσβύτερος.
[b] *De Ro. Pont. lib.* 1 *ca.* 10, 11.
[c] *Ser.* 2. *in nat. Apost. Pet. & Paul.*
[d] 1. Tim. 3. 2.
[e] Collect after the Confessiõ at Morning Praier, and at the Communion.
[f] In the visitation of the sicke.
[g] Dr. *Field lib.* 3. of the Church, *cap* 25.
[h] *Magdeburg. epist. dedicat. præfix. cent.* 7. *idem Luther. loc. com. tit. Absolutio.*
[i] *Rerus Ser.* 3. *Dom* 1. *post Pascha.*

The Epistle. 1. Pet. 2. 19.

This is thanke worthie, if a man for conscience toward God endure griefe, &c

SAint *Peter* hauing instructed vs in the former part of this Chapter what we should doe, teacheth vs in this latter how we must suffer,

and that by { Precept, *This is thanke worthie, if a man for conscience toward God endure griefe, &c.*
Patterne, *Christ suffered for vs leauing vs an ensample.*

This is thanke worthy] τοῦτο γὰρ χάρις, [k] it is Gods grace, to wit, an [l] effect and signe of his grace, [m] gratious and acceptable to God, or as we read according to *S. Peters* own glosse, it is thanke worthy, [n] deseruing commendation and praise. *If a man for conscience toward God endure griefe*, [o] that is, for God who knoweth all; [p] or for that a man in his owne conscience knowes is well pleasing to God; or for the faith of God (as *Aquine* vpon the place) for as faith is vsed for conscience Rom. 14. 23. *Whatsoeuer is not of faith, is sinne*; so conscience here may be taken for faith.

And therefore the Scismatikes and Papists enduring griefe for their own faults and not for Christs faith, haue by their suffering neither grace nor glory; but as

[k] *Lorinus in loc.*
[l] *Caietan.*
[m] *Gloss. interlin. & Ordinar Vatablus, Aquin, &c.*
[n] *Caluin. apud Marlorat.*
[o] *Em Sa in loc.*
[p] *Salmeron, Cathar in, Pererius, apud Lorin.*

Ariſtides [q] who died of the bite of a Weaſell, exceedingly lamented becauſe it was not a Lion: ſo the Schiſmatike may grieue that he doth not ſmart for the Lion of *Iuda* but for a Weaſell lately crept out of the Alpes, which at the firſt crouded in among vs at a little hole, but ſince being pampered at the tables of many Citizens, and ſome country Ladies, is growne ſo full and purſie, that many will rather forſake Gods plough and looke backe to the world, then acknowledge he came in at ſo little an entrance.

And for the Papiſts, it is well obſerued, [r] that as no man dies by an ague, nor without an ague; ſo none are executed for the Romane religion, nor without it: all their Ieſuits and other Romaniſts Ieſuited (as our [s] *Homer* their hammer excellently *Non religionis cauſâ meræ ſed mixtæ, mixtæ cum malâ mente & fide in principem*: it is not faith meerely that makes them *endure griefe*, but faction; it is not religion, but rebellion, beginning at Tyber and ending at Tyburne. If then it be true, [t] not the croſſe but the cauſe makes a martyr, *non mortes ſed mores*, it is not thanke-worthy for a Papiſt, *buffeted for his owne fault*, to take it patiently.

Yea, but the Schiſmatikes in loſing their liuings, and the Papiſts in loſing their liues euermore pretend *conſcience toward God*. Anſwere is made, that [u] *conſcience not grounded vpon ſure knowledge, is either an ignorant fantaſie, or an arrogant vanitie*; for as in a mans body, the raw ſtomacke makes a rheumaticke head, and a rheumaticke head a raw ſtomacke; ſo ſcience makes our conſcience good, and conſcience our ſcience good: *con* is alwaies in compoſition, and among Chriſtians it ſhould be with *ſcientiâ*: that which Art hath ioyned and God coupled let no man ſeuer.

The [x] Philoſopher ſpeakes of a twofold ignorance, *particularis ac vniuerſalis*, as the Lawyers, [y] *ignorantia iuris & facti*, or as the [z] Schoolemen, *ignorantia vincibilis & invincibilis*; according to theſe diſtinctions euery neſcience is not a ſinne but only that ignorance which is in ſuch points as we may and muſt vnderſtand, [a] *ignorantia vel neglecta vel affectata*; ſo that an [b] erroneus conſcience (our aduerſaries being Iudges) is not a ſufficient warrant to ſuffer martyrdome, though a man ſhould vaunt with *Edmund Campion*, *Occidi poſſum, ſuperari non poſſum*; and in [d] another place, *Niſi diui de cœlo deturbentur; & ſuperbus Lucifer cœlum recuperet, cadere nunquam potero.*

They who killed the bleſſed Apoſtles in their erroneus conſcience, [c] thought they did God good ſeruice: *Saul* breathing out [f] threatnings and ſlaughter againſt the Diſciples of the Lord, ſaid he did it out of zeale Philip. 3. 6. the moſt blaſphemous heretike which is *interfector veritatis* (as [g] *Tertullian* ſpeakes if he be buffeted for his error, preſently makes himſelfe a Catholike martyr; [h] *ego defendo dogmata Sanctorum patrum, ego eorum habeo teſtimonia, ego cum patribus ejicior.* In old time many were ſo vaine-glorious in affecting the reputation of martyrdome, that there was a ſect called [i] *Martyriani*: ſome ſuffer out of faſhion, for there is a conſcience not according to knowledge; other endure griefe out of faction, for there is a knowledge not according to conſcience: the firſt ſuffer as ambitious of honour; the ſecond to ſatisfie their malignant humor but neither of theſe (Pope *Peter* being Iudge, and the Schoole-men Iurie) can merit thanks of God, or praiſe of men.

When [k] *Simeones* ſaw that *Arſacius* an vnlearned and an vnworthy doting old man, was placed in *Chryſoſtomes* roome, he cried out, *prô pudor! quis, cui?* [l] ſo may we cenſure iuſtly the Popes ſitting in *Peters* chaire, *prô pudor! quis, cui?* *Peter* would haue men ſubiect to their Lords with feare, *not only to the good and courteous, but alſo to the froward, for this is thanke worthy, if a man for conſcience toward God endure griefe and ſuffer wrong vndeſerued.* But the Pope doth vnlooſe men at his pleaſure from their allegeance to good and gratious Princes, and therfore we will appeale from *Peter* to *Peter*, from Sir *Peter* to Saint *Peter*, from princely *Peter* to preaching *Peter*, affirming here, *What praiſe is it if when yee be buffeted for your faults, yee take it patiently? but, and if when ye doe well, ye ſuffer wrong and take it patiently, then is there thanke with God, for hereunto verily were*

yee

[q] *Aelian. de variâ hiſtoriâ, lib. 14 cap. 4.*

[r] Preface to *Pſeudo martyr.*

[s] B. Andrewes *Tortura Torti, pag. 133.*

[t] *Aug. Epiſt. 61.*

[u] *Caſtlicon doroth. 1. pag. 18*

[x] *Ariſtot. ethic. lib. 3. cap. 2.*
[y] *Lexicon Altenſtaig. verb. ignorantia.*
[z] *Lombard. 2. ſent. diſt. 22.*
[a] *Thomas de Argentin. in 2. ſent. diſt. 22.*
[b] *Thomas 1 2æ. quæſt 19. art. 6.*
[c] *Præfat. Academic.*
[d] *Ca. 10. in fine.*
[e] Ioh. 16. 2.
[f] Acts 9. 1.
[g] *Lib. de carne Chriſti.*
[h] *Dioſcorus in con. Chalcedon.*
[i] *Epiphanius hæreſ. 80.*

[k] *Nicephorus lib. 13. cap. 28.*
[l] B. *Iewel*, defence *apolog. part. 6. cap 21. diuiſ. 1.*

y called. [m] For all that will liue godly in Christ Iesu shall suffer persecution, entring into Gods kingdome [n] through many tribulations.

Christ suffered for vs, leauing vs an ensample.] [o] Christ is propounded in the Gospell as a sacrifice for sinne, and as an ensample for vertue. *S. Peter* hath pithily comprehended both in this one verse, *Christ suffered for vs,* [p] that his passion might deliuer vs from the bondage of sinne, *leauing vs an ensample to follow his steps,* that his actions might direct vs vnto vertue.

For the first, our iustification stands in [q] two things especially, to wit, in the remission of our sinnes by the merits of Christ his death, and in imputation of righteousnesse, whereby God accounteth that righteousnesse which is in Christ, as the righteousnesse of that sinner which beleeueth in him. Now the righteousnesse of Christ consists in his obedience passiue and actiue, both together, for Christ in suffering obeyed, and in obeying suffered, and the very sheding of his blood, to which our saluation is ascribed more specially, must not only be considered as it is passiue, that is a suffering; but also as it is actiue, that is an obedience, in which he shewed his exceeding loue both to God and vs in fulfilling the law for vs.

For vs] That is, all vs indefinitely, for God commanded [r] *Moses* to put in his perfume *so much frankincense as galbanum, and as much galbanum as frankincense* to signifie that Christ in his oblation on the Crosse (a [s] sacrifice of a sweet smelling sauour to God) shed as much blood for the labouring man who followeth the plough, as for the Prince, who sitteth in his throne: that his precious blood should haue greater force in some then in other, is not the fault of him, who did impart it, but of him, who doth not well imploy it. If a man should commit such an hainous offence, that he could no way but by the Princes gratious pardon escape death, he would not suffer his eyes to sleepe, nor his eye lids to take any rest vntill by some meanes or other he had obtained the same, gotten it written and sealed, and layd vp in a boxe fast and sure, reading it often with great ioy. Now this is the case of euery man, originall sinne makes vs the sonnes of wrath, actuall much more rebells and traytors against our heauenly King, by which all of vs haue deserued ten thousand deaths. Our only refuge is; that *Christ suffered for vs*: in his name we must sue for pardon at Gods hand, and neuer rest vntill we haue the assurance thereof sealed vp in our hearts and consciences. How dull are our wits, how dry are our eyes, how hard are our hearts in hearing and reading these mysteries: Our blessed Sauiour in the Garden for our sake did sweat [t] drops of blood trickling downe to the ground, and on the [u] Crosse shed streames of blood, and yet we cannot shed one teare for his sake, when we remember his torments and receiue the Sacraments, which are speaking seales of his passion; he was longer in dying and doing it, than we can endure to [x] contemplate on it. Alas how shall we die for him, and *suffer for conscience toward God?* [y] Hee that hath not heate enough to thinke on it, will neuer haue heart enough to dye for it. I beseech thee deare brother, if not for my sake, yet for thine owne sake, yea for his sake *who died for vs*, examine one word vttered by [z] *Dauid* in the person of Christ, *foderunt manus meas*, &c. they digged my hands and my feet, noting the wide wounds in both, as being not only pierced, but also digged as it were with a mattocke; for the nailes were so big, that (as [a] *Socrates* reporteth *Constantine* made of them a bridle and an helmet for his owne vse. Whatsoeuer he did endure, was not for himselfe but *for vs, he bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue vnto righteousnesse, by whose stripes we are healed.* [b] *O Domine Iesu, da cordi meo te desiderare, desiderando quærere, quærendo inuenire, inueniendo amare, amando mala mea redempta non iterare. Da Domine Deus meus cordi meo pœnitentiam, spiritui contritionem, oculis lachrymarum fontem, ori custodiam, manibus eleemosynæ largitatem, vt totus figaris in me, qui totus crucifixus pro me, Amen.*

Leauing vs an ensample] For he was not only a sacrifice for sinne, but a direction also for vertue, *that we should follow his steps*: he saith in the Gospell appointed

[m] 2. Tim. 3. 12.
[n] Act. 14. 22.
[o] *Sarcerius in loc. & Melanct. postil. in die Paraseues de passione Dom.*
[q] *Agust. ser. 8. de de tempore, & Gregor. pastoral, part 1. cap. 3.*
[q] Perkins reformed Cath. tit. Iustificat. and Exposit of Creed, art. Passion.
[r] Exod. 30. 34.
[s] Ephes. 5. 2.
[t] Luke 22. 44.
[u] Iohn 19. 34.
[x] *Anselmus.*
[y] *Gueuara prolog.* to myst. of mount Caluarie.
[z] Psal. 22. 17.
[a] *Lib. 1. cap. 17*
[b] *August. medit. cap. 1.*

appointed to be read this morning, *I am the good ſhepherd.* Now a good ſhepherd is not a Paſtor only, but a patterne alſo, as Chriſt of himſelfe, *the truth and the way*: [c] the truth in regard of his good learning, the way in regard of his good life. There are foure ſorts of ſhepheads, as *Hemingius* in his [d] Poſtill, the firſt neither teach well nor liue well; and theſe pull downe the Church of God with both hands, of which ſort *S. Peter* and *S. Iude* foretold vs there ſhould be many in the latter age; for albeit *Iudas Iſcariot* be dead, his practiſe liueth; [e] hee that neither feeds his flocke by life nor leſſon, although he cannot betray Chriſt in his owne perſon, yet he betrayes the members of Chriſt vnto the deuill.

[c] *Cyril. apud Maldonat. in Ioan. 14. 6.*
[d] *Dom. 2. poſt. Paſch.*
[e] *Perkins* expoſition of the Creed.

The ſecond ſort are ſuch as inſtruct well in the Pulpit, but miſdemeane themſelues in conuerſation, and theſe ſet vp the Temple with one hand, and pull it downe as much againe with the other; like ſcribling ſchoole-boyes, that which they write faire with the fore-finger, they blur with the hind-finger.

The third ſort are ſuch as teach ill, but for any ſcandalous and open crime they ſeeme to liue well, as hypocrites and heretikes, [f] *comming vnto vs in ſheeps clothing whereas inwardly they bee rauening wolues.*

[f] Matth. 7. 15.

[g] *Ac veluti pueris abſinthia tetra medentes*
Cùm dare conatur, prius oras pocula circum
Contingunt dulci mellis flauoq; liquore.

[g] *Lucretius* applied by S. *Hierome* Epiſt. ad *Cteſiphont. tom.* 2. *pag* 253.

Like Phyſitians couering the bitterneſſe of the pill and potion with gold and ſugar; for while men gaze at their outward holineſſe, they be eaſily made to ſwallow the dregs and drugs of their hereſie.

The fourth ſort are ſuch as both teach well and liue well, building Gods Citie with both hands, and ſuch a ſhepherd and Biſhop of our ſoules was Chriſt, *& doctor & ductor*, one that doth lead and feed his ſheepe, *leauing vs an enſample to follow his ſteps* (in all which either he did or ſuffered) ſo faſt as we can, ſo farre as we may. For as his actions are our inſtructions, ſo *S. Peter* ſaith here, that his paſſions are our patternes:

Inſinuating that we muſt ſuffer
- Innocently, for albeit he was reputed among the wicked, and crucified as a malefactor, *yet did he no ſinne, neither was there guile found in his mouth.*
- Patiently, *who when he was reuiled, reuiled not againe, when he ſuffered, he threatned not, but committed the vengeance to him that iudgeth righteouſly.*

Anſelmus hath written a tract, intituled [h] *Menſuratio crucis*: and *Iuſtus Lipſius* hath three bookes *de cruce.* [i] *Sixtus Senenſis* and other popiſh Authors haue many conceits about the materiall Croſſe, full of wit and art. But I beſeech thee Lord Ieſu to dwell in my heart by faith, and to fill me with all fulneſſe of grace that I may know thy loue which paſſeth knowledge, and comprehend what is the bredth and length, and depth and height of it ſhewed on thy croſſe for the redemption of the whole world.

[h] *Habetur inter Anſel. opuſcula.*
[i] *Bibliothec lib.* 3. *pag* 183.

Pendimus à te,
Credimus in te,
Tendimus ad te
Non niſi per te
Optime Chriſte.

The Goſpell. IOHN. 10. 11. [h] who p. 17

Chriſt ſayd, I am the good ſhepherd, &c.

[k] NO man being but a man, ought in this life to commend and iuſtifie himſelfe: for if he conſider the time paſt, he ſhall haue good cauſe to lament his ſinnes of omiſſion and commiſſion: if he conſider the time preſent, he may well bluſh at his manifold infirmities: if he conſider the time to come, he muſt feare

[k] *Pontan. in loc.*

feare leſt he fall. But Chriſt *who did no ſinne, in whoſe mouth was no guile*, as you heard in the Epiſtle for this day) Chriſt, I ſay, being ſo well God as man; [l] like to man in infirmity, but vnlike man in iniquity, might praiſe himſelfe as he doth, *I am the good ſhepherd.*

[l] *Aug. Epiſt. 141*

Euery word hath his Emphaſis; *I am, I am a ſhepherd, the Shepherd, the good* yea that good Shepherd, ὁ ποιμὴν ὁ καλὸς, *I am*, that is, euer was, and euer will be the Shepherd of your ſoules; [m] *I am, is my name*, from whom other ſhepherds and ſheep are, [n] *the firſt and the laſt*, [o] in whom they liue, and moue and haue their being: *the good*, [p] ſimply good, ſingularly good, for none is good but God, Mark. 10. 18. Other are good in compariſon of worſe, [q] receiuing alſo this good from me, from whom only commeth euery good and perfect gift, *I am that good Shepherd* fore-told by the Prophets, [r] *that ſhould feed his flocke and gather the lambes with his armes, and carrie them in his boſome,* [ſ] *ſeeking that which was loſt, and bringing againe that which was driuen away, binding vp that which was broken, and ſtrengthning that which was weake.*

[m] Exod. 3. 14.
[n] Apocal. 1. 8.
[o] Acts 17. 28.
[p] *Auguſt. Epiſt. 54. & Rupert. in loc.*
[q] 2 Cor 3. 5.
[r] Eſay. 40. 11.
[ſ] Ezech. 34. 16

Other may commend themſelues for good Shepherds alſo, when their perſonall gifts are diſgraced to the diſhonour of God and his Goſpell, as meeke [t] *Paul* magnified himſelfe againſt the falſe teachers; and modeſt [u] *Iewell* iuſtified his learning againſt the railing Papiſts; and of late, when the *Millenarians* in a [x] petition had traduced our Clergie for a dumbe and inſufficient Miniſtrie; to ſtop that foule mouth, almoſt ſo void of learning as it is of loue, [y] the two famous Vniuerſities of this Iland, *Cambridge* and *Oxford*, auowed to the whole world, that there are at this day moe learned men in *England*, then are to be found among all the Miniſters of the religion in *France, Flanders, Germanie, Poland, Denmarke, Scotland*, and all *Europe* beſide.

[t] 2 Cor. 11. See *epiſt. Dom. Sexageſ.*
[u] Anſwer to *Hardings* Preface in defence of his challenge.
[x] Exhibited to the Kings Maieſtie, *an.* 1603.
[y] Anſwer to the Puritans petition *pag.* 31

It was time to ſay with the [z] Pſalmiſt, vnto their confuſion and Gods glorie, *great is the company of Preachers.* It was time (when our ſhameleſſe aduerſaries had giuen out in writing, that there were but foure profitable Preachers in the greateſt part of *Kent*) to iuſtifie that the Church is furniſhed with many good Shepherds, I ſay not ſuperlatiuely good, for only Chriſt *is the good Shepherd*; nor poſitiuely good, for [a] *who is ſufficient for theſe things?* but comparatiuely good, in reſpect of that viperous brood (which eats out the wombe of their mother, and bites off the head of their fathers) euery learned conformable paſtor may well ſay with Chriſt, *I am a good ſhepherd.* Alas all their light is now vented in corners, and all their light is vnder a bed or buſhell, but our Clergie [b] ſhines as lights in the world, in the midſt of a wicked and crooked nation.

[z] Pſal. 68. 11.
[a] 2. Cor. 2. 16.
[b] Philip. 2. 15.

The whole Goſpell containes a deſcription of a
- Good Shepherd, who
  - *Giues his life for the ſheepe*, verſ. 11.
  - *Knowes his ſheepe*, verſ. 14.
  - *Recalleth all ſtragling ſheepe*, verſ. 16.
- Hireling, who loueth
  - Himſelfe too much, verſ. 12.
  - His flocke too little, verſ. 13.
- Wolfe, who
  - Scattereth
  - Catcheth
  - Killeth

  the ſheepe.
- Chriſts ſheepe, hauing marks,
  - Inward, *I know mine, and am knowne of mine*, verſ. 14.
  - Outward, an
    - Eare-marke, *hearing the good Shepherd.*
    - Wooll-marke, *following the good Shepherd.*

The Lord (ſaith [c] *Dauid*) is my Shepherd, therefore can I lacke nothing.

[d] *Oues enim*
- *Educit de lacu miſeriæ.*
- *Conducit per viam iuſtitiæ.*
- *Perducit ad paſcua vitæ.*

[c] Pſal. 23. 1.
[d] *Ardens in Euang. Dom. 2. poſt paſch.*

Firſt, our bleſſed Shepherd deliuered his ſheepe [e] out of the horrible pit, out of the hands of [f] all their enemies. As [g] *Dauid* tooke his fathers ſheepe out of the

[e] Pſal. 40. 2.
[f] Luke 1. 74.
[g] 1. Sam. 17. 35.

the Lions mouth, euen ſo Chriſt giuing his life for his fathers ſheepe, redeemed them out of hell mouth, and the iawes of Satan, who goeth about like a roaring Lion, and as a rauenous wolfe, to ſcatter, and catch, and kill the ſheepe.

Secondly, Chriſt hauing brought his ſheepe out of the ditch, *he leads them forth beſides the waters of comfort, conuerting their ſoules, and guiding them in the paths of righteouſneſſe for his names ſake*, Pſal. 23. He doth call them all by the preaching of his Goſpell into his fold, and laſtly bring them vnto his eternall kingdome, ſaying vnto the ſheepe at the laſt day, *Come ye bleſſed, inherit ye the kingdome prepared for you from the foundations of the world.*

[h] A ſubordinate Paſtor and vnderling ſhepherd, cannot redeeme ſo much as one ſheepe with his owne blood, though he could giue ten thouſand liues. It is his dutie to preach Chriſt crucified, and to ſhew that *the good ſhepherd hath giuen his life for the ſheepe.* He muſt ſpend his ſtrength, and expend his time for the benefit of his flocke, that they may beleeue Chriſt died for their ſinnes, and roſe againe for their iuſtification. A Prelate (ſaith Biſhop *Iewel*) muſt die preaching I would to God (quoth [i] *Caluin*) Chriſt Ieſus at his comming to iudgement might finde me in the pulpit.

When as the great Biſhop and good Shepherd committed his lambes and ſheepe to *S. Peter*, he did aske him thrice, [k] *Simon bar Iona, loueſt thou me?* as if he ſhould ſay, [l] *Niſi teſtimonium tibi perhibente conſcientiâ quòd me ames & valde ames, hoc eſt plus quàm tua, plus quàm tuos, plus quàm te, nequaquam ſuſcipias curam hanc*: Except thy conſcience doe beare thee witneſſe thou loueſt me well yea better then either thy goods, or thy friends or thy ſelfe, thou art not fit to take this great charge of my ſheepe vpon thee.

The good Shepherd knowes his ſheepe and endeuoures to reduce ſuch as are ſtraying, vnto Chriſts fold, both are duties of reſidence and preſidence: wherefore ſuch as abſent themſelues vnneceſſarily from their cure, muſt take heed, [m] *ne diſpenſationem in diſſipationem vertant.* I ſpeake not againſt all non-reſidence, nor againſt any which is allowed by law, for a Paſtor may well abſent himſelfe from a particular Cure for the generall good of the whole Church: and therefore when Archbiſhop *Warham* was cenſured by ſome of his acquaintance, for conferring the parſonage of Aldington in Kent on *Eraſmus* of *Roterodam*, who could not ſo much as read Engliſh: anſwered, It is better that one pariſh ſhould want a Preacher, then the whole State ſuch a worthy Writer.

A Shepherd, as the [n] popiſh Poſtillers obſerue, muſt haue three things, a { Scrip. Staffe. Whiſtle.

Where note by the way, that Romiſh Prelates and Prieſts are firſt for the ſcrip, then for the ſtaffe, laſt of all for the Whiſtle. For the truth is, they are all for the ſcrip and ſtaffe, and nothing for the whiſtle. So long as they may fare well and rule the roſt, it makes no matter in what paſture the ſheepe feede, or in what ditch they ſtarue: [o] *Ac ſi victuri eſſent ſine curâ, cùm peruenirent ad curam*: As if they might liue without care, when once they haue gotten a Cure. [p] Theſe Shepherds feed themſelues, and not the flocke, being more like Paſties then paſtors.

[q] *Cùm non paſcunt ſed paſcantur.*
non à paſco deriuantur,
ſed à paſcor paſceris.

As our [r] Engliſh Poet trimly.

A foule ill on their weaſons, for the Carles garre ſike a dinne,
That more we member of their iapes then mend vs of our ſinne.

An hired ſeruant] All Expoſitors agree, that hirelings are ſuch as reſpect in preaching their temporall hire more then the ſpirituall charge, [t] *magis craſſiani quàm Chriſtiani*, louing the fleece more then the flocke. *Some* (ſaith [u] *Paul*) *preach Chriſt, euen through enuy, ſtrife, contention, vnder a pretence, not ſincerely: yet ſo long as Chriſt is preached, I therein ioy, yea, and will ioy.* [u] S. *Auguſtine* therefore doth gloſſe this Text excellently: *Diligendus eſt paſtor, tolerandus eſt mercenarius*

[h] *Caluin. & Culman in loc.*

[i] D^r. *Humph. in vita Iewel. pag. 253. & Beza in vita Caluini.*
[k] Ioh. 21.
[l] *Bernard. ſer. 76. in Cantic. & Auguſtin ſerm. 49 de verbis Dom. in Euang. ſecundum Ioan. quid eſt amas me? niſi non tua quæris in eccleſia ſed mea.*
[m] *Arborem in loc.*

[n] *Conſule Bibliothec. concion. Tom. 3. fol. 66.*

[o] *Bernard.*
[p] Ezec. 34. 2.

[q] *Vetera poemata de corrupto ſtat. Eccleſ. per Illyricum.*
[r] Albions England, *li. 5. ca. 24.*

[t] *Budæus.*
[u] Phi. 1. 15. &c.
[u] *Serm. 49. de verbis Dom. in Euang. ſecundũ Ioan.*

narius, cauendus est latro: We must honour the good shepherd, shun the theefe, tolerate the hireling: for *albeit* [x] *he seeke not that which is Iesus Christs but his owne*, yet he doth good so long as he doth stay with his sheepe and preach; [y] *vnam carpe, spinam cane.* Consider [z] what he saith, and not what he doth, heare him as long as he sits in *Moses* chaire, but when he sits *in the* [a] *seate of the scornefull*, [b] haue no fellowship with the vnfruitfull workes of darkenesse. An hireling is good in *ingressu & progressu*, saith [c] *Bernard*, onely bad in *egressu*, saith Christ, *for when he seeth the wolfe comming he leaueth the sheepe.*

The wolfe catcheth and scattereth the sheepe] By wolfe is meant [d] all danger annoying the sheepe, as Tyrants Atheists, Heretikes, especiall the [e] deuill, who doth not only *catch and scatter*, as it is in the text, but also *kill and destroy*, vers. 10 He cannot kill, except he catch; and he cannot catch, except he scatter. [f] *S. Thomas* was scattered out of the Disciples companie, when he did not beleeue Christs resurrection. [g] *S. Peter* was also scattered from the good shepherd and his flocke when he denied his Master. The Separatists at this time being scattered from Christs fold, and caught and insnared by the wolfe daily. The shepherd therefore must looke to straggling sheepe, especially to such as loue not the congregation, but are gadding alwaies after new Pastors & other pastures: [h] *If there be any consolation in Christ, if any cõfort of loue, if any fellowship of the spirit, if any compassiõ & mercy,* [i] *support one another, endeuouring to keep the vnity of the spirit in the bond of peace*

Lastly, Christs sheepe are described in this Gospell, and that by their secret markes; on Gods behalfe [k] predestination, *I know my sheeepe*, for their names are written in heauen, Luke 10. 20. *I know whom I haue chosen*, Ioh. 13. vers. 18. on their part, a [l] liuely faith, *I am knowne of mine*, for they beleeue that I am the good shepherd, and the [m] great shepherd of their [n] soules. Outward markes of Christs sheepe are diligence in hearing his words, and obedience in following his waies, in being hearers of his word and doers of the same, Iam 1. 22. receiuing the Gospell (although preached by subordinate ministers and vnder-shepherds) not as the word of men, but as it is indeed the word of God, 1. Thess. 2. 13.

I will end this tract in the words of [o] *Bernard*: If thou beest a good shepherd reioyce, for great is thy reward in heauen; if an hireling, tremble, for thy danger is great on earth; if a theefe or a wolfe that scattereth Christs sheepe, repent heartyly, lest thy damnation be great in hell.

[x] Phil. 2. 21.
[y] *August. tract.* 46. *in Ioan.*
[z] Matth. 23. 3.
[a] Psal. 1. 1.
[b] Ephes. 5. 11.
[c] *Ser. ad Pastores in Synodo.*
[d] *Maldonat. in loc.*
[e] *August. tract.* 46. *in Ioan.* & *Euthymius in loc.*
[f] Ioh. 20. 24, 25.
[g] Ma. 26. 31. 69
[h] Phil. 2. 1.
[i] Ephes. 4. 2.
[k] *Zepper in loc.*
[l] *Culman in loc.*
[m] Heb. 13. 20.
[n] 1. Pet. 2. 25.
[o] *Serm. ad Pastores in Synodo congregatos.*

The Epistle. 1. Pet. 2. 11. *vulg.* 2. 18

Dearly beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lusts &c.

IN the former part of this Epistle, *S. Peter* instructed vs in articles of faith; in this [p] latter he descends vnto rules of good life, teaching vs how to liue [q] soberly, and righteously, and godly.

Soberly toward our selues, *abstaine from fleshly lusts*, and that because { *You are strangers and pilgrims* / *They fight against the soule.*

Righteously toward our neighbours in
- General toward all
  - Gentiles, *haue your conuersation honest among the Gentiles*, in respect of
    - Your selues, *that yee may stop the mouthes of foolish and ignorant people.*
    - God, *that other seeing your good workes, may praise God.*
    - Enemies, that God by your good example may *visit*, that is, [r] conuert them.
  - Christians, *loue brotherly fellowship.*
- Particular, the Magistrate,
  - Supreme, *the King as chiefe.*
  - Subordinate, *rulers vnder him*: & this obedience to superior powers is to be performd in regard of it
    - Author, *it is the will of God, ergo, for the Lords sake.*
    - End, *that euil men may be punished, and good incouraged.*

Godly toward God, *as the seruants of God, feare God.*

Dearly

[p] *Sarcerius. Marlorat. Lorin in loc.*
[q] Titus 2. 12.
[r] *Aquin. Caluin. Caietan. & reliqui ferè omnes.*

Dearly beloued] [c] *Oecumenius* obserues, that ἀγαπώμενος is hee which is beloued for some one thing, but ἀγαπητὸς vsed here, signifieth one that is beloued in all, at least in many respects; and so [t] these Proselytes *dispersed here and there through Pontus, Galatia, Cappadocia*, &c. were beloued of *Peter* as men, more beloued as his brethren in Christ, yet most beloued as his children, whom he had begotten in the faith.

As strangers and pilgrims] A Christian is a [u] burgesse of heauen, a citizen and sonne of [x] Hierusalem aboue; so long then as he trauelleth on earth, he is both a stranger and a stragler; a stranger, as belonging to another countrey; a stragler as hauing here no [y] permanent Citie. The worldly man is a pilgrim too, tossed from post to pillar, subiect to change and chance, [z] πόντος πόντον ποτὲ φέρει: yet he reputes himselfe [a] no stranger, in that *his* [b] *portion is in this life*, making earth his heauen, and his purse his paradise: but the childe of God saith as [c] *Dauid, I am a stranger and a soiourner as all my fathers were.* [d] *Plutarch* and [e] *Plato* did say so much by the light of reason, and therfore let vs which haue faiths eye, see so much in religion.

Strangers haue [f] foure remarkable qualities:
1. They goe forward euery day toward home.
2. They chuse the best way.
3. They be very sparing in their expences, often forbearing things necessarie.
4. They will not be detained in their iourney with any vaine delights or allurements.

So we must not looke [g] backe to Sodome, but still haue our [h] face toward Hierusalem, [i] forgetting that which is behinde, and endeuouring our selues vnto that which is before, dayly growing vpward and going forward in the waies of the Lord toward our heauenly home.

Secondly, we must chuse the right and best way, not the wry-wayes of Antichristianisme, nor the by-wayes of humane Philosophie, but Christ who is [k] the way that leadeth vnto Hierusalem, and [l] the doore, by which at our iourneyes end, we must enter into our heauenly fathers house.

Thirdly, we must [m] abstaine from euery thing which [n] presseth downe and hindereth vs in our race; strangers must not be [o] *curiosi in aliena republica*, nor we too much cumbred with affaires of the world; especially we must take heed, that we be not detained with vaine pleasures and delights, as our Apostle, we must *abstaine from fleshly lusts*; as [p] adulterie, fornication, vncleannesse, wantonnesse, idolatrie, witchcraft, hatred, debate, emulation, wrath, contentions, seditions, heresies, enuy, murther, drunkennesse, and such like: in a word, from euery corrupt affection of our nature, [q] for the wisedome of the flesh is enmitie against God These lusts are called fleshly, because they proceed from the flesh, and nourish the flesh and make men fleshly: but the contrary vertues, as loue, ioy, peace, long-suffering, gentlenesse, temperancie, meekenesse, faith, are called spirituall, because they proceed from the spirit, Gal. 5, 22. and delight the spirit, Eph. 4. 30. 5. 10 making men also spirituall and seeking the things aboue, Colos. 3. 1.

Which fight against the soule] Furie fights against the soule like a mad Turke; Fornication like trecherous [r] *Ioab*, it doth kisse to kill; Drunkennesse is the master-gunner that sets all on fire; Gluttonie will stand for a Corporall, Auarice for a pioner, Idlenesse for a gentleman of the company, Pride must be Captaine: let vs therfore put on [s] Gods armour, weapons of [t] righteousnesse [u] on the right hand, and on the left, that we may [x] fight a good fight against all fleshly lusts, which [y] warre in our members against the soule. They which are well prouided for warre, and are alwaies in a readinesse to fight, shall be sure (said that expert Captaine [z] *Zenophon*) to haue many friends and few foes. If then our [a] loynes of the [b] minde be girded about, if we put on righteousnesse as an habergeon, Esay 59. 17 if we take vnto vs the shield of faith and sword of the Spirit, we shall be able to cast downe holds, 2 Cor. 10. 4. and to withstand all the assaults of our enemies, Ephes. 6. 11.

See

[c] *Apud Lorin in loc.*
[t] *Aquin. in loc.*
[u] Phil 3. 20.
[x] Gal 4. 26.
[y] Mica. 2. 10. Hebr 13. 14.
[z] *Sophocles.*
[a] *Gloss. ordin. in loc.*
[b] Psal. 17. 14.
[c] Psal. 39. 14.
[d] *Com. de exilio.*
[e] *In Axiocho.*
[f] *Radulphus Ardens in epist. Dom. 3. post Pasch.*
[g] Gen. 19. 17.
[h] Luc 9. 51. 53.
[i] Phil. 3 13.
[k] Ioh. 14. 6.
[l] Ioh. 10. 9.
[m] 1. Cor 9. 25.
[n] Heb. 12. 1
[o] *Aretius in loc.*
[p] Gal. 5. 19.
[q] Rom. 8 7.
[r] 2. Sam. 20. 9.
[s] Ephes. 6. 11.
[t] Rom 6. 13
[u] 2. Cor. 6. 7.
[x] 1. Tim. 1. 18.
[y] Iames 4 1.
[z] *Busbequius de re militari aduersus Turcas instituendâ.*
[a] Luke 12. 35.
[b] 1. Pet. 1. 13.

See that you haue honeſt conuerſation among the Gentiles.] As we muſt liue ſoberly toward our ſelues, ſo righteouſly toward other, [c] giuing none offence neither to the Iewes, nor to the Grecians, nor to the Church of God. Eſpecially we muſt carry our ſelues well and wiſely toward thoſe that are [d] without. *Haue honeſt conuerſation among the Gentiles.* Hereby God ſhall haue praiſe, we comfort, they profit. As Gods name is [e] blaſphemed through euill, ſo [f] glorified through holy conuerſation. A Chriſtian is a [g] *ſpectacle* to the world, and therefore he muſt prouide things honeſt in the ſight of all men. See Epiſtle 3. Sunday after Epiphanie.

[c] 1. Cor. 10. 32.

[d] Coloſ 4. 5.

[e] Ezech. 36. 20. Rom 2. 24.

[f] Matth. 5. 16.

[g] 1 Cor. 4. 9.

Secondly, good conuerſation among the Gentiles is honorable, and comfortable for our ſelues, in that we may *ſtop the mouthes of fooliſh and ignorant men.* And this of all other is the moſt Chriſtian and noble reuenge; [h] *Regium eſt audire malè cùm feceris bene; ſi rectè facis, quid eos vereris, qui non rectè reprehendunt?* ſaith [i] *Epictetus.* And *Picus Mirandula*; *Fœlix es qui bene viuens à malis ob id maximè, quia bene viuis, malè interim audias*: Happy are they who when they doe well heare ill; much more bleſſed are they who liue ſo well, as that their backbiting aduerſaries ſeeing their good workes, are conſtrained to praiſe God, and to ſpeake well of them. As *Saul* vnderſtanding *Danids* honeſt cariage toward him, inſtantly brake forth into this ingenuous confeſſion, [k] *Thou art more righteous than I.* So *Plinius Secundus* examining the deuotion and holy liues of Chriſtians vnder *Traian*, had his mouth ſtopt from backbiting, and yet open to [l] commend them exceedingly. Did not the Schiſmaticke when he had about [m] forty yeeres ript vp the wombe, and ſearched as it were the ſecret entrals of our deare mother the Church of England, at laſt ſay with [n] *Nero*: *Neſciebam me tam pulchram matrem habere.*

[h] *Cœlius Caleagnin. in dict. moral.*

[i] *Enchirid. c. 37.*

[k] 1. Sam 24. 18

[l] *Epiſt. lib. 10. epiſt 97.*

[m] For England may take vp the ſpeech, Pſal. 95. 10 Fortie yeeres long was I grieued with this generation. &c.

It is a good apothegme of [o] *Diogenes*; if thou wilt be reuenged of thine enemie, become an honeſt man; walke vprightly, ſaith [p] *Salomon*, and then walke confidently.

[q] *Integer vitæ ſceleriſque purus*
Non eget Mauri iaculis, nec arcu, &c.

[n] *Xphilin. in vitâ Neronis.*

[o] *Plutarch. com. de exilio.*

[p] Pro 10. 9.

[q] *Horat. carmin. lib. 1 od 22.*

Laſtly, good conuerſation is profitable for ſuch as are without, for hereby *they ſhall praiſe God in the day of viſitation*] [r] Some conſtrue this of Gods viſitation in iudgement, but moſt, of his viſitation in mercy; for honeſt conuerſation in Chriſtians is a great motiue to conuert Gentiles, and to winne the moſt cruell enemies of religion vnto the faith. Our Engliſh [s] hiſtories afford a memorable preſident hereof in *S. Albane*, who receiued a poore perſecuted Chriſtian into his houſe, and ſeeing his holy deuotion, and ſweet carriage, was ſo much affected with his good example, that he became both an earneſt profeſſor of the faith, and in concluſion a glorious martyr for the faith.

[r] *Luther apud Marlor. in loc.*

[s] *Beda lib. 1. hiſt. Anglican. cap 7. Magdeburg. cent. 4. col 1414 Baro annal. tom. 2. ad ann. 303.*

It is reported of *Lucianus* an [t] eloquent man and ancient martyr, that he perſwaded many Gentiles vnto the truth of religion, only with the modeſt and graue compoſition of his countenance; inſomuch as [u] ſome write the perſecuting Emperor *Maximian*, or as [x] other, *Maximine*, durſt not looke him in the face, leſt he ſhould turne Chriſtian. [y] *Paul* and *Silas* conuerted their Iaylor, and many Martyrs in old time their executioners, only with their amiable and admirable meekneſſe, patience, conſtancie.

[t] *Conſule Hieron. in vitâ Lucian. & notat. Baron. in Rom. martyrol. Ian. 7.*

[u] *Surius 7. Ian.*

[x] *Baron. vbi ſupra.*

[y] Acts 16.

If *Cicero* called Hiſtorie the miſtreſſe and glaſſe of our life, [z] by the knowledge whereof a ſcholler may ſeeme to haue trauelled in all countries, to haue liued in all ages, and to haue beene conuerſant in all affaires: if good examples of men dead are helpfull [a] *ad conſolationem predicatorum & peccatorum*; how much more ſhall the liuely patternes of liueing Saints occaſion *the Gentiles to praiſe God in the day of viſitation?*

[z] *Volaterran. Ep. dedicat. ante cõmentar. Malmesbur. cp. præfix. lib. de geſtis Anglican.*

[a] *Prolog. legend. turcæ.*

Submit your ſelues therefore.] Concerning obedience to the Magiſtrate ſupreme and ſubordinate, together with the reaſons enforcing the ſame, ſee Epiſt. 4. Sunday after Epiphanie: touching Chriſtian libertie, which Anabaptiſts

and other carnall Gospellers abuse to disobedience, see Epistle 4. Sunday in Lent.

Loue brotherly fellowship.] A precept so necessarie, that *Paul* repeats it in his writings [b] thrice, *S. Peter* in two Epistles [c] foure times; *Athenagoras*, *Iustin Martyr*, *Tertullian*, in their seuerall Apologies highly commend brotherly fellowship in the primitiue Christians; and *S. Iohn* in his [d] Reuelation makes mention of a whole Church called *Philadelphia*, the which, as [e] *Augustine* thinks, is a fit name for all Christendome; [f] seeing all Christians haue but one father in heauen, which is God, and but one mother on earth, and that is the Church: all are brethren and we that liue together are twins.

I cannot say with *Paul*, *as touching brotherly loue, yee need not that I write vnto you*, 1 Thess. 4. 9. for most men in our daies are either brethren and not good fellowes, or else good fellowes and not brethren. The composition is rare, there be few *Philadelphians* in the world. Schismatikes are all for the brotherhood, and nothing for fellowship; on the contrary, wicked Atheists are all for fellowship, and nothing for the brotherhood. A good Christian must embrace both (as our Apostle here) *loue brotherly fellowship.*

[b] Rom 12. 10. 1. Thes. 4. 9. Heb 13. 1.
[c] 1. Epist. 1. 22. cap. 3 8. 3. Epist. cap. 1. 7
[d] Cap. 3. 7.
[e] *Apud Lorin. in* 1. Pet. 1. 22.
[f] *Primasius in* Heb. 13. 1.

The Gospell. IOHN. 16. 16. vulo p. 23

Iesus said to his Disciples, after a while yee shall not see me, and againe after a while yee shall see me, &c.

THis Gospell is part of that excellent Sermon, which our blessed Sauiour made to his Disciples after Supper the night before he suffered; so that the very circumstances of person and time should incite you to marke it with all diligence, and regard it with all reuerence; for who did [g] euer speake so well as Christ? and whom did he loue better than his owne Disciples? and the last words of good men are the best; for as the last glimpse of the candle is most bright, and the last glare of the Sune going downe most cleare; so the last speech of a deare friend parting with his friends, and departing out of this world, is vsually most affectionate and patheticall. An admonition vttered by such a teacher at such a time to such an auditorie, requires in speaker and hearer good attention great deuotion.

[g] Ioh. 7. 46.

In the whole two points are more specially regardable:

- The carefulnesse of Christ in instructing of the
  - Matter, forewarning them of troubles.
  - Manner, forewarning them often, and plainly, propounding a familiar example, vers. 21. *A woman when shee trauelleth*, &c.
- The dulnesse of the Disciples in vnderstanding, as it doth appeare by
  - Their owne questions among themselues, v. 17. 18. *What is this*, &c.
  - Christ his answere, vers. 19. 20, &c.

As the wise Mariner in a calme makes all his tacklings strong against a storme; and the carefull fen-man mends his banks in summer, lest his grounds be drowned in winter; and as a learned Physitian looks not only to the disease, which afflicts his patient for the present, but administreth often pysicke to preuent a maladie which is as yet to come: so Christ the Captaine in the Churches ship, and great Physitian of our soules ([h] his houre being come that he should leaue the world) called his Disciples together, as [i] *Iacob* did his sonnes, and told them plainly what good and euill should come to them in the last dayes after his departure.

[h] Ioh. 13. 1.
[i] Gen 49. 1.

It is a question among Philosophers, whether it be better *præscire an nescire mala*,

mala, to fore-know miſchiefe or not. [k] *Eraſmus* diſputing againſt Aſtrologians held all Prognoſtications and predictions vnprofitable; for if they foretold ioyfull newes, they decreaſe our future pleaſure; if euill tidings, encreaſe our preſent paine; the feare of danger being often worſe than the danger it ſelfe. But whatſoeuer *Eraſmus* and [l] *Fauorinus* haue more wittily than wiſely written of this argument, it is a concluſion acknowledged in the world, and confeſſed in the ſchoole. that it is better to know before we feele, than to feele miſchiefe before we know it. For if we be well admoniſhed of any misfortune to come, we may either preuent it cautionately, or elſe endure it patiently.

[k] *Leonitius in admonit. de vſu Aſtrologiæ.*

[l] *Aulus Gellius lib. 14 cap. 1 in fine.*

2. Chriſt inſtructs his Apoſtles often in this one point; ſometime plainly, verſ. 2. *They ſhall excommunicate you, yea the time ſhall come, that whoſoeuer killeth you, will thinke that he doth God ſeruice*: ſometimes obſcurely, verſ. 16. *After a while yee ſhall not ſee me*: ſometimes vſing a bare affirmation, as verſ. 4. *Theſe things haue I told you*: ſometimes an earneſt aſſeueration, as in the 20. verſe, *Verily, verily, I ſay vnto you, yee ſhall weepe and lament.* [m] Inſinuating hereby, that it is commendable for the Doctor, and profitable for the Scholler, that the ſame Lecture be repeated againe and againe, according to that of [n] *Paul, To write the ſame things, is not grieuous to me, and it is ſure to you.*

[m] *Heming. Poſtil. in loc.*

[n] Phil 3.1.

Vnregenerate hearts are termed in holy Bible [o] *ſtonie hearts*; if they were brazen they might be melted, if iron, they might be made pliable: but hearts of ſtone muſt be broken with continuall hammering, adamantine hearts are mollified only by the blood of Chriſt, and that through often dropping on them,

Gutta cauat lapidem, non vi, ſed ſæpè cadendo;
Sic homo fit iuſtus, non vi ſed ſæpè monendo.

[o] Ezech 11.19. 36.26.

When our doctrine ſhall drop as [p] raine, and our ſpeech diſtill as dew; when we ſhall daily beat hard hearts vpon the anuill of conſcience with the powerfull hammer of Gods pure word, at the laſt they will bend, yea breake, and then [q] *a broken and contrite heart the Lord will not deſpiſe.*

[p] Deut. 32.2.

[q] Pſal. 51.17.

Thirdly, Chriſt inſtructed his Apoſtles plainly, verſ. 21. *A woman when ſhe trauelleth, hath ſorrow.*] Feare and hope ſtriue in her as the two twins in *Rebeccaes wombe.* Her ſorrow is when her houre is come, [r] yet ſhe doth hope well, becauſe ſhe knoweth that her griefe is common vnto women in her caſe. Secondly, ſhe is well aſſured that her paine cannot ordinarily be long, *ſorrow may continue for a night but ioy commeth in the morning.* Thirdly ſhe doth hope the end of her paine will be the beginning of her ioy: for *as ſoone as ſhe is deliuered of the childe, ſhe remembreth no more the anguiſh, for ioy that a man is borne into the world.*

[r] *Ferus ſer. 1. in Dom. Iubilate.*

So likewiſe it ſhall be with you my Diſciples, *in the world yee ſhall haue affliction*, for theſe troubles are common, [s] *all that will liue godly ſhall ſuffer perſecution.* Secondly, your ſorrow is but ſhort; *a little while, and ye ſhall not ſee me; againe, a little while, and yee ſhall ſee me.* Thirdly, your mourning ſhall be turned into mirth, *and no man ſhall take this ioy from you.*

[s] 2. Tim. 3.12.

By this familiar inſtructing hee teacheth all Teachers to conſider more the dulneſſe of their auditorie, then the quickneſſe of their owne wit, and to regard the peoples benefit more than their owne credit, loſing as it were themſelues to winne other vnto God. It is an excellent ſpeech of [t] *Auguſtine*: *Mallem vt reprehendant Grammatici, quàm vt non intelligant populi.* The ſame [u] Father in his workes often tranſlates the words of *David*; *non eſt occultatum os meum á te*, my bones are not hid from thee, *non eſt occultatum oſſum meum*, as deſiring to ſpeake barbarouſly rather then obſcurely. [x] *Philip Melanchthon* vſed euermore the moſt receiued formes and phraſes of ſpeech, [y] hating equiuocation and ambiguity. Biſhop *Latymer* was ſo plaine in his preaching, that he drew many compariſons euen from the ſaffron bagge and hogſtie. The moſt learned Diuines in all ages had their introductions to Religion, and eaſie Catechiſmes, as *Clement Alexandrinus* his Pædagogus: *Lactantius*, his Inſtitutions: *Cyril*, his Catechiſmes: *Auguſtine* his Enchiridion and booke *De catechizandis rudibus.*

[t] In Pſal. 138.

[u] *Vbi ſup. & de doctr. Chriſtian. lib. 3. c. 3. & lib. 4. cap. 10.*

[x] *Ita profitetur in præfat. Apolog. Auguſtan. Confeſſ.*

[y] *Camerarius in vita Phil. pag. 61, 62.*

I write not this against accurate Sermons in learned auditories; euery Preacher in this case may professe ingeniously with that famous Orator *Demosthenes*, that he would speake if it were possible [x] *non modò scripta, sed etiam sculpta*; [a] but he must consider seriously whether he teach many or few, such as are learned or ignorant, ciuill or rude. For if hee feed infants, he must giue milke saith [b] *Paul*, that is,, *nutritoria, non peremptoria*, saith [c] *Augustine*; or as *Bernard. apta non alta*. There is [d] *quædam diligens negligentia, quæ sic ornatum detrahit, vt sordes non contrahat*. A Preacher ought to be diligently negligent, hauing his phrase neither ouer-curiously set, nor yet altogether rudely composed, but so rightly diuideing the word that he may deliuer alway profitable matter after a profitable manner; and without all question, it is the greatest point of deepe learning to distinguish aptly that which is confused, and illustrate plainly that which is obscure.

After a while, yee shall not see me, and againe, after a while, yee shall see me.] I finde foure expositions of this one clause: first, [e] *Alcuinus* interprets it thus: The time wherein ye shall not see me shall be but short, namely, part of three daies, while I shall rest in my graue; the time likewise wherein yee shall see me will be but little, to wit, fortie daies after my resurrection.

Secondly, [f] *Theophylact, Euthymius, Caietan*, and other vnderstand it thus: After a while yee shall not see mee; for I shall be dead and buried; and againe after a while yee shall see me; for [g] I will rise againe, and goe before you into Galile.

Thirdly, [h] *Rupertus* expounds it thus: After a while ye shall neuer see me in this mortall body, but yet after a while ye shall see me in a glorified and im-impassible body.

Fourthly, [i] *S. Augustine* and *Beda* thus: After a while ye shall not see me, for I ascend vp to my father to sit at his right hand, and yet after a while ye shall see me, for I will come againe quickly to iudge both the quicke and the dead; and then your hearts shall reioyce, and your ioy shall no man take from you. This last interpretation I hold to be the best, and most agreeable to Christs intent in this Gospell appointed for the Sunday, being betweene his resurrection and ascension, and so consequently in the iudgement of the Church not to be construed of his death and resurrection, but rather of his ascension and second comming to iudgement: See the Gospell for Whitsunday: *Maldonat in loc. & Iansen. concord. cap.* 135.

Hence we may learne to be patient and comforted in our affliction. Howsoeuer Christ absent himselfe for a while, yet after a while we shall see him, he will either come or send comfort: example hereof in the blessed protomartyr *Stephen*, a while Christ did as it were withdraw himselfe, but within a while againe *Stephen*[k] *saw the heauens open, and the Sonne of man standing at the right hand of God*. [l] *Robert Glouer* being condemned by the bloudy Bishop of Lichfield to die for the profession of the truth, a while felt in himselfe no willingnesse, but rather an heauinesse and dulnesse of spirit, full of much discomfort, and void of spirituall consolation to beare the crosse of martyrdome: but within a while the Lord repleniseth him abundantly with such ioyes, as that comming neere to the stake, he cried out, *he is come, he is come*, and that with such alacritie as one seeming rather to be risen from some deadly danger to libertie of life, then as one passing out of the world by paines of death.

The dulnesse of Christs owne Disciples in not vnderstanding these mysteries, affordeth [m] instruction and [n] comfort. We may learne [o] *that the naturall man perceiueth not the things of God*, vntill the blessed Spirit become his tutor; and therefore we must pray with [p] *Dauid, lead me forth in thy truth, and learne me, for thou art the God of my saluation*. Hence we may receiue consolation also. [q] Weaklings in faith are not reiected of Christ, but strengthned, [r] he doth not breake the bruised reed, nor quench the smoaking flax.

[x] *Manlius in loc. com.*
[a] *Augustin de cat. rudibus cap.* 15.
[b] 2 Cor. 3. 2.
[c] *Lib.* 2. *cont. aduersarium legis, cap.* 2.
[d] *Augustin. de doctrin Christian. lib.* 4 *ca.* 10
[e] *Apud Thom. ca. in loc.*
[f] *Com. in loc.*
[g] Mat. 26. 32.
[h] *Lib.* 12 *com. in Ioan.*
[i] *Tract.* 101. *in Ioan.*
[k] Acts 7. 56.
[l] Master Fox in the martyrdome of *Robert Glouer* and *Cornelius Bongey*.
[m] *Heming. postill. in loc.*
[n] *Melancthon. com. in Ioan.* 16.
[o] 1 Cor. 2. 14.
[p] Psal 25. 4.
[q] Rom. 14. 1.
[r] Matth. 12. 20.

The

The Epistle. Iames 1. vers. 17. Vulg. 22

Euery good gift, and euery perfect gift is from aboue, and commeth downe from the father of lights, &c.

THere be [f] two kindes of euill mentioned in holy Scriptures: { *Vnum quod homo facit*, an euill which is sinne. *Alterum quod homo patitur*, an euill which is a punishment for sinne.

God is Author of all punishment for sinne, according to that of the [t] Prophet *Is there any euill in a Citie and the Lord hath not done it?* [u] that is any iudgement for euill, any plague, famine, warre, and the Lord hath not sent it? but he is not author of euill which is sinne. *God* (saith our Apostle) *cannot be tempted with euill, neither tempt other vnto euill.* The Father of lights hath prepared indeed outward darkenesse of [x] hell, as the reward of sinne; but he did not create the inward darkenesse of the minde, which is sinne. The reason hereof is deliuered in the text: he that is the fountaine of all good, is not author of any euill, but euery *good and perfect gift is from aboue*; and the Father of lights in his goodnesse is constant and permanent. [y] For albeit the Sunne in his course be variable, sometimes appearing bright and cleere, sometime darke and cloudie; yet the Father of lights is euermore the same, shining alwaies in bounty without *change or shadow of change*. Gifts, the perfectnes of gifts, the perfectnes of all gifts *comes downe from the Father of lights, with whom there is no variableneſſe neither ſhadow of change.*

All the gifts of fortune faisly so called, as riches and possessions; all the gracefull endowments of the body, as agilitie, strength, comelinesse, &c. all the goods of the minde, as vertue, wit, learning, all these and all other beside these descend from God aboue, who giues נתן נתן, to all, all things Acts 17. 25. no siluer in [z] *Beniamins* sacke till *Ioseph* put it in; no good in man except the Lord bestow it.

First, for the gifts of fortune rich and poore, *Iob* resolues the doubt: [a] *The Lord giueth, and the Lord taketh, blessed be the Name of the Lord.* Bread in the *Pater noster* is called *ours*; *giue vs this day our daily bread*, but (as [b] *Augustine* sweetly) *ne putetur à nobis, dicimus da nobis.* Lest we should imagine that it is our owne from our selues of our selues, our Master enioyned vs to begge it of our Father in heauen daily, saying and praying, giue vs this day our daily bread. It is a *gift*, ergo, not our owne; it is *good*, ergo, *from aboue.*

Happily the worldling (blinded by the Prince of darkenesse, and not illuminated by the Father of lights) ascribeth his increase of corne, wine, and oyle, either to the goodnesse of his skill, or to the greatnesse of his industrie, saying with proud *Nabuchodonozor*, [c] *Is not this great Babel which I haue built?* haue not I got all these goods my selfe by mine owne wit and prouidence? But what saith our Apostle? *Erre not my deare brethren, euery good and perfect gift is from aboue.* The Scripture speakes plainly, that [d] *Paul* may plant, and that *Apollos* may water, but it is God that giueth the increase; [e] except the Lord keepe the citie, the watchman waketh but in vaine; except the Lord build the house, their labour is but lost that build it: It is vaine to rise vp early and to take rest late, and to eat the bread of carefulnesse, except the Lord blesse our endeuours.

That our valleyes therefore may stand so thicke with corne, that they [f] shall laugh and singe that our [g] garners may be full and plenteous with all manner of store, that our sheepe may bring forth thousands and ten thousands in our streets, that our oxen may be strong to labour, and no decay in our cattell; it behoueth vs to begge all these blessings of the Father of light, for it is he that doth blesse thy going out, and thy comming in, it is he that maketh thee plenteous in goods, plenteous in the fruit of thy ground, it is he that opens his treasures, euen the heauen to giue raine vnto the land in due season, only he that doth blesse all the workes of thine hands, Deut 28.

[f] *Augustin contra Adamantin. cap. 26. Tertullian cont. Marcion lib. 2. cap 14. malum culpæ & pœnæ.*
[t] Amos 3. 6.
[u] *Haymo, Caluin, Riber. in* Amos 3.
[x] Matth. 25. 41
[y] English gloss.
[z] Gen 44.
[a] Iob. 1. 21.
[b] Epist. 143.
[c] Dan. 4. 27.
[d] 1. Cor 3 6.
[e] Psal. 127.
[f] Psal 65. 14.
[g] Psal 144. 13.

Secondly, for the gifts of the body; it was God that gaue ſtrength to *Sampſon* beauty to *Abſolon*, talneſſe vnto *Saul*. Of our ſelues we cannot adde one [h] cubit of ſtature to our ſelues. He that would ſeeme old cannot make [i] one haire of his head white, nor he that would be young one hoarie haire blacke. It is God that did wonderfully frame vs in our mother wombes,[k] beholding our ſubſtance being yet vnperfect, and in his booke are all our members written; it is God that did more wonderfully bring vs into the world, inſomuch that women haue iuſt cauſe to praiſe him for their deliuerance: it is God alone that doth moſt wonderfully preſerue vs in our nonage, middle-age, doteage, while we vſe foure legs two legs, three legs; as [l] *Adam* was, ſo euery ſonne of *Adam* is in this reſpect the [m] ſonne of God. That our hands therefore may be taught to [n] warre, and our fingers to fight, that our [o] feet may be like Harts feet, and our armes able to breake a bow of ſteele, that our ſonnes may grow vp as the [p] young plants, and that our daughters may be as the poliſhed corners of the temple, that we may plow with our owne [q] heiffer, and reioyce with the wife of our [r] youth; that our wife may be like the fruitfull vine and our [s] children like oliue branches round about our table, we muſt entreat theſe bleſſings of the father of light, from whom only commeth euery good and perfect gift.

The noble skill in Phyſicke ſtanding vpon [t] two legs, experience and reaſon, is an excellent meanes aſſuredly for the preſeruation of our health; and yet for all this it is the great Doctor, which hath heauen for his chaire, that keepeth vs aliue. If the [u] keepers of our houſe doe not tremble, and the grinders doe not ceaſe, if the ſiluer cord be not lengthened, and the golden ewer broken, if our eies the windowes of our body be not darke, it is the good gift of the Father of light: for ſo [x] ſoone as he is angry, all our daies are gone, we bring our yeeres to an end euen as a tale that is told. Reade Pſalmes 90. 91.

Thirdly, for the gifts of the minde appertaining to the will or vnderſtanding, or both, all of them are from God; the Father of lights enlightneth our vnderſtanding, he gaue wiſdome to [y] *Salomon*, for which he was ſo renowned in all the world; and it was he who tooke away knowledge from *Georgius Trapezuntius*, who being one of the greateſt clerks in all his time, forgat all his learning, as [z] *Volaterane* writes, and his name too, as [a] other report. And therefore the Poets in the beginning of their treatiſes vſually did inuocate the gods for their aſſiſtance; and the firſt character our forefathers taught their children was *Chriſts Croſſe*, and the firſt leſſon in their Primer, was, *In the name of the Father*, &c. and the firſt copie in their ſchoole, was *In my beginning God be my ſpeed.* And [b] *Sarisburienſis in Policratico* counſelleth all Students humbly to knocke at heauen gate, that the key of knowledge may open vnto them a doore of vtterance; for God only is wiſe, wiſdome it ſelfe, in whoſe hand is the booke of knowledge, from whence commeth euery good and perfect gift.

[c] *There are diuerſities of gifts, but the ſame ſpirit; diuerſities of adminiſtrations, but the ſame Lord; diuerſities of operations, but God is the ſame who worketh all in all.* Diuerſities of gifts among the Apoſtles; *Paul* was good at planting, *Apollos* at watering: diuerſities of gifts among the Fathers, [d] ſome conſtrued, the Scriptures allegorically, as *Origen*; other more litterally, as *Hierome*; other morally, as *Gregorie* the great; other pathetically, as *Chryſoſtome*; other dogmatically, as *Auguſtine.*

Diuerſities of gifts among the new Writers, as *Martin* [e] *Luther* wrote on the wals of his chamber with chalke:

Res & verba Philippus, res ſine verbis Lutherus,
Verba ſine re, Eraſmus, nec res nec verba Carolaſtadius.

Diuerſities of gifts among ordinarie Preachers, [f] *aly ſenſu ampli ſed non ore; aly ſenſu inopes, ſed ore torrentes; aly neque ſenſu ampli, neque ore; aly ſenſu ampli, & ore.* Some haue bad vtterance, but a good conceit; other, excellent vtterance, but a meane wit; ſome neither, and ſome both. One ſurpaſſeth in expounding the words, another is excellent in deliuering the matter, a third happie for cases of

[h] Matth. 6. 27.
[i] Matt. 5. 36.
[k] Pſal. 139. 15.
[l] Luke 3. 38.
[m] Deut. 32 6.
[n] Pſal. 144. 1.
[o] Pſal. 18. 33, 34.
[p] Pſal. 144. 12.
[q] Iudges 14. 18
[r] Pro. 5. 18.
[s] Pſal. 128. 3.
[t] *Galen.*
[u] Eccl. 12 3, 6
[x] Pſalme 90. 9
[y] 1 Kings 3.
[z] *Commentar. lib. 21 p. 642.*
[a] *Funccius & Bucholzer. in Chron.*
[b] *Lib. 7. cap. 13.*
[c] 1. Cor. 12.
[d] *Sixtus Senen. bib. lib. 3 p. 187.*
[e] *In Colloquio de Eraſmo.*
[f] *Hugo.*

of conſcience, a fourth exquiſite in determining ſchoole doubts. In a word, ſome be iudicious to enforme the vnderſtanding, other powerfull to reforme the will and affection. All theſe diuers gifts are from aboue, comming downe from one and the ſame Father of lights.

If any man then haue a deſire to diſcourſe with *Salomon* of all trees euen from the [g] Cedar that is in Lebanon, vnto the hyſſope that ſpringeth out of the wall; if any deſire to martiall his words and adorne his phraſe, that they may be like [h] apples of gold with pictures of ſiluer; if any deſire to ſpeake with the [i] tongue of men and Angells; if any lacke wiſdome let him, ſaith [k] our Apoſtle, begge it of God, who giueth to all men liberally, from whom commeth euery good and perfect gift.

As for gifts appertaining to the will, [l] *S. Paul* affirmeth plainly that all our ſufficiencie is of God; he doth indeed out of his abundant loue repute his owne benefits our gifts (as [m] *Tully* writes of *Lentulus*) *Facit abundantiâ quadam amoris, vt etiam grata ſint ea, quæ prætermitti ſine nefario ſcelere non poſſunt*: but as [n] *Auguſtine* elegantly, *Quiſquis tibi enumerat vera merita ſua, quid tibi enumerat niſi munera tua?* and in [o] another place, *bona mea dona tua.*

As for faith, an eſpeciall gift belonging (as ſome thinke) both to the will and vnderſtanding, it is the faire [p] gift of God, without which all other are no gifts *Ipſum velle credere Deus operatur in homine*: God worketh in man the firſt deſire to beleeue, ſaith [q] *Auguſtine*. If any man aske why this man doth beleeue, and another doth not beleeue, *cur illi ita ſuadeatur, vt perſuadeatur illis autem non ita?* I can giue him none other anſwer but that of [r] *Paul*, O the deepneſſe of the riches both of the wiſdome and knowledge of God! how vnſearchable are his iudgements, and his waies paſt finding out? [s] *Cui reſponſio iſta diſplicet, querat doctiores, ſed caueat ne inueniat præſumptores.*

For if thou wert ſo glorious as an Angell, or thy meat ſo good as Manna that fell from heauen, or thy garments ſo precious as *Aarons* Ephod, or thy breath ſo ſweet as the perfume of the Tabernacle, yet all theſe could not ſet one of thy feet into Chriſts kingdome, only God worketh all in all, in whom we liue, and moue and haue our being naturally, ciuilly, ſpiritually, eternally. So that euery Chriſtian in reſpect of all theſe may ſay with [t] *Paul*, *By the grace of God I am whatſoeuer I am.* And with that good Father [u] *Auguſtine*: *Omne bonum noſtrum vel, ipſe vel ab ipſo*: All our good is either God or from God, God in the life of glorie, from God in the life of nature, creating vs, when we were not, and preſeruing vs euer ſince we were, and in the life of grace beſtowing vpon vs daily priuatiue grace to defend vs from euill, and poſitiue grace enabling vs to doe good.

[x] If God then be with vs, who can be againſt vs? Who can be? man will be, the world will be, the fleſh will be, the deuill will be. But if God be with vs in our creation, with vs in our preſeruation, with vs in our regeneration, with vs in our glorification; then man albeit neuer ſo bloody, ſhall not take away our naturall life; the world albeit neuer ſo malitious, ſhall not take away our ciuill life; the fleſh albeit neuer ſo fraile, ſhall not take away our ſpirituall life; the deuill, albeit he rage like a roaring Lion, ſhall not take away our eternall life.

This doctrine teacheth euery man to renounce his owne little merits, and to magnifie Gods great mercy, to renounce whatſoeuer is in himſelfe, of himſelfe [y] *For what hath he, that he hath not receiued?* and if he haue receiued all his gifts from God, why doth he boaſt as if he receiued them not? he hath not ſo much as a rag to his backe, or a morſell for his belly, or a good haire on his head, or a good thought in his minde, but it is a gift and a grace, [z] *Boni ſi quid habeo à Deo ſumpſi non á me præſum ſi*, And *Hugo Cardinalis* in this very well: *Omnia mea mala purè mala ſunt & mea, omnia mea bona purè bona ſunt & non mea*: Whatſoeuer is euill in me is from me, but that which is good came downe from the father of lights.

And therefore [a] *let not the wiſe man glory in his wiſdome, nor the ſtrong man in his ſtrength, nor the rich man in his riches*: all of vs are ſtewards, and theſe goods are none of our owne, but committed vnto vs only for a time, that we may well employ

[g] 1 Kings 4. 33
[h] Pro. 25. 11.
[i] 1 Cor. 13. 1.
[k] Chap. 1. 5.
[l] 2 Cor. 3. 5.
[m] *Epiſt. familiar. li. 1. epiſt. 9.*
[n] *Confeſſ. lib. 9. cap. 13.*
[o] *Confeſſ. li. 10. cap. 4.*
[p] Ioh. 6. 29.
[q] *De ſpiritu & litera cap. 34. tom. 3. fol. 594*
[r] Rom. 11. 33
[s] *Auguſtin. vbi ſupra.*
[t] 1 Cor. 15. 10
[u] *Lib. 1. de doctrin. Chriſtian. cap. 31.*
[x] Rom 8. 31.
[y] 1 Cor. 4. 7.
[z] *Auguſt. ep. 52.*
[a] Ierem. 9. 23.

employ them for our masters aduantage. For at his generall Audit, he will reckon with vs in all our receits and expences; he will come and say, [b] How is it that I heare this of thee? giue an account of thy stewardship thou mayst be no longer steward.

[b] Luke 16.2.

The second inference is, that we must laud and magnifie the mercies of God, from whom commeth euery good and perfect gift. [c] All the Psalmes of *Dauid* are contained in these two words, *Halleluia* and *Hosanna*, blessed be God, and God blesse, as being all made to pray to God for mercies, or to praise him for deliuerance from miseries.

[c] *Gueuara.*

Ingratitude is a monster in nature, a *solecisme* in manners, a *paradox* in religion: a [d] monster in nature, for the [e] heauens declare the glory of God &c. the chirping birds sing such Psalmes as they can vnto the Creator euery morning when they rise, and euery euening before they rest. If thou bestow a little seed vpon the ground, it will within a few moneths againe returne to you sometime thirty fold, sometime sixtie fold, sometimes an hundred fold, as our Sauiour speaketh in the Gospell. Nature teacheth vs to be so thankfull, that vsually we call him that is gratefull, a *kinde man*, but an ingratefull wretch, an *vnnaturall man.*

[d] *Consule Ambros. Orat. de obitu Satyri.*
[e] Psal. 19.1.

Secondly, it is an absurd *solecisme* in manners and ciuility consisting of two vices; falshood in not acknowledging, iniustice in not requiting a benefit. It is written of *Alexander* the Great, and *Iulius Cæsar*, two renowned Emperors, the one for his liberalitie, the other for his patience; that *Alexander* would neuer giue, nor *Cæsar* forgiue an ingratefull man.

Lastly, vnthankfulnesse is a *paradox* in religion and Diuinity, for God bestoweth vpon vs all things, and requireth only this one thing, to be thankfull; he made all things for man, and man for himselfe. It is worth but little, that is not worth *grand mercie*, yet this is all God requireth of vs for all: *ascendat ergo gratia vt descendat gratia*, let vs send vp our gifts to God, that he may send downe his gifts to vs. O let vs sing and say with the Psalmist, [f] O giue thanks vnto the Lord for he is gratious, and his mercy endureth for euer. [g] Euery day will I giue thanks and praise thy name for euer and euer. [h] Reioyce in the Lord ô yee righteous, for it becommeth well the iust to be thankfull.

[f] Psal. 136.
[g] Psal. 145. 2.
[h] Psal. 33. 1.

[i] *Dauid* considering the great and infinite bountifulnesse of the Lord toward him, crieth out, *Quid retribuam Domino?* What reward shall I giue to the Lord for all the benefits he hath done vnto me? If *Dauid*, a King, a Prophet, a Saint, inward with God, vnderstood not what to present vnto the Lord for the good blessings he had receiued; then what shall we doe, which vnderstand not what to say, nor haue not what to giue? For if euery good gift be from aboue, our abilitie is to small, that if God doe not giue wherewith to giue, of our selues we haue not what to giue.

[i] Psal. 116.11.

Let euery Christian soule therefore, to the glory of God, confesse with [k] *Paul* that *of him, and through him, and for him are all things.* Of him, *from whom commeth euery good and perfect gift*: through him, enioying these gifts by his goodnesse, in whom *is no variableneſſe or change*: for him, that we should be the *first fruits of his creatures* Other creatures praise God in their kinde, and after their manner, [l] the Sunne, the Moone, Fire and Haile, Snow and vapors fulfilling his word: but Man, for whom all these things were made, should be most thankfull, the first fruits of his creatures, as our Apostle speakes. I will therefore shut vp this text, as *Paul* did his excellent discourse, Rom. 11. seeing *all things are of him, through him, and for him*, as we are bound, so let vs giue to him all praise, and honour, and glory, now and for euer. Amen.

[k] Rom. 11.36.
[l] Psal. 148.

The

The Gospell. IOHN. 16. 5.

Iesus said vnto his Disciples, now I goe my way to him that sent me, and none of you asketh me whether I goe, &c.

IN this Gospell our blessed Sauiour doth first chide, then comfort his Disciples.

He chides especially for their. { Silence, *none of you asketh me whether I goe.* Sorrow, *because I haue sayd such things vnto you, your hearts are full of Sorrow.*

He comforts in shewing that his departing is expedient: { 1. By protestation, *I tell you the truth.* 2. By demonstration, *If I go not away, the Comforter will not come vnto you, but if I depart, I will send him, and he when he is come shall* { Correct the world in 3. things, euidently rebuking it of { *Sinne.* *Righteousnes* *Iudgement.* Direct you in all things, *he will lead you into all truth.*

I goe my way] Christ went away two waies, in his death and in his ascension: in the one considered as man totally, in the other finally; he went away by death on the crosse totally, for his [m] body went away to mother earth, and his [n] soule went away to his Father, and yet within three daies he came againe, but in his ascension he left the world finally; so the Text [o] expresly, *whom the heauen must containe vntill the time that all things be restored, which God hath spoken by the mouth of his holy Prophets since the world began.* [p] As the Griffin is like the Lambe in his legge, the Lion in his backe, the Eagle in his beake; so Christ in his passion was a Lambe, in his resurrection as a Lion, in his ascension an Eagle, for he went away to his Father, and of this finall departing, this text is to be construed, and therefore chosen fitly for a Sunday betweene the feast of his glorious resurrection and ascension.

None of you asketh me whether I goe.] [q] *S. Peter* did aske *Lord, whither goest thou?* [r] *S. Thomas* did aske, *Lord, we know not whether thou goest*: how then is it true, *none of you asketh me whether I goe?* [s] *S. Augustine* doth answer thus: In mine ascension I will goe to my Father in such sort, that none of you need aske whither I goe; [t] for ye shal behold with your eyes, and stand gazing on me when I shall be taken vp into heauen.

[u] *Rupertus* assoileth the doubt otherwise: Yee did aske whither I went, and were forward to goe with me, till I told you that I should die, but now none of you asketh whither I goe, being as it should seeme more ready to flie then to follow.

But [x] *Euthymius* in my iudgement most aptly: Ye did aske me before, but I did not answer you fully, why then doe you not continue questioning and further asking, vntill yee be resolued? assuredly the reason hereof is, because *your hearts are full of sorrow*, considering only that I goe, not whither I goe. [y] *Nemo vestrum expendit verè, quò & cur abeam.*

The Papists in hunting too much after the carnall and grosse presence of Christ in the Sacrament, [z] erre with the Disciples here. [a] So doth euery worldling in being too much afflicted for the death of his friend, wife, childe, grieuing because they be gone, not vnderstanding whither they be gone; let vs learne then that euery childe of God, after his departure, goeth vnto his Father, euen to sweet rest, as in the [b] bosome of a father, where [c] all teares are wiped from his eyes and cares from his heart. As Christ, the Sonne of God by nature, so the Christian a Sonne of God by grace, [d] may well say when he dieth, *I goe my way to him that sent me*, neither ought any doubt whether I goe. [e] *S. Stephen* at his martyrdome, as Christ on his crosse, cried, *Lord receiue my spirit.*

I tell

[m] Mat. 27. 59. 60.
[n] Luke 23. 46.
[o] Acts 3. 21.
[p] Diez. con. 1. Dom. 2. post. Pasch.
[q] Iohn 13. 36.
[r] Iohn 14. 5.
[s] Tract. 94. in Ioan.
[t] Acts 1. 9. 11.
[u] Com. lib. 12. in Ioan.
[x] Com. in loc. idem Caietan. Cyrillus. Maldonat.
[y] Vatabl. in loc.
[z] Zepper. con. 1. Dom. cantate.
[a] Culman. con. 2 in loc.
[b] Luke 16. 22.
[c] Apocal 7. 17
[d] Ardens in loc.
[e] Acts 7. 59.

I tell you the truth.] He being the *truth*, in whose mouth was no guile, spake the truth alway, but he doth vse this earnest asseueration, to shew the [f] weight of the matter, and inforce the greater credence thereunto. By this example we may learne to forbeare swearing in our ordinarie communication howsoeuer wee speake the truth, and a truth of importance. Many men are so prodigall of their soules health and Credit, that they will pawne both at euery word for euery trifle; but when our report is neglected, it is enough to say with Christ, *I tell you the truth*; I assure you, verily verily, or the like protestations.

[f] *Rupertus vbi supra.*

It is expedient for you.] It is very [g] remarkable, that he saith not *expedit mihi* but *expedit vobis*, euery one will make much of one, [h] seeking their owne, saying with [i] *Caiaphas*, *It is expedient for vs*, but Christ, *it is expedient for you*, preferring our welfare before his owne good. It was not expedient for him, [k] who was the Sonne of God, to take on him the shape of a seruant, and yet [l] for vs men and our saluation he came downe from heauen, and was incarnate by the Holy Ghost. It was not expedient for him to be called conjurer and Samaritan, to be scoffed, scorned scourged, and yet he [m] suffered all this for vs, *leauing vs an ensample, that we should follow his steps.* It was not expedient for him that he should die: Father, [n] *O my Father, if it be possible, let this cup passe from me*; but yet he was [o] wounded for our transgressions, he was broken for our iniquities, and with his stripes are we healed; he then that will follow Christ *must* [p] *not seeke his owne, but euery man one anothers good.*

[g] *Musculus. Zepperus. Iansen. in loc.*
[h] Phil. 2. 21.
[i] Ioh. 11. 50.
[k] Phil. 2. 6, 7.
[l] *Symbol. Nicen.*
[m] 1. Pet. 2. 21.
[n] Matth. 26. 39.
[o] Esa. 53. 5.
[p] 1. Cor. 10. 24.

That I goe away.] Not that I take my Spirit from you, for [q] I will be with you spiritually till the worlds end, but it is expedient I should cease to be bodily present. [r] *Augustine* wisheth he might haue seene three things especially; *Paul in the pulpit, Rome in her flower, and Christ in the flesh.* And who would not with *Augustine* desire to behold his glorious face, and heare his gratious word, and see his vnmatchable wonders, and yet it is expedient that he is gone; for [s] ascending vp on high he led captiuity captiue, and gaue gifts to men; he [t] prepared a place for vs in heauen, and there resides as our agent and aduocate, [u] mediating daily betwene God and vs.

[q] Matt. 28. 20.
[r] *Tho. Frigius epist. præfix. antiquit. Rom. Rosini.*
[s] Ephes. 4. 8.
[t] Ioh. 14. 3.
[u] 1. Tim. 2. 5.

So long as children hang on the teat, they cannot away with strong meat; that therefore they may digest hard diet, it is expedient they should be weaned. Our Sauiours bodily presence was vnto his disciples as [x] milke; for it was but a weake faith they then had in him, and a very carnall loue they bare toward him, in comparison of that which followed afterward; they still imagined that he was an earthly Monarch, and that he would highly [y] preferre them in his glory, setting some on his right hand, and other at his left; euen the last houre when he was departing all of them said ioyntly, [z] *Wilt thou at this time restore the kingdome to Israel?* It was time therefore to weane them, and by going away to shew that his kingdome was not of [a] this world, that they might no more depend vpon his bodily presence, but auouch with [b] *S. Paul, Henceforth know we no man after the flesh, yet though we had knowne Christ after the flesh, yet now henceforth know we him no more.* [c] Gods holy Gospell and the Holy Ghost are the glasse wherin we must behold Christ. It is better by faith to conuerse with him in heauen, than by sight to see him on earth, as he told his vnbeleeuing Apostle, [d] *Thomas, Because thou hast seene me, thou beleeuest, blessed are they that haue not seene, and yet beleeue.*

[x] *August. tract. 94. in Ioan.*
[y] Matt. 20. 20. Marke 10. 37.
[z] Acts 1. 6.
[a] Ioh. 18. 36
[b] 2 Cor. 5. 16.
[c] *Heming. postil. Dominic. 3. post Pasch.*
[d] Ioh. 20. 19.

For if I goe not away the Comforter will not come.] [e] The Comforter is the Holy Ghost, he doth insinuate therefore that the gifts of the blessed spirit could not now be powred vpon them in so plentifull a manner and measure for their comfort, as after his ascention on Whitsontide they should be. Christ remaining here below was not so well fitted to giue, for *ascending vp on high, he gaue gifts vnto men*: and the Disciples were not so capable to receiue, [f] for the more they delighted in the flesh, the lesse fit to be comforted by the spirit: *Consule Iansen. concord. cap. 75. bibliothec. concionum tom. 3. fol. 106. Maldonat in Ioan. 16. 7.*

[e] Ioh. 14. 26.
[f] *August. tract. 94. in Ioan. & Bernard. ser. 6. in Ascension.*

But leauing all other expositions, I follow that of [g] *Euthymius*; If I goe not

[g] *Comment. in loc.*

away

away the Comforter will not come, for that it is ſo decreed in heauens high Parliament, that firſt God the Father ſhould [h] draw vs to his Sonne: Secondly, that God the Sonne ſhould [i] inſtruct vs, and laſtly, that God the Holy Ghoſt ſhould aſſiſt and eſtabliſh vs in all truth; and ſo the whole worke of our redemption is aſcribed to the Father as electing, to the Sonne as conſummating, to the Holy Ghoſt as applying it: God the Father hath done his part, God the Sonne was at this inſtant accompliſhing his worke, it remained only that the Comforter ſhould come to perfect both. How God the Holy Ghoſt is the Comforter leading into all truth, and ſent of Chriſt, See the Goſpell on Sunday after Aſcenſion.

[h] Ioh. 6 44
[i] Ioh. 17. 6. 8.

He will rebuke the world] [k] To wit, by your preaching and miniſtrie; ſo *Noe* led by the Spirit rebuked the old world; *Moſes* by the ſame Spirit rebuked *Pharao*, *Iohn Baptiſt* rebuked *Herod*, *Elizeus* and *Eliah* the Kings of Iſrael, and ſo Chriſt his Apoſtles, and their ſucceſſors in all ages. And therefore when we [l] *rebuke with all long ſuffering and doctrine*, you muſt [m] ſuffer the words of exhortation, acknowledging that the preaching of the Goſpell is the [n] power of God, and the worke of his owne Spirit, [o] ſpeaking in vs for your good; [p] he therefore that deſpiſeth our miniſterie, deſpiſeth not man but God. It is the Spirit rebukes the world, that is, worldlings, all men vnregenerate, who continue ſtill in their ſinnes and ignorance, called here the world, becauſe there is a world of ſuch men, as the vulgar Latine Eccleſiaſtes 1. 15. *infinitus numerus*, a number without number. Or as [q] other, all men in the world, for the [r] whole world lieth in wickedneſſe, and is by nature guilty before God of ſinne. The ſpirit therefore conuinceth all men of ſinne, Gods elect for their conuerſion, the reprobate for their confuſion, according to that of [s] *Paul*, *If all prophecie, and there come in one that beleeueth not, and is vnlearned, he is rebuked of all men, and iudged of all men, and ſo are the ſecrets of his heart made manifeſt, and he will fall downe on his face, and worſhip God, and ſay plainly that God is in you indeed.*

[k] *Melanct. Poſtil in loc.*
[l] 2. Tim. 4 2.
[m] Heb. 13. 22.
[n] Rom. 1. 16.
[o] Matt. 10. 20.
[p] 1. Theſſ 4. 8.
[q] *Marlorat. in loc.*
[r] 1. Ep. Ioh 5. 19.
[s] 1. Cor. 14 24, 25.

Becauſe they beleeue not in me.] [t] The ſpirit rebukes all other ſinnes againſt the firſt and ſecond Table, but he names this alone, becauſe, ſaith [u] *Auguſtine*, ſo long as this remaineth all the reſt are retained with it, and when this goeth away the reſt are releaſed. Infidelity is the bitter root of all wickedneſſe, and a liuely faith is the true mother of all goodneſſe, he therefore that doth truly beleeue cannot be without care to liue well, that he may ſhew forth his faith by his works, and make his calling and election ſure. [x] *The Lord knoweth who are his*, and that we may know likewiſe who are his, it followeth excellently, *Let euery one that calleth on the name of Chriſt depart from iniquitie.*

[t] *Heming. Toſtil. in loc.*
[u] *Tract. 95. in Ioan.*
[x] 2. Tim 2. 19.

Of righteouſneſſe, becauſe I goe to my Father.] This may be conſtrued either of Chriſts righteouſneſſe imputed to vs, or of his perſonall inherent righteouſneſſe in himſelfe. This is [y] our righteouſneſſe, that Chriſt died for our ſinnes and roſe againe for our iuſtification, that he went away to the Father, and there pleads our cauſe before God as an Interceſſor and Aduocate, which is the reconciliation for our ſinnes, 1. Epiſt. Ioh 2. 1. Faithleſſe worldlings cannot beleeue this, graceleſſe popelings will not beleeue this, and therefore the ſpirit doth conuince them by manifold euidences, as, [z] *the iuſt ſhall liue by faith*, and [a] *know that a man is not iuſtified by the workes of the Law, but by the faith of Ieſus Chriſt.* [b] *By the worke of the Law ſhall no fleſh be iuſtified, but being iuſtified by* [c] *faith, we haue peace toward God through our Lord Ieſus Chriſt.*

[y] *Auguſt. vbi ſup. Cyril, Luther Melanct in loc.*
[z] Habac 2. 4.
[a] Galat. 2 16.
[b] Rom 3 20.
[c] Rom. 5. 1.

[d] Other expound this of Chriſts inherent and perſonall righteouſneſſe; when he liued in the world, he fulfilled all righteouſneſſe, he did all things well, in his mouth was no guile, no fault in his manners, or error in his doctrine; [e] *Which of you*, ſaid he, *can rebuke me of ſinne?* yet the world traduced him for a Samaritan, a blaſphemer, a ſorcerer, an enemie to Cæſar, and what not? but in going to his Father, he ſhewed himſelfe to be righteous, for [f] *without holineſſe it is impoſſible to ſee God.* And therefore ſaith he, ſo ſoone as I ſhall aſcend and giue gifts vnto men, the ſpirit ſhall compell the world to confeſſe that I was righteous indeed and that I ſuffered not as an harmfull malefactor, but as an innocent lambe. This ſaying

[d] *Theophylact. Euthymius, Maldonat. in loc. & Ianſen. concord. cap. 135.*
[e] Ioh 8. 46.
[f] Hebr. 12. 14.

saying of Christ was fulfilled on Whitsunday: for no sooner had the Holy Ghost descended on the blessed Apostles, and giuen vtterance, but *Peter* instantly began to preach, and the maine point of his Sermon was this [g] *Hearken, O ye men of Israel, Iesus of Nazaret, a man approued of God among you with great workes, and wonders, and signes, which God did by him in the midst of you, as your selues also know; him I say haue ye taken by the hands of the wicked, being deliuered by the determinate counsell and fore-knowledge of God, and haue crucified and slaine* &c. *Therefore let all the house of Israel know for a surety, that God hath made him both Lord and Christ. Now when they heard it, they were pricked in their hearts, and sayd vnto Peter and the other Apostles, Men and brethren what shall we doe?* So powerfully did the Spirit declare Christs righteousnesse and conuince them of sinne, who would not acknowledge it before.

[g] Act. 2 22. 36. 37.

Of iudgment, because the prince of this world is iudged already] [h] The Spirit maugre the world shall proue me to be that *promised seed of the woman which should tread downe the serpents head*, that is, Satan the Prince of this world, with all his works and workemen. And therefore let the deuill rage and roare so much as he list, he shall not be able to deuoure any that truly beleeue, for [i] *this is the victorie that ouercommeth the world*, and the Prince of the world, *euen our faith.*

[h] *Augustin vbi sup Luther. Melanct. Culman. in loc.*

[i] 1. Ep Ioh. 5. 4.

He will lead you into all truth] As the Spirit doth correct the world, so direct the Church, not so much by secret and immediate inspiration, [k] as by powerfull operation in the publike ministrie, being effectually present in Gods word and Sacraments vntill the worlds end.

[k] *Heming. & Zepper. in loc.*

The Papists haue [l] no ground here for their vnwritten traditions, nor Anabaptists for their infused reuelations; he taught the Disciples, and the Disciples wrote as they were [m] taught. And the word written is the rule of faith, a guide to *leade vs into all truth*: he did not preach another Gospell, nor a new Christ, as it is in the text, *he shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come, he shall glorifie me, for he shall receiue of mine, and shall shew vnto you: all things that the Father hath, are, mine therefore said I vnto you, that he shall take of mine and shew vnto you.* Christ spake from his [n] Father, the Spirit from Christ, the blessed Apostles from the Spirit. Whatsoeuer then is contrary to sacred writ, is not an illumination of the Holy Ghost, but an illusion of the prince of darkenesse, [o] *blinding the mindes of vnbeleeuers, that the light of the glorious Gospell, which is the image of God, should not shine vnto them.* And therefore let vs [p] *search the Scripture*, [q] to the law, to the testimonie, to the Gospells and Epistles, as they be recorded in the holy Bible, for by these and in these the Comforter leads vs into all truth, [r] in this life giuing vs all fit, in the next all full knowledge, when as we shall see God face to face.

[l] *Consule Caluin. Bucer. Brent. apud Marlorat. in loc.*

[m] 2. Pet. 1. 21.

[n] Ioh. 7. 16, 17.

[o] 2. Cor. 4. 4.

[p] Ioh 5. 39.

[q] Esay 8. 20.

[r] *August. tract. 97. in Ioan.*

The Epistle. Iames 1. vers. 22.

See that ye be doers of the word, and not hearers only, deceiuing your owne selues, &c.

A Scripture which cannot better fit this time of the yeere, than this age of the world; wherein [s] too many make perfunctorie hearing of Sermons all both dutie and fruit of their religion, as if they did owe nothing but their eares vnto the Lord; whereas he who speaketh by the eare to the heart, speaketh to the eare but for the heart; and that we may both heare with reuerence, and beleeue to obedience, requireth a kinde of [t] circumcision both of heart and eare, yea he denounceth them to be of *vncircumcised eares and* [u] *vncircumcised hearts*, who by not obeying the word *resist the Holy Ghost.*

[s] Dr. *Eedes* Ser. duty of a king.

[t] Deut. 10. 16.

[u] Act. 7. 51.

The

The whole text of it owne accord falls into 2. parts:
- An exhortation, *See that ye be doers of the word, and not hearers only.*
- A double reason inforcing the same:
  1. A periculo, *for such as declare not the word by their workes, are vaine in their deuotion, and deceiue themselues.*
  2. A præmio, *who so looketh in the perfect law of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shall be happy in his deed.*

See that ye be doers.] All the bels of *Aaron* and Christ ring this peale; [x] Hearken, O Israel, vnto the lawes which I teach you to doe: [y] for the hearers of the Law are not righteous before God, but the doers of the Law shall be iustified. [z] Blessed are they that heare the word of God and keepe it. He that hath my commandements and keepeth them, is he that loueth me, Ioh. 14. 21. [a] *Qui habet in memoria & seruat in vita; qui habet in sermonibus, & seruat in moribu; qui habet audiendo, & seruat faciendo: aut qui habet faciendo, & seruat perseuerando ipse est, qui diligit me.* [b] *Lex enim Dei tenetur non audiendo, sed obediendo; non lectione, sed dilectione.* So [c] S. *Hierome, Scripturarum cupimus verba in opera vertere & non dicere sancta, sed facere*: so the rest of the [d] Fathers haue well obserued, that Christian religion consists in practise more than in theorie, being an occupation rather than a meere profession. *De virtute loqui minimum, virtutibus vti, hic labor, hoc opus est*, quoth *Persius, hoc Sampsonis opus est*, said *Tertullian.*

[c] Our Apostle doth not meane that we must satisfie Gods law, declaring his word by our workes in euery point fully; (for, as [f] *Aquine* determineth, *Implentur præcepta in patria perfectè, sed in via imperfectè*) but that we should vndoubtedly beleeue Gods holy Gospell, and so much as we can, endeuour to shew forth our faith in our honest conuersation among men; [g] he doth the will of God, who doth the best he can to doe it, [h] *illud pro facto reputat Deus, quod homo quidem verè voluit, sed non valuit adimplere.*

Not hearers only.] [i] We may not hence neglect hearing to lessen our damnation for ignorance which ariseth out of contempt doth accuse more than excuse, [k] *Dauid* hath branded the wicked with this indeleble blot, *noluit intelligere, vt benè ageret*, and [l] *S. Paul* saith, *If any man be ignorant, let him be ignorant.* [m] If he will not be taught, he must remaine ignorant to his owne perill. Or as it is in the vulgar Latine, *ignorans ignorabitur*, [n] he that will not know God, shall not be knowne of God; for Christ in the last day will say to such as haue refused his counsell and cast his words behinde them, *I neuer knew you*, Matth. 7. 3. We must therefore be first hearers, and then doers of the word. A man may know the will of God, and yet not doe it, but he cannot doe it except he know it.

For if any man heare the word of God, and declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse.] God hath giuen euery one two glasses in which he may behold himselfe, the glasse of the creatures, and the glasse of the Scriptures. He may see what he is for his life naturall in the glasse of the world, what he should be for his life spirituall in the glasse of Gods holy Saints and of his owne conscience: but the [o] Scriptures are the most cleare glasse wherein he may behold both, and conforme himselfe according to Gods image.

Now then as he that dresseth himselfe by the glasse, doth not only behold the blemishes of his countenance and vnhandsomnesse of his trimme, but instantly correct all things amisse, that his fashion and face may be comely: [p] so we must not reade the Scriptures and heare Sermons only to know the sins of our soules and deformities of our life, but we must amend all [q] *euen by ruling our selues according to the word*; otherwise, saith our Apostle, *we deceiue our selues, and our deuotion is in vaine.* For *pure religion* arising from the root of a liuely faith, euermore brancheth forth into workes of charity, *visiting the fatherlesse & widowes in their need*; and into works of innocencie, *keeping our selues vnspotted of the world.*

[x] Deut 4.1.
[y] Rom.2.13.
[z] Luke 11.28.
[a] *Aug. tract. 75. in Ioan.*
[b] *Idem ep.107.*
[c] *Proœm. in lib. 3. com. in Exod.*
[d] *Clem. Alex. strom. li. 1. & 6. Nazianzen. in Monodia.*
[e] *Caluin. in loc.*
[f] *2.2æ quæst.44 art. 6.*
[g] *Bucer. in Mat. 7. 21.*
[h] *Bern ep.77.*
[i] *Ardens in loc.*
[k] Psal.36.3.
[l] 1.Cor.14.38.
[m] *Theophylact. Caluin, Vatab in loc. Paul citat.*
[n] *Primasius, Aquin. Anselm.*
[o] *Leo serm 11. de quadragesima.*
[p] *Aquin & Erasmus paraphras. in loc.*
[q] Psal.119.9.

If any man among you seeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, his religion is vaine, [r] becauſe it doth not attaine the end, as phyſicke is vaine that procures not health to the body; [f] for in Ieſus Chriſt neither circumciſion auaileth any thing, neither vncircumciſion, but faith which worketh by loue, ſhewing it ſelfe in our pure thoughts and vndefiled workes, [t] *in cordis intentione religio munda, in operis executione immaculata.*

But who ſo looketh in the perfect law of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the ſame ſhall be happie in his deed How the Law gendereth vnto bondage, and the Goſpell vnto freedome, ſee Epiſt. 4. Sunday in Lent. The Papiſts haue no ground here for their iuſtification by merit; for as [u] themſelues acknowledge, not the Law but the Goſpell is the perfect doctrine of libertie, the chiefe worke whereof is to beleeue. [x] Secondly *S. Iames* ſaith not *ex opere ſuo*, but *in opere ſuo beatus*, he ſhall be bleſſed in his worke, not for his worke. He ſhall be iuſtified by faith in Chriſt, manifeſting it ſelfe in ſpeaking well and liuing well, *vndefiled before God vnſpotted of the world*, refraining his tongue that it hurt none, and endeuouring himſelfe to doe good vnto all, eſpecially to ſuch as moſt want helpe, *the fatherleſſe and widowes in their aduerſitie.*

An hypocrite makes a maske of religion, or rather a very vizard, with mouth, eyes and noſe fairely painted for his purpoſe, *ſeeming* (ſaith our Apoſtle) *to be deuout*; but he that looketh in the perfect law of libertie, and continueth therein, [y] is *made perfect indeed vnto all good workes*, not to ſome kinde of good workes only, but to all and euery good worke, ſaith [z] *Thophylact*, and that not after a vulgar manner (as *Oecumenius* vpon the place) but perfect and abſolute, ſo farre as a [a] humane frailtie will permit.

[r] *Lyra in loc.*
[f] Galat. 5. 6.
[t] *Gloſſa.*
[u] *Aquin. Caietan. Rhemiſts. Em. Sa in loc. Reynrd. in epiſt. Dom. 5. poſt Paſch. Ferus ſer. 4 Dom. vocem iucunditatis.*
[x] *Sarcerius in loc.*
[y] 2. Tim. 3. 17.
[z] *Com. in* 2. Tim. 3. *idem Primaſius.*
[a] *Marlorat.*

The Goſpell. IOHN. 16. 23.

Verily, verily, I ſay vnto you, whatſoeuer ye aske the Father in my name, he will giue it you.

THis weeke is termed vſually *Rogation* weeke, *à* [b] *rogando Deum*, as being extraordinarily conſecrated aboue all other weekes in the yeere vnto prayers and ſupplications. A religious ordination of ſincere antiquitie, not a ſuperſtitious inuention of vpſtart poperie; for it is more then probable, that Rogations were in the Church before the dayes of *S. Auguſtine*, as it is [c] obſerued out of his 173. Sermon *de tempore*, preached on Aſcenſion eue, as alſo out of the titles of other his Sermons, *De Dominica in rogationibus*, and *feria ſecunda, & tertia in rogationibus*, *tom.* 10. *fol* 691. 694. 695.

And though haply ſome ſuſpect this authority, yet it is acknowledged as well by [d] proteſtant Writers as [e] Popiſh, that this ancient order was either inuented, or elſe reſtored by *Mamercus* or, *Mamertus* Biſhop of *Vienna*, long before the time of Pope *Gregorie* the great, *anno* 452. The reaſons of this holy cuſtome I finde principally to be [f] two: firſt, becauſe Princes about this time of the yeere vndertake their warres, a point at this inſtant too well knowne in France. Secondly, becauſe, the fruits of the earth, being in their bloſſome, are in greateſt hazard; in both which reſpects all Chriſtians haue good occaſion at this ſeaſon eſpecially to pray. The Church then hath well fitted the time with a Text, a Goſpell of Rogation againſt the weeke of Rogation, inciting all people to pray, and inſtructing them how to pray.

There be three words in this Scripture, which encourage vs to pray:
1. Becauſe *God is our Father.*
2. Becauſe *he loueth vs*, verſ. 27.
3. Becauſe he hath promiſed to heare our prayers, *aske and ye ſhall receiue*, verſ. 24. and in the firſt words, *I ſay whatſoeuer ye aske the Father in my name he will giue it you.*

So

[b] *Ferus ſerm. 1. Dom. vocem iucunditatis.*
[c] *Baron annott. in Rom. Marty rolog. April. 25.*
[d] *Magdeburg. cent 5. col. 693. 742. & cent. 6. col. 343.*
[e] *Baron. vbi ſup. & Maij 11. & annal. tom. fol. 309. 310. De hoc argumento ſcripſerunt. Alcimus & Sidonius Apollinaris vti Magdeburg & Baron. ibidem.*
[f] *Ferus ſerm. 2. Dom. vocem iucunditatis.*

So that Almighty God being tied vnto vs as it were by a three-fold bond, of his father-hood, loue promiſe, cannot but heare our prayers and grant our requeſts. *I ſay*, yea I ſweare, *Verily, Verily, I ſay, whatſoeuer*, [h] excepting no ſuite, *ye ſhall aske*, not another for you, *it ſhall be giuen you*, it ſhall coſt nothing, only aske and ye ſhall haue, ſeeke and yee ſhall finde, knocke and it ſhall be opened vnto you.

Yea, but God heares not the petitions of all men at all times. It is true that he denieth the ſuits of ſome daily, becauſe they aske not duly, according to that of [i] *S. Iames, Ye aske and receiue not, becauſe ye aske amiſſe.*

Chriſt therefore teacheth vs here,
1. What to aske, *Whatſoeuer*, &c.
2. Of whom to aske, of *God the Father.*
3. How to ask, of God as of a Father in the name of Chriſt his Son, intimating two rules obſeruable in our oriſons:
1. That we be not *timidi*, becauſe God is our Father.
2 That we be not *tumidi*, ſtanding vpon our owne deſert, but relying vpon the merits of Chriſt *Whatſoeuer ye aske the Father, in my name, he will giue it you.*

Whatſoeuer.] [k] This generall is to be reſtrained vnto ſuch ſuits as are meete for vs to begge as dutifull children, and for God to beſtow as a louing and wiſe Father, otherwiſe he doth croſſe our deſire,

when as we craue [l] *vel*
mala, things in their owne nature bad, or not good for vs.
malè, good things for bad ends.

Firſt, when we ſhall aske *mala*, things vnlawfull and hurtfull, as exquiſite knowledge in poyſoning, ſorcerie, coniuring, witchcraft, and the like damnable ſciences; [m] *Non petitur in nomine Saluatoris, quicquid petitur contra rationem ſalutis.* If ye, ſaith [n] Chriſt, which are euill can giue to your children gifts that are good, how much more ſhall your Father in heauen? what man if his Sonne aske him bread, would giue him a ſtone? or if he aske a fiſh, would giue him a ſerpent? In like manner, Almighty God, as an indulgent father, giueth vs our daily bread, and all other things expedient for children, as well concerning this as the next life, but he will not giue vs a ſerpent, leſt it ſhould hurt vs, nor a ſtone, leſt vnhappily we ſhould hurt other, leſt, I ſay, we take this ſtone and fling it at the head of ſome of his friends; and therefore [o] *Damaſcenus* aptly deſcribed prayer to be *petitio decentium*, a requeſt of ſuch things as are fit for God to giue and vs to haue.

For God denieth often not onely bad things in their owne nature, but alſo good, if not good for vs. Our Father knoweth that Bees are drowned in honie but liue in vineger, and that his children are beſt affected, when they be moſt afflicted: he therefore will not grant vnto the prodigall childe all his portion, leſt he ſpend it in riot; nor to the luſtie gallant alwaies health, that his inward man may be cured, while the outward is diſeaſed, that the ſinnes of his ſoule may be leſſened, while the ſores of his fleſh are increaſed.

As the learned Phyſitian procureth his patient a gentle ague, that he may cure him of a more dangerous diſeaſe, *vt curet ſpaſmum procurat febrim*: ſo the ſpirituall Phyſitian of our ſoule, *ſæpè facit opus quod non eſt ſuum, vt ita faciat opus, quod eſt ſuum*, he doth often croſſe our ſuits, a worke contrary to mercy, that ſo he may ſhew his greater mercie; and [p] albeit *in the time of the ſhowre we cannot ſee thorow the cloud, yet in the end we ſhall finde it was for our weale*, ſaying with the [q] Pſalmiſt, *It was good for me that I haue beene in trouble.*

Againe, God will not giue, when we ſhall aske good things for bad ends, according to that of [r] *S. Iames, Ye luſt and haue not, ye aske and receiue not, becauſe ye aske to conſume it on your luſts.* As ſome deſire to be great, that their neighbor may be little, whereas they ſhould deſire goods of the world to doe good in the world, for riches are called [ſ] *bona, non quod faciant bonum, ſed vnde faciat bonum,*

g *Quodammodo ſi ſas dici iuratio eius eſt. Auguſt. tract. 41. in Ioan & Melanchton. poſtil. in loc.*
h *Auguſt. tract. 102. in Ioan.*
i *Chap. 4 3.*
k *Euthymius in loc.*
l *Maldonat. in Matth. 7. 7.*
m *Auguſt. vbi ſupra.*
n *Matth 7.11.*
o *Apud Thomam 2. 2a. quæſt. 83 art. 1.*
p *Doron baſilicon lib. 1.*
q *Pſal. 119. 71*
r *Chap. 4. 2. 3.*
ſ *Auguſt ſer. 3. de verbis dom. ſecundum Mat.*

and ſome deſire the gifts of the body, not to ſerue God, or preſerue the State, but to be tall in tipling and [r] ſtrong in drinking, And ſome deſire the gifts of the minde, as learning and vnderſtanding, not for inſtruction of Gods people, but for deſtruction of the Church; as the Schiſmatickes in their factious inuectiues, againſt the preſent gouernment, contrary to Chriſt, for he made of [u] two one but [x] they make of one two. Chriſt conioyned Iewes and Gentiles, and made them one Congregation, *fecit vtraq́, vnum*, of both one; but they perceiuing the Church at vnitie within it ſelfe, diuide the coat of Chriſt without ſeame, as *Auguſtine* of the Donatiſts in his 171. Epiſtle.

So that it is ordinarie with God for theſe cauſes, and the like to giue a curſt cow ſhort hornes, and to diſmiſſe impudent beggers without an almes, becauſe they begge amiſſe. For all that is of the world, as the luſt of the fleſh, the luſt of the eyes, and pride of life, is not of the Father, it is no gift for a Father to giue, ſaith *1 S. Iohn.* It is not [z] *quid*, but a nothing, and therefore not within the large compaſſe of *quæcunque petieritis.*

It is true that the bleſſed virgin did [a] aske wine of Chriſt, and [b] *Iames* and *Iohn* deſired that one of them might ſit at his right hand, and the other at his left in his kingdome; and in [c] another place they deſired fire from heauen, and yet Chriſt ſaith in my text, *hitherto haue yee asked me nothing*; becauſe theſe things were bad things, at leaſt not good things for them.

But if we ſhall aske good things and for good intents, according to the good will of our Father, he will beſtow them vpon vs, howſoeuer he deferre our ſuit for a time: firſt, that we may deſire [d] *Magna magnè*, great things with great earneſtnes, as our Sauiour declares in the parables of the importunate friend, Luk. 11 and importunate widow, Luke 18. Secondly, that God hereby might the more commend his benefits and bleſſings, for that which is eaſily got is ſoone forgot *itaque cùm aliquando tardiùs dat, commendat dona ſua non negat.* Thirdly, God heares not all men at all times for all things, leſt we ſhould imagine that he grant our requeſts out of fatall neceſſitie, not as a louing father out of liberall bountie. [e] *Si ſemper exaudiret omnes, non iam ex voluntate liberâ, ſed ex quadam velut neceſſitate facere videretur.* Fourthly, God doth often denie the ſame thing that we craue, that he may conferre vpon vs better things, [f] *non tribuit ſæpè quod volumus, vt quod malimus attribuat.*

Fiftly, God heares our prayers in ſpirituall things, albeit we doe not inſtantly feele ſo much; [g] as a traueller after meat recouereth his ſtrength to trauell further although he eat ſometime without any taſte or appetite; ſo meditations and prayers, which adminiſter both fewell and flame to deuotion, incenſe in vs ſome ſpirituall ſtrength, howſoeuer for a time we feele little ſpirituall ſolace. So that in concluſion, if we continue deuoute, we ſhall aſſuredly finde our Sauiours promiſe to be moſt true, *Whatſoeuer you ſhall aske the Father in my name, he will giue it you*

The ſecond maine point of this Scripture to be further examined, is, of whom we muſt aske to whom we muſt pray?

[h] The Church of England requireth eſpecially foure conditions in ſuch a one:

1. That he be able to helpe.
2. That he be willing to helpe.
3. That he be ſuch an one as may heare our prayers.
4. That he vnderſtand what we lacke better then our ſelues.

If theſe things are to be found in any other, ſauing only God, then we may call vpon ſome other beſides God. If not, [i] *idem eſt fingere multos Deos & ſanctos mortuos inuocare*, to worſhip old ſaints is to make new Gods, praying vnto dead men is diſhonorable to the liuing God, a ſpeech highly taxed by [k] *Bellarmine* in the ruffe of his Rhetorick, yet handled gently with the fiſt of his Logick; for himſelfe being a Ieſuite, is aſhamed of the blaſphemous phraſes vſed in the Romane Miſſals, as *Maria mater gratiæ, ſancte Petre miſerere mei, ſalua me, aperi mihi aditum cœli*, &c. Theſe are our words indeed, but our meaning is not ſo, ſaith the

[r] Eſay. 5, 22.

[u] Ephes. 2. 14.
[x] *Auguſt. contra lit. Petil. lib. 2. cap. 70.*

[z] 1 Epiſt. 2. 16.
[a] *Ardens in Euangel. Dom. 5 poſt Paſch.*
[a] Ioh. 2 3.
[b] Mar. 10. 37.
[c] Luk. 9. 45.

[d] *Auguſt. ſer. 5. de verbis Dom. ſecundum Mat.*

[e] *Ambroſ. orat. de obitu fratris Satyri.*
[f] *Auguſt. ep 34.*

[g] See D^r. *Heywood.* preface before *Sanctuarie for a troubled Soule.*

[h] Hom. concerning prayer, *part. 2.*

[i] *Melanchon. loc. Theolog. in explicat. 1. præcepti.*
[k] *Præfat. in lib. de Eccleſia triumph.*

[l] he, that the Virgin, or *Peter*, or any Saint ſhould conferre vpon vs any grace in this life, or glory in the next; the which is acknowledged alſo by the Rhemiſts in their annotations vpon the firſt of Timothy, 2. 5. Herein agreeing with [m] *Aquin* and other Schoolemen, affirming that our prayers are to be made to God alone, *tanquam per eum implenda*, but vnto the Saints, *tanquam per eos impetranda*; yet [n] *S. Paul* ſaith expreſly, *there is one God and one mediatour between God and man, the man Chriſt Ieſus*. And [o] *S. Iohn*; *If any man ſinne, we haue an aduocate with the Father Ieſus Chriſt the iuſt*, and he is the propitiation for our ſinnes; and my text here, *whatſoeuer ye ſhall aske*, not in *Maries* or *Peters* name, but *in my name*, &c.

The Papiſts haue coyned three diſtinctions for anſwering to theſe three places; vnto that of *Paul*, they ſay, Chriſt is the ſole mediator of redemption, but not of interceſſion, [p] *opus eſt mediatore ad mediatorem Chriſtum*, we need a mediator of interceſſion vnto Chriſt the mediator of redemption: [q] but this diſtinction will not ſerue, becauſe *Paul* in that text ſpeakes of prayer and interceſſion, as it is apparent in the beginning of the Chapter; *I exhort you that firſt of all prayers, ſupplications, interceſſions and giuing of thanks be made for all men.*

To that of *S. Iohn*; *If any man ſinne we haue an aduocate*, &c. [r] Their anſwer is, that Chriſt is our chiefe aduocate, Saints and Angels are ſecondarie: but [s] *Auguſtine*, citing this Scripture, ſaith, if *S. Iohn* had offered himſelfe to be an aduocate, as *Parmenian* placed the Biſhop betweene God and the people, he ſhould haue beene no good Apoſtle but Antichriſt, for the word *Aduocate* is borrowed of Lawyers, and ſignifieth him onely that doth plead the iuſtice of his Clients cauſe. A ſtranger in the Court may become a petitioner vnto the Iudge, and intreat fauour for the perſon guilty, but aduocates are procters and patrons of their Clients, as [t] Ciuilians tell vs, and therefore though Angels in heauen & Saints on earth are petitioners in our behalfe to God, yet Chriſt alone is our aduocate, who can plead his iuſtice beſtowed vpon vs; for Chriſt is our aduocate in that he is the reconciliation for our ſins: If any man ſin, we haue an aduocate with the Father, Ieſus Chriſt the righteous. & he is the reconciliation for our ſins; as if *S. Iohn* ſhould argue thus; [u] he which muſt be an aduocate muſt firſt of all be a reconciliation for vs, no Saints can be a reconciliation for vs, *ergo*, no Saints can be aduocates.

The laſt diſtiction is [x] *Bellarmines*, intimating that a man may become mediator betweene diſagreeing parties three waies:

1. By declaring which hath wrong, and ſo there is no controuerſie, for Proteſtants and Papiſts agree, that God is the partie grieued.
2. By paying the creditor for the debtor, and ſo Chriſt alone is our mediatour.
3. By deſiring the Creditor to forgiue the debtor; aud in this ſenſe, ſaith he, Saints and Angels are our mediatours.

I anſwer, that this diſtinction is contrarie to the doctrine of their Schooles, and practiſe of their Church; [y] *Aquin* doth auow that our prayers are effectuall by the merits of Saints; and *Bonauentura*, that *Mary* can and may by the right of a mother command her ſonne Chriſt: and [z] *Giſelbertus*; *Maria conſolatio infirmorum, redemptio captiuorum, liberatio damnatorum, ſalus vniuerſorum*: and [a] *Ozorius* the Ieſuit; *Caput gratiæ Chriſtus, Maria collum, quia omnis influxus à capite per collum deriuatur*: and [b] ſo Chriſt in his kingdome of glory continueth in ſubiection vnto his mother; it is *Mary* that doth bruiſe the ſerpents head, *ipſa conteret caput*, as their new Bible corrected and allowed by the *Tridentine* Councell, although (as [c] *Ribera* confeſſeth ingenuouſly) the Hebrew text, the Chalde paraphraſe, the tranſlation of the Septuagint, & all good Latine copies read otherwiſe

And as for their practiſe, Chriſt in their publike prayers and priuate deuotions is made a mediatour [d] by the patronage of Apoſtles, interceſſion of martyrs, interuention of Confeſſors, by the bloud of *S. Becket*, by the helpe of *S. Rook*, by the merits of all Saints. And howſoeuer they bragge, that the concluſion of all their Collects is *per Ieſum Chriſtum Dominum noſtrum*; yet indeed they make

[l] *De beatitud. ſanctorum ca. 17 §. prima propoſitio, & §. eſt tamen notandum.*
[m] *2. 2æ. quæſt. 83. art. 4*
[n] *1 Tim. 2. 5.*
[o] *1 Epiſt. 2. 1.*
[p] *Bernard apud Rhem. 1 Tim. 2*
[q] *D. Fulk. Caluin. & Marlo. rat. in loc. Paul. citat*
[r] *Rhemiſt. in 1 epiſt. Ioan. 2.*
[s] *lib 2. contra epiſtolam Parmenian. cap. 8*
[t] *Lexicon iuris ciuil. diſt. aduocatus.*
[u] *Perkins* preamble before his expoſition of the Lords prayer: & *Zanchius in 1 Epiſt. Ioan. ca. 2*
[x] *De beatitud. ſanctorum. c. 20 § ad primum ergo.*
[y] *2 2æ. quæſt. 83 art. 4.*
[z] *Apud Magdeburg. cent. 10 col. 275.*
[a] *Apud Dr. Mort. Apolog. lib. 1. cap. 67.*
[b] *Caſſander. conſultat. art 21.*
[c] *In Habac. c. 1 num. 32.*
[d] See *D. Fulke* in 1 Tim. 2. 5

Christ but halfe a mediatour and aduocate. Whatsoeuer the Iesuit prates in the Schooles, this the people practise in the Church, holding Angels and Saints immediate mediators able to satisfie and to saue, peruerting the whole Psalter of *Dauid* with *Te Deum*, *Benedictus*, *Quicunque vult*, *Nunc dimittis*, all to the honor, or rather indeed to the dishonour of the blessed Virgin.

Moreouer, if we shall admit euery particular Saint in the Popes Calender for a mediatour and aduocate, we shall not only worship vnknowne gods, as *Paul* told the Athenians, Acts 17. 23. but also vnknowne men. For it is doubted, and by Papists of best note, whether there were any *S. George*, *S. Christopher*, *S. Katherin*; Cardinall [c] *Bellarmine* doth confesse that the legends of these three Saints are vncertaine and apochryphall, according to the censure of Pope [f] *Gelasius*; and [g] *Cæsar Baronius* hath acknowledged as much of *Quiriacus* and *Iulitta*, [h] declaring plainly that their acts are written either by fooles or heretikes, and in his annotations vpon the Roman martyrologie 23. April, he take vp *Iacobus de Voragine*, for his leaden legend of our *English George*.

I thinke the Papists in great anger and malice to the State haue robbed England of her Saint; *S. Dennys* is for France, *S. Iames* for Spaine, and other Saints are allowed and allotted for other countries, onely poore England is bereaued of her *George*, they leaue none but God to reuenge all our quarrels, as we pray in our Liturgie, *Giue peace in our time ô Lord because there is none other that fighteth for vs, but onely thou ô God.* For which honour and fauour all English hearts are bound heartily to thanke them.

I write not this to dishonour that noble Order of the Garter, [i] dedicated vnto *S. George* by the most renowned King *Edward* the third. For (vnder correction and *saluo semper honore ordinis*) I take the *George*, which adornes those right honorable Worthies, to be symbolicall only, signifying, that a valiant Christian Knight should alway be ready to fight against the Dragon, and other enemies of the Church and State whatsoeuer.

But grant that all the saints in the Popes Calender were sometime men liuing on earth, and now blessed soules in heauen; how shall we know, whether they know the particular wants of euery particular man? our [k] prayer is a lifting vp of the minde and powring out of our soule before God, not a labour of the lips onely; but an inward groning of the spirit; now Saints and Angels vnderstand not the secrets of our thoughts, only God [l] trieth the very heart and reines, and therefore we must inuocate God alone.

Againe, suppposse they did know the meaning of the soule, yet to worship and inuocate them is derogatorie to the gratious promise of Christ in the Text, *verily verily, I say vnto you*, &c. Christ is the Master of Requests in the Court of heauen there is no need (as [m] *Chrysostome* speakes) of any porter, or mediatour, or minister but say thou thy selfe, Lord haue mercy vpon me, and God will be present, while thou art yet praying, he will say, I am come.

Thus I haue shewed whom we must aske, namely God alone, not the Father only, but the Son and Holy Ghost also: for albeit *Father* be taken here personally, for the first person in the *Trinitie*, yet being a word of relation, it implieth the Son, and the Father and the Son are not without the spirit: wee cannot consider God the Father but in the Sonne, and the Sonne makes vs his children by the Holy Ghost, called the spirit of [n] adoption, and the spirit of the [o] sonne crying in our hearts *Abba Father*; and therfore we must pray to God *the Father in the name of God the Son, by the [p] powerfull assistance of the holy Ghost*. And to what person soeuer the prayer is directed in word, we must alway remember to include the rest in minde, neither confounding the persons nor diuiding the substance, as *Athanasius* in his creed. If this one principle were well vnderstood, it would be no difficultie to conceiue how Christ may both pray for vs, and in vs, and be prayed to of vs. [q] *Orat pro nobis, orat in nobis, oratur á nobis*: he prayeth for vs, as our aduocate in vs, by his holy spirit; prayed to of vs as our euerlasting *Father*, Esay. 9. 6. *Oramus, ergo*, saith *Augustine*, *ad illum, per illum, in illo*; We pray to him, by him, in him

The

[c] *De beatitud. sanct. cap. vlt.*
[f] *Con. Rom. eccles. dist. 15.*
[g] *Annal. tom. 2. ad annum 291. fol. 650.*
[h] *De martyrolog Roman. ca. 2.*
[i] *Polydor. Virg. Aug. hist. lib. 19 fol. 378.*
[k] Psal. 25. 1. See the Church hom. concerning prayer, part. 2.
[l] Psal. 7. 10.
[m] *Ex variis in Matth. hom. 17.*
[n] Rom. 8. 15.
[o] Galat. 4. 6.
[p] Rom. 8. 26.
[q] *Augustin. in* Psal. 85.

The last point to be considered, is how we must aske, we must pray to God as a Father, in the name of Christ his Sonne. The first clause teacheth vs to pray with great [r] confidence; for what can he denie to vs, who made of vs his enemies, seruants; of seruants, sonnes; of sonnes, heires? Galat. 4. 7. and yet with all [s] reuerence, *for a sonne honoureth his Father*: if God then be our Father, where is his honour? Malac. 1. 6.

The second clause forbids all presumption and swelling with an opinion of our owne vertue, for we must not begge of our Father in our owne name, nor in any Saints name, but in the name of Christ; and when our suit is obtained, it is grace, not desert, *it shall be giuen you*. For as *Dauid* out of his loue to *Ionathan* was louing also to [t] *Mephibosheth*, although he was deformed and lame: so God is mercifull vnto vs wretched and deformed sinners for Christs sake in whom he is well pleased. And the words *in nomine meo* may comfort vs [u] against two great impediments in prayer; vnworthinesse, and distrust. For when our Sauiour saith, *aske in my name*, he would haue vs set his worthinesse against our vnworthinesse, and his promise against our distrust, in so much that a Christian soule may dispute with God after this manner: O most gratious Lord God thou hast said it and thy blessed Sonne hath sworne it, *aske and ye shall haue*. At this instant I arrest thy promise, beseeching thee most humbly to pardon all my sin, the matter of this suite is expedient for me to craue, and fit for thee to giue. And I desire it for good ends, according to thy good will; and as for the manner of my petition I begge it as a dutifull childe, of thine hands alone who art a most mercifull Father, willing and able to grant my request, and to ponder aright the voice of mine humble desire, and that not in mine owne but in his name who came into the world to saue sinners, of which I am chiefe. Thou wilt not the death of a sinner, and he will the life of a sinner. O Father of compassion and God of mercy whose word is a will and whose will is a power, who doest promise nothing but that which thou doest purpose, and purpose nothing but that which thou doest performe; suffer me, I pray thee, which am dust and ashes, to speake a few words vnto thy mercie. Lord if thou wilt not the death of a sinner, what necessitie is there that I should be damned? and if thou desire that a sinner should be conuerted, what difficultie is there that I should be saued.

No, no, good God, the deuill trembleth at thy presence, and if all the sinnes of ten thousand worlds were ballanced with the least of thy mercies, they could hold no weight, much lesse can the wickednesse of one poore soule sway thy powerfull and euer-mercifull will.

O sweet Sauiour, I beleeue that verily, which thou saist here, *verily, verily* I haue asked the *Father*, and the Spirit witnesseth to me that the Sonne hath obtained my suite: because O God it is easie to thy power, and vsuall to thy mercie, and agreeable to thy promise: *Verily, verily, I say vnto you whatsoeuer yee shall aske the Father in my name he will giue it you.*

[r] *Augustin. lib 2. de serm. Dom. in monte, Quid enim non det filijs petentibus cum hoc ipsum antea dederit vt filij essent?*

[s] *Gregor. Nyss. lib de orat.*

[t] 2 Sam. 4.

[u] *Heming postil. in loc.*

The Epistle. 1. Pet. 4. 7. vers. 12

The end of all things is at hand, be ye therefore sober and watch vnto prayer.

Saint *Peter* in this one text exhorteth vnto many duties, and those concerning

- Our selues, vers. 7.
  - *Sobrietie.*
  - *Watchfulnesse.*
  - *Prayer.*
- Our neighbours, in
  - Thought; *Aboue all things haue feruent loue among your selues*, vers. 8.
  - Deed; *Be ye harborous one to another without grudging*, vers. 9.
  - Word; *As euery man hath receiued the gift, euen so minister the same*, &c. vers. 10. 11.
- God; *that God in all things may be glorified through Iesus Christ*, &c.

All

All which exhortations he doth raiſe from this one ground, that *the end of all things is at hand.*

Now there be two kinds of end:

Finis conſummans, according to that of the [x] Wiſeman, *Heare the end of all, feare God and keepe his commandements.*

Finis conſumens, [y] as in this place, *the end*, that is, the deſtruction of the world, and of all things in the world *is at hand*, [z] we are they vpon whom the ends of the world are come: ſo *S. Peter* expounds himſelfe, verſ. 5. *Chriſt is readie to iudge quicke and dead*, the particular death of euery man ſeuerally, the generall doome of all men and all things ioyntly. [a] Thy end, and the end is at hand, be ye therefore ſober.

[x] Eccleſiaſtes 12. 13.
[y] Aquin. Caluin Sarcerius in loc
[z] 1 Cor. 10. 11
[a] Lorinus in loc.

Is at hand] That Chriſt will come to iudgement is certaine, when he ſhall come moſt vncertaine: See before Goſpell 2. Sunday in Aduent: but his comming cannot be farre off, [b] *Yet a very little while, and he that ſhall come, will come, and will not tarry.* For as a man who is a little world; ſo the world which is a great man, hath his infancie, childhood, youth, middle-age, old age. The time (ſaith [c] *Auguſtine*) from *Adam* to *Noe* was the worlds infancie, from *Noe* to *Abraham* his child hood, from *Abraham* to *Dauid* his youth, from *Dauid* to the captiuitie of Babylon his middle-age, from the captiuitie of Babylon vnto Chriſt his old age, from Chriſt vnto the end of all things his dotage. For euer ſince the world hath as it were gone vpon crutches, and therefore now cannot ſtand long. If *S. Iohns* age was the [d] *laſt houre*, then our times are ſurely the laſt minute. Let not Atheiſts aske, [e] *Where is the promiſe of his comming? for the Lord is not ſlacke concerning his promiſe* (as they count ſlackneſſe) *but is patient toward vs, and would haue no man to periſh, but would haue all men come to repentance. But the day of the Lord will come as a theefe in the night, in which the heauens ſhall paſſe away with a noiſe, and the elements ſhall melt with heat, and the earth with the workes that are therin ſhall be burnt vp; ſeeing therefore that all theſe things muſt be diſſolued, what manner perſons ought we to be in holy conuerſation and godlineſſe?* Almightie God hath alreadie [f] whet his ſword, and bent his bow and made it readie; now (ſaith *Gregorie*) the longer his draught, the ſtronger his ſhoot. His feet are of wooll, but his hands of iron; he is long in comming, but when he doth come he will ſtrike home: bruiſing his enemies with a rod of iron, and breaking them in peeces as a potters veſſell. Oppreſſe not your hearts with ſurfetting and drunkenneſſe, as [g] Chriſt, but be ſober and watch vnto prayer, as our Apoſtle, leſt that day come on you at vnawares.

[b] Hcb. 10. 37
[c] Lib. de queſtiõ octoginta tribus quæſt. 58. & de cat, rudibus cap 22. Idem Anſelmus in 1. Cor 10.
[d] 1 Epiſt. Ioh. 2 18.
[e] 2 Pet. 3. 4. 9. 10. 11,
[f] Pſal. 7. 13.
[g] Luke 21. 34.

I will not contend with the Romiſh and Rhemiſh Interpreters about the tranſlation of σωφρονήσατε, ſeeing [h] Papiſts of the beſt note reade as we doe, *be ye ſober* and not according to the vulgar Latine, *be ye wiſe*. The [i] Philoſopher excellently, σωφροσύνη *dicitur quaſi* σῴζουσα τὴν φρόνησιν: or as [k] other, *quia* σῴζει τὴν φρόνησιν. There is ſo great agreement betweene ſober men and wiſe, that I make no difference between them in this text; only note *S. Peters order*, firſt we muſt be *ſober*, and then *watching in prayer*. A drunken man is vnfit for euery good office, that therfore we may watch, it is neceſſarie we ſhould be ſober; and that we may pray, we muſt watch alſo. Some will be ſober and yet not watch, other will watch but not to pray for themſelues, but to pray vpon other, *vt iugulent homines ſurgunt de nocte*. Some will pray, but their ſpirits are ſleepie. This exhortation then is fit and full, *Be ye ſober and watch vnto prayer.*

[h] Caietan, Vatablus, Clarius, Salmeron, Turrianus, &c.
[i] Ariſt. in Ethic,
[k] Lorin. vbi ſupra.

Watch] The beſt remedie for the ſweating ſickneſſe is to haue a good keeper who will not ſuffer vs to ſleepe: ſo watchfulnes is the beſt keeper of our drowſie ſoules. He that is ſober and awake hath his wits about him alway both to defend himſelfe and offend his aduerſarie. [l] *We are the children of light, and children of the day, we are not of the night, neither of darkneſſe. Therfore let vs not ſleepe as other doe but let vs watch and be ſober*, and that in regard of our { Tenement. Landlord. Enemies.

[l] 1. Theſſ. 5. 5.

He

He that dwells in a ruinous house dares not sleepe in a tempestous night, lest it fall vpon him, or lest theeues digge thorow his walls and rob him: our bodies in which our soules dwell are [m] earthly tabernacles, as houses of [n] clay, whose foundation is in the dust, euery storme of trouble doth impugne, euery little disease impaire the state of this our citie.

[m] 2 Cor. 5. 1.
[n] Iob. 4. 19.

Good cause then haue we to watch and pray, lest our house fall suddenly, and the fall thereof be great. And so much the rather because we know not when our great Landlord will come to reckon with vs, *quò hora & mora incertior, eò magis vigilandum.* Other farmers know certainly the terme of their lease, but euery man is Gods tennant at will, he may put vs out of house and home when he list. Againe, Cathedrall Churches and Colleges vsually let leases of houses for three lines: but God neuer demiseth any tenement longer then for one life, the which being expired shall neuer be renewed againe. He will not suffer vs to dwell in any of his houses [o] aboue threescore and ten, if happily some few continue fourescore yeere, their terme is exceeding long, and yet of all this time they cannot be secured one halfe houre, for our enemies are many and mighty which assault this earthly Tent and tenement daily.

[o] Psal. 90. 10.

Ferro, pestle, fame, vinclis, algore, calore,
Mille modis, miseros mors rapit vna viros.

Seeing then our enemies are so strong, and our houses so weake, the comming of our Landlord vnknowne, and the terme of our lease vncertaine, let vs be sober and watching in prayer.

Three things especially moue men to pray, namely the { facilitie, necessitie, vtilitie } of prayer

[p] Christ saith in the plurall number, *pray yee*; but speaking of almes and fasting in the same chapter, he doth vse the singular number especially, when thou giuest thine almes and when thou fastest: all must not giue almes, because some be poore and cannot, and all must not fast, because some are weake and may not, therefore giue thou, and fast thou, but pray yee. All men may pray, therefore all men must pray. For albeit our heauenly Father knoweth our need before wee pray, [q] yet we must aske to fulfill his command.

[p] Matth. 6. 9.
[q] *August. epist.* 120. *cap.* 29.

[r] *Call vpon me in the time of trouble.* Secondly, that thereby we may acknowledge him to be the giuer of [s] euery good and perfect gift. Thirdly, that we may finde ease by powring of our soules before the Lord, according to that of the [t] Psalmist, Commit thy suit to the Lord, and put thy trust in him, and he shall bring it to passe. So that there is a double *oportet* in prayer, the one *necessitatis*, and the other *officij*. prayer is needfull in respect of our dutie to God, for he made all other creatures for man, and man for himselfe, that he might be *glorified in all things through Iesus Christ.* And needfull in respect of our owne necessitie, for faith is the key which openeth the coffers of Gods treasure, and prayer is the hand to draw it out. *Aske and ye shall haue, seeke and yee shall finde, knocke and it shall be opened vnto you.* See Gospell appointed for the last Sunday.

[r] Psal. 50. 15.
[s] James 1. 17.
[t] Psal. 37. 5.

Wherefore seeing euery man may pray, and must pray, let vs be watching in prayer, [u] not in one, but in many prayers, [x] assiduous and frequent in deuotion, and that not with a drowsie but with a waking spirit, *vigilate in orationibus.* See before, *Cum spiritu tuo*, and *Sursum corda.*

[u] *Aquin in loc.*
[x] *Lorin. & Glossa.*

But aboue all things haue feruent loue] For he that hath loue will be *sober and watch in prayer*, lest in disorder he might haply wrong his neighbour. He that hath loue will be *harborous* and that *without grudging.* He that hath loue *will as he hath receiued the gift euen so minister the same, that God in all things may be glorified through Iesus Christ.* See Epistle for Quinquagesima Sunday.

Loue shall couer the multitude of sinnes] [y] He doth not meane that charitie coueret hour owne sinne, but the trespasses of other, and that not before God, but before men only. For our Apostle doth allude vnto that of [z] *Salomon, hatred stirreth vp strife, but loue couereth all trespasses.* A [a] rule concerning our ciuill life, teaching

[y] *D. Fulke in loc. & Kilius in epist Dominic. exaudi*
[z] Prou. 10. 12.
[a] *Melanct. in loc Salomonis citat.*

vs

vs not to be curious or cruell in examining the faults of our brethren, but rather to diſſemble many things amiſſe, [b] *forgiuing one another, euen as God for Chriſts ſake forgaue vs.* And therefore the gloſſes of Papiſts vpon this text, Loue ſhall couer the multitude of ſinnes (*in* [c] *futuro iudicio ne pateant æternæ vltioni,* [d] *Charitable workes of mercy cauſe remiſſion of ſinnes in the ſight of God,* [e] *operit, id eſt, condonari facit à Deo,* [f] *ne ſit quod puniat Deus*) are both impious and improbable

Whereas it is obiected, *Many ſinnes are forgiuen her, for ſhe loued much,* anſwer is made, that our Sauiours argument is not from the cauſe to the effect, but from the effect to the cauſe: many ſinnes are forgiuen *Marie*, therefore ſhe loued much, as the words following intimate, *to whom a little is forgiuen, he doth loue a little.* Our loue towards other is not the cauſe of Gods loue toward vs: but contrariwiſe Gods loue is the cauſe of our loue. When he doth forgiue many ſinnes, and giue much grace, then we loue much and couer a multitude of ſinnes in other. If he forgiue but a few ſinnes, and giue but little grace, then we ſhew but little mercy. For as a man walking vnder a wall in a cold ſunnie day is heated of the wall which firſt receiued heat from the Sunne: ſo he that ſheweth mercy to other, hath firſt receiued mercy from God. And this our bleſſed Sauiour declareth in thh parable of the two debtors (as [h] *S. Ambroſe* notes) according to man he treſpaſſeth more, who did owe more: but by the mercies of the Lord, the caſe is altered, he loues more, which ought more, when his debt is forgiuen How euery man ought to miniſter according to the meaſure of his gift and abilitie; ſee Epiſtle 2. and 3. Sunday after Epiphanie.

[b] Epheſ. 4. 32.

[c] *Caietan. & Lorin.*
[d] *Rhemiſts.*
[e] *Em. Sa. in* Prou. 10. 12.
[f] *Gloſſ. apud Aquin. in loc.*
[g] *Dr. Fulke in* Luke 7. 47. *& Perkins expoſit* Lords prayer. as we forgiue, &c.

[h] *Com. in Luc. 7. de reſponſ. Ieſu Simonem arguentis.*

The Goſpell, IOHN. ~~16~~ 15. 26. & 4. *John.* 16. *v.* 4. *ad.*

When the Comforter is come, whom I will ſend vnto you from the Father, &c.

THis ſpeech of Chriſt is like the Checker, halfe
- White: when the Comforter is come, &c.
  - Deſcrying the whole ſacred Trinitie, *I will ſend the Spirit from the Father.*
  - Deſcribing the holy Ghoſt in particular, *the Comforter, the ſpirit of truth, proceeding from the Father* &c.
- Blacke: *Theſe things haue I ſaid vnto you, becauſe yee ſhould not be offended.* Foretelling the manifold afflictions of his followers, in that enemies of holy religion ſhall
  - Intentionally kill their ſoule: *they ſhall excommunicate you.*
  - Actually deſtroy the body: *yea the time ſhall come that whoſoeuer killeth you will thinke that he doth God ſeruice.*

[i] *Petrus Tenorius* Archbiſhop of *Toledo*, hauing a long time conſidered the weightie reaſons on each ſide whether King *Salomon* was damned or ſaued, in fine cauſed him to be painted vpon the walls of his Chappell halfe in hell, and halfe in heauen. This picture is a liuely repreſentation of a Chriſtian, in reſpect of his manifold troubles he ſeemes halfe in hell: againe, hauing taſted the firſt fruits of the Spirit, he is halfe in heauen. Now the reaſon why God hath mingled croſſes and comfort together, are many: firſt, to ſhew the difference betweene this world and the next, in the life to come we ſhall either in heauen haue all comfort without any [k] croſſe, or elſe in hell all croſſes without any comfort [l] *Diues* tormented in that infernall flame, cannot get ſo much as a drop of cold water to coole his tongue: but in this life mercy and miſerie, griefe and grace, good and bad are blended one with the other. If we ſhould haue nothing but comfort, earth would be thought heauen; if nothing but torment, hell would be

[i] *Lorin. cap. 2. Prolegom. in eccleſiaſten.*

[k] Apoc 7. 16. 17
[l] Luke. 16. 24.

be reputed a fable. God therefore makes vs taſte of his Spirit, and the worlds ſpight, couering our bitter pills with ſweet ſugar, our excommunication with his comfortable communication, that our whole pilgrimage might be nothing elſe but a *ſorrowes ioy*.

Secondly, God doth mingle theſe to keepe vs in the right way: for if wee ſhould haue nothing but comfort, we would be too proud, [m] *nimium boni nihil mali*: if nothing but the croſſe too poore; but both theſe together make a good temper. Worldly trouble weineth vs from the vanities of this life, ſpirituall comfort makes vs deſire the ioyes of the next, [n] eſteeming all things dung and droſſe to gaine Chriſt.

[m] *Reuſner. in ſymbolis.*

[n] Philip. 3. 8.

Thirdly, God doth adde the croſſe to comfort for the triall of our faith and patience, that in our greateſt miſerie we might ſtirre vp the gifts of his ſpirit in vs, aſſuring our ſelues if God be with vs, nothing can preuaile againſt vs.

Affliction and perſecution doth bring vnto the worldly man a [o] threefold incommodite: { Before it come, *feare*. / When it is preſent, *ſorrow*. / When it is paſt, *hatred againſt his enemie*.

[o] *Ferus ſer. 2 in dominic. exaudi.*

But the Comforter is a preſent helpe againſt all theſe: Firſt, he taketh away feare before trouble: for as fire doth harden the Potters earthen veſſell, making it ſtiffe and ſtrong; ſo when our hearts are enflamed with that heauenly fire of Gods holy Spirit, it makes vs of an vndaunted courage, willing and able to ſuffer tribulation. Example hereof, [p] *S. Paul*, who when *Agabus* foretold that the Iewes ſhould binde him at Ieruſalem, and thereupon the brethren earneſtly, beſought him that he would not goe thither: anſwered, *What doe yee weeping and breaking my heart? for I am ready not to be bound only, but alſo to die at Ieruſalem for the name of the Lord Ieſus.*

[p] Acts 21.

Secondly, the Comforter doth allay preſent ſorrow, for *S. Stephen* being [q] full of the Holy Ghoſt, did make (ſaith [r] *Greg. Nyſſen.*) the ring of his enemies round about him as a crowne to his head, and euery ſtone they caſt at him as a diamond enduring his martyrdome ſo cheerefully, that giuing vp his ghoſt he laid his head vpon the hard ſtones as vpon a ſoft pillow to ſleepe, and that ſleepe was *portus mortis & porta vitæ*.

[q] Acts 7. 55.

[r] *Orat de Sancto Stephano.*

Thirdly, the Comforter being the ſpirit of meekeneſſe and loue, takes from vs in our perſecution all reuenge, making vs to loue our enemies, and to bleſſe them that hurte vs and hate vs.

[s] *Tormenta, carcer, vngulæ,*
ſtridenſq; flammis lamina.
atq; ipſa pœnarum vltima.
mors, Chriſtianis ludus eſt.

[s] *Prudent hym. de Vincentio martyre.*

Here by the way note the reaſon why the Church allotted this Scripture for this Sunday, betweene the Feaſts of Chriſts Aſcenſion and Whitſuntide: Chriſt in his Aſcenſion promiſed to ſend the Comforter, Acts 1. 18. and at Pentecoſt he performed his promiſe, Acts 2. 4. Againe, Chriſt at his Aſcenſion inioyned his Apoſtles [t] *to teach all nations*, and on Whitſunday he gaue them the bleſſed Spirit to comfort and aſſiſt them in that great and troubleſome buſineſſe, that as their preaching ſhould procure tribulation, ſo the Comforter aſſure conſolation.

[t] Matth. 28. 19.

When the Comforter is come, whom I will ſend vnto you from the Father.] Theſe words (as [u] Expoſitors obſerue) firſt point out all the three perſons in the ſacred Trinitie, then paint out, as it were, the perſon and offices of the Holy Ghoſt in particular. We may deſcry the three diuine perſons, in that Chriſt ſaith, *I will ſend the Spirit from the Father.*

[u] *Ianſen. concord. ca. 135. & Zepper. con. 1. in loc.*

In [x] ſacred ſheets of either Teſtament
Tis hard to finde an higher argument,
More deepe to ſound, more buſie to diſcuſſe,
More vſefull knowne, vnknowne more dangerous.

[x] *Du Bartas ex Lombardo ſent. lib. 1. diſt. 2. Idē Auguſt. de Trin. lib. 1. cap. 3.*

For explanation of this ineffable myſterie, Diuines vſe many familiar examples, of

of all which I will only propound one. [y] If three perſons in the world called *Peter*, *Paul*, and *Iohn*, ſhould haue one and the ſame ſoule, and one and the ſame body, they ſhould be called three perſons, becauſe one is *Peter*, another *Paul*, and the third *Iohn*: and yet they ſhould be one man only, and not three men, not hauing three bodies, nor three ſoules, but one body and one ſoule. This is not poſſible amongſt men; becauſe the being of a man is determinate and limited, ſo that it cannot be in many perſons. But the being of God is infinite, and therefore the ſelfe-ſame being and the ſelfe-ſame diuinitie of the Father is found in the Sonne, and in the Holy Ghoſt, and yet they are but one God only, becauſe they haue the ſame being, the ſame power, the ſame wiſdome, the ſame goodneſſe, &c. But leauing this high point, which I deſire rather humbly to adore, than curiouſly to explore, I come to the deſcription of the third perſon, as the words of my text lead me, *When the Comforter, &c.*

[y] *Bellarm. cat. cap. 2.*

God the Father is a comforter, euen *the* [z] *father of mercies and the God of all comfort*: God the Sonne is a comforter, euen *the* [a] *conſolation of Iſrael*: how then is God the Holy Ghoſt *the Comforter*? Anſwer is made, that as in holy Bible works of power are aſcribed eſpecially to God the Father, and works of wiſdome to God the Sonne, ſo workes of loue to God the Holy Ghoſt. Comfort then being a great worke of loue toward vs, is attributed principally to the bleſſed Spirit, [b] *who doth helpe our infirmities, and maketh requeſts for vs with ſighs which cannot be expreſſed.*

[z] 2. Cor 1.3.
[a] Luke 2.25.
[b] Rom. 8.26.

Is come] Not [c] *nouo loco*, for the Comforter is God, and God is euery where: but *nouo modo*, which came to paſſe on the Feaſt of Pentecoſt, according to that of our [d] Euangeliſt, *the Holy Ghoſt was not yet giuen, becauſe that Ieſus was not yet glorified.* [e] *Illa Spiritus Sancti datio, vel miſſio poſt clarificationem Chriſti futura erat, qualis nunquam antea fuerat. Neque enim antea nulla erat, ſed talis non fuerat.* See Epiſtle for Whitſunday.

[c] *Combis compend. Theolog. lib. 1. cap. 9.*
[d] *Cap. 7. 39.*
[e] *Auguſtin. de Trin. lib 4. cap. 20.*

Whom I will] How did Chriſt ſend the Spirit, when as the Spirit did ſend him Eſay 48. 16. *The Lord God and his Spirit hath ſent me.* [f] *The Spirit of the Lord is vpon me and hath ſent me to preach good tydings vnto the poore, to binde vp the broken hearted*, &c. All which our Sauiour applieth to himſelfe, Luke 4. 21. *This day is this Scripture fulfilled in your eares.* Anſwer is made by [g] *S. Hierome*, that the Spirit ſent Chriſt *iuxta fragilitatem carnis aſſumptæ*, not as he was God, but as he was man. [h] Againe, the redemption of the world being *opus ad extra*, was common to all the three perſons in Trinitie, ſo God the Father did ſend, God the Holy Ghoſt ſend, God the Sonne himſelfe ſend himſelfe, the Father in reſpect of his eternall election, the Sonne in reſpect of his meritorious paſſion, the Holy Ghoſt in reſpect of his effectuall application is author of our ſaluation. But if we conſider here ſending *tanquam opus ad intra.* God the Holy Ghoſt did not ſend the Sonne but the Father and the Sonne ſend the Holy Ghoſt. The Father alone begets, only the Sonne is begotten, and the bleſſed Spirit proceeds from both.

[f] Eſay 61.1.
[g] *Com. in Iſaiæ cap. 48. & Thomas part. 1. qu. 43. art. 8.*
[h] *Auguſtin. de Trinit. lib 2. c. 5. & Lombard. ſent. l. 1. diſt. 15.*

Send vnto you] Sending doth not alwaies import inequalitie, but order only, for one equall may ſend his fellow by conſent, and an inferiour his better by counſell. See *S. Auguſt. de Trinit. lib. 4. cap. 20. Lombard. ſent. lib. 1. diſt. 15. Thomas 1. part. quæſt. 43. art. 1. 2.* &c.

From the Father.] This one clauſe doth ouerthrow two wicked aſſertions, one of *Arrius*, another of the *Greeke Church*. *Arrius* affirmed blaſphemouſly that Chriſt was not very God of very God, equall to his Father as touching his Godhead: here Chriſt himſelfe tells vs plainly that he is coequall, *I from the Father will ſend*, [i] making himſelfe of the ſame power and authority to ſend. [k] Againe, this clauſe doth abundantly confute that error of the *Greeke Church*, holding that the Holy Ghoſt did only proceed from the Father, and not from the Sonne: *I from the Father will ſend, ergo* the bleſſed Spirit proceeded from both. And ſo the Scripture calls him elſe-where; ſometime the Spirit of the Father, as [l] *If the ſpirit of him that raiſed vp Ieſus from the dead dwell in you*, &c. Sometime the ſpirit of the Sonne, [m] *God hath ſent forth the ſpirit of his Sonne into your hearts, which crieth*

[i] *Lanſen vbi ſup.*
[k] *Rupertus com. lib. 12. in Ioan. & Ramus de Relig. lib. 1. ca. 19. Idē Caluin. Marlorat. Maldonat. & Rhem. in loc.*
[l] Rom. 8.11.
[m] Galat. 4. 6.

crieth *Abba Father.* And Rom. 8. 9. *If any man hath not the Spirit of Chriſt, the ſame is not his.*

Now then as the Holy Ghoſt is called the Spirit of the Father, not onely becauſe ſent of the Father, but alſo becauſe proceeding from the Father, (as Chriſt in the text, *When the comforter is come, whom I will ſend vnto you from the Father, euen the ſpirit of truth which proceedeth of the Father*) ſo likewiſe the ſpirit of the Sonne, not onely becauſe he is ſent of the Sonne; [n] but alſo becauſe he proceeds from him and receiueth of his. And therefore the firſt Conſtantinopolitan Councell added to the Creeds Apoſtolicall and Nicene this clauſe, that we ſhould beleeue in the Holy Ghoſt, *the Lord and giuer of life who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worſhipped and glorified,* [o] As a lake is deriued from ſome riuer, and the riuer from ſome fountaine, and yet all is one and the ſame water: ſo the Father as a fountaine produceth the Sonne as a riuer, the Father and the Sonne as a fountaine and a riuer produce the Holy Ghoſt as a lake: and yet the Father and the Sonne and the Holy Ghoſt are not three Gods, but one God only.

The Spirit] Glorious Angels and bleſſed ſoules are both ſpirits and holy, how then doth this title diſtinguiſh the third perſon in the bleſſed Trinitie? [p] becauſe God is called the Holy Spirit *Catexochen*, as being the chiefe ſpirit and moſt holy maker of all created ſpirits, and giuer of all holineſſe, from whom commeth euery good and perfect gift. Why this name is attributed to the third perſon in Trinitie, rather than to the firſt or ſecond; ſee before the creed: Art. *I beleeue in the Holy Ghoſt.*

Of truth] It is obſerued by [q] *Maldonate*, that truth among the Hebrewes is vſed ſometime for ſtabilitie, ſo the Comforter may be called *the Spirit of truth*, in that he ſhall abide with vs for euer, Iohn 14 16. But I follow the common current of Interpreters, affirming that the comforter is the Spirit of truth, *& formaliter & effectiuè*, being himſelfe truth, and [r] *leading vs into all truth*; and here we muſt obſerue a ſecret [s] *Antitheſis*, other ſpirits who deſpiſe Chriſt and his Goſpell, are ſpirits of error, but the Comforter is the Spirit of truth and cannot lie. This ſpirit, ſaith Chriſt, *ſhall teſtifie of me*, and yee being [t] filled with this ſpirit *ſhall witneſſe alſo*: no man can ſay that Ieſus is the Lord but by the Holy Ghoſt, and who is a lier, (ſaith our [u] Euangeliſt) but he that denieth that Ieſus is Chriſt? If his ſpirit dwell in you, *ye need not that any man teach you, but as the ſame annointing teacheth all things, and it is true and not lying.* All ſuch as want this guide are toſſed hither and thither with euery blaſt of contrary doctrine; but the children of God, [x] led by the ſpirit of truth, are like mount [y] Sion which cannot be remoued.

If any ſhall aske whether the Spirit ſhall teach euery truth, anſwer is made that he leads vs into all knowledge which is meet and neceſſarie for vs in this preſent world. He doth not deliuer euery truth vnto euery man, nor all that ſhall be knowne hereafter vnto any man: for in this life we receiue but [z] *the firſt fruits and the* [a] *earneſt of the Spirit.* Now the firſt fruits are properly but an handfull or twaine of corne to a whole field containing many furlongs and acres of ground, and the earneſt in a bargaine it may be is but a penny layd downe for the paying of a thouſand pound. Here the gifts of the ſpirit are by meaſure, [b] *We know in part, and prophecie in part: but when that which is perfect is come, then that which is imperfect ſhall be aboliſhed.* In this world *Moſes* ſaw but Gods backe, *Iohn* but his ſhade, but hereafter all that loue the comming of the Lord ſhall ſee God face to face. We receiue the firſt fruits here, but in heauen we ſhall enioy the full harueſt of our hopes.

Which proceedeth of the Father.] The Papiſts to maintaine that all doctrine neceſſarie to ſaluation is not contained in holy Scriptures, affirme that the Godhead of the Holy Ghoſt and the proceeding from the Father and the Sonne, cannot be found in [c] expreſſe words of the Bible, but only proued by their vnwritten traditions: as if the bleſſed Spirit could not be God, vnleſſe he be allowed

[n] Sixt. Senenſis Bibliothec. lib. 6. annot. 187. & Perkins expoſit. Creed, art. I beleeue in the Holy Ghoſt.
[o] Bellarmin. cat expoſit. art. Credo in Spiritum ſanctum. & Iacob. de Voragine. ſer. 3. de S. Trin.
[p] Eraſmus explanat ſymbol. catech. 4.
[q] Com. in Ioan. 14. 17.
[r] Iohn 16. 13.
[s] Caluin. Zepper. Maldonat. in loc.
[t] 1. Cor. 12. 13
[u] 1 Epiſt. 2. 22.
[x] Rom. 8 14.
[y] Pſal. 125. 1.
[z] Rom. 8. 23.
[a] 2 Cor. 1. 22.
[b] 1 Cor. 13 9. 10.
[c] Hard. confut. of B. Iewels apolog part 2. cap. 3. diuiſ. 2.

of the Church of Rome, *Niſi homini Deus placuerit, Deus non erit*, as [d] *Tertullian* in the like cauſe. We ſay that *Athanaſius, Baſil, Nazianzen, Ambroſe, Cyril, Auguſtine*, in their ſeuerall treaties of this one point alleage manifold teſtimonies of holy writ, which euidently demonſtrate the Holy Ghoſt to be God. I will only name two: the firſt is Acts 5. verſ. 3. *Then ſaid Peter, Ananias, why hath Satan filled thine heart, that thou ſhouldeſt lie vnto the Holy Ghoſt?* And then in the next verſe following, *thou haſt not lied vnto men, but vnto God.* Vpon which words [e] *Auguſtine* and [f] *Ambroſe* reaſon thus: In that *Peter* firſt named the Holy Ghoſt and inferred inſtantly thou haſt lied vnto God, it is plaine that the holy Ghoſt is called God.

The ſecond Text is, 1. Cor. 6. 20.: *Glorifie God in your body*: [g] what God, but the holy Ghoſt, whoſe temple our bodies are? verſ. 19. *Your body is the temple of the Holy Ghoſt.* And therefore Frier [h] *Ferus* honeſtly writes, *ex ſcripturis aperte conſtat Spiritum Sanctum eſſe Deum.*

Now concerning the proceeding of the holy Ghoſt from the Father and the Sonne, [i] *S. Auguſtine* doth auow peremptorily that it is the doctrine of the Prophets and Apoſtles, and that he proues in his owne iudgement ſo ſufficiently, *lib 15. de Trin. cap. 26.* that he concludes in the 27. chapter of the ſame booke: *cum per ſcripturarum ſanctarum teſtimonia docuiſſem de vtroque procedere Spiritum Sanctum*, &c.

And whereas the Papiſts in this point are all for the bare letter, and expreſſe words, it is plaine that the bleſſed Spirit proceedeth from the Father, in this Text and as plaine that he proceedeth from the Sonne, Reuel. 1. 16. and 19. 15. conferred with Eſay 11. 4 and 2. Theſſ. 2. 8.

If any ſhall aske the difference betweene begetting and proceeding, and why the holy Ghoſt is not ſayd to be begotten, as well as to proceed: I anſwer with [k] *Auguſtine, Fides adſit, & nulla quæſtio remanebit*: and with [l] *Ambroſe, Non philoſophis ſed piſcatoribus creditur, non dialecticis ſed publicanis. Auſer argumenta vbi fides quæritur.* And with our Euangeliſt, the ſpirit muſt teach vs, and not we the Spirit, it doth ſuffice that we ſpeake as he will haue vs ſpeake, namely that the *Father is made of none, neither created, nor begotten. The Sonne is of the Father alone not made, nor created, but begotten. The Holy Ghoſt is of the Father and of the Sonn, neither made, nor created, nor begotten, but proceeding.*

They ſhall excommunicate you.] Where [m] note that the chiefe perſecutors of Chriſt and his followers are not open Atheiſts, or Turkes, or Iewes, but ſuch as hold great places in the Church, Antichriſtians and Pſeudo-chriſtians, and therefore this prophecie doth aime at the preſent Church of Rome directly, whoſe cut-throat diuinitie conſiſts eſpecially in *excommunication and killing.* Nay the Romiſh butchers in their helliſh crueltie goe farre beyond this prophecie, for they doe not only thruſt the liuing Saints out of the Church, but alſo the dead at reſt out of the Church-yard. When [n] *Harding* wanted arguments, he came to this terrible threat: *I aduiſe you Maſter Iewel and your brethren not to beſtow great charges about your tombes and places of buriall, leſt the time come, as moſt certainly it ſhall come (vnleſſe God for our ſinnes vtterly forſake our country) when your carcaſes ſhall be digged out againe, and ſerued as the carcaſes of heretickes haue been many hundred yeeres.* As the bloud of *Abel* ſhed by *Cain*, ſo the bones of *Martin Bucer* abuſed by theſe Canibals, cry to God from the earth. I pray thee therefore good Reader examine theſe words of my text againe and againe, and conſider of whom and by whom, and for whom they were ſpoken. And know that the clauſe, *whoſoeuer killeth you will thinke that he doth God ſeruice*, doth euidently demonſtrate that an erroneus conſcience is no warrant for thee why thou ſhouldeſt not ioyne with the conformable Proteſtant, againſt theſe Bull-mungers and bloud-ſuckers, of whom our bleſſed Sauiour here, *They ſhall excommunicate you*, &c.

[d] *In Apologetico*

[e] *Contra lit. Petilian. lib. 3 c. 48 & con. Maxim. lib. 3. cap. 21.*
[f] *Lib. 3 de ſpirit. ſanct. cap. 10.*
[g] *Auguſt. vbi ſup. & epiſt. 66 & 174. Idē Primaſius & Anſelmus in 1 Cor 6*
[h] *Ser. 10 in die Pentecoſt.*
[i] *Lib. de fide ad Petrum, cap. 11*

[k] *Epiſt. 146.*
[l] *De fide ad Gratian. lib. 1 cap. 5*

[m] *Zepper. cor. 1 domine excludi.*

[n] Reioynder to Maſter *Iewels* replie againſt the ſacrifice of the Maſſe, pag 187.

WHIT SVNDAY.

The Epiſtle. Acts. 2. 1. *vide p. 12.*

When the fiftie daies were come to an end, they were all with one accord together in one place, &c.

THe whole Bible may be diuided into [a] three parts, anſwerable to the three perſons in holy Trinitie: to God the Father is attributed our creation, eſpecially deſcribed in the *Old Teſtament*: to God the Sonne our redemption, eſpecially declared in the *Goſpells*: to God the holy Ghoſt our ſanctification eſpecially taught in the *Acts* and *Epiſtles*. For as the former bookes of the New Teſtament euidently demonſtrate the true Chriſt: [b] ſo this hiſtorie the true Church: In them, he that hath eyes to ſee may reade the text of the Goſpell, intimating what Chriſt is in himſelfe: but in this as it were the comment of the Goſpell vnfolding more fully what Chriſt is in his members; [c] in the one, what he did for vs in his humiliation; in the other, what he did for vs in his exaltation.

[a] *Lorin. præfat. in Act. Apoſt. c. 3*

[b] *Rhemiſt in ſum of the new Teſtament.*

[c] *Marlorat. argument. in Act. Apoſtol.*

The Scripture read is a relation how Chriſt himſelfe being abſent, hath graciouſly prouided another comforter for the Church in her [d] widowhood: and it containes briefly the whole myſterie of this ſolemne feaſt, wherein three points are principally remarkable:

[d] *Rupert. de diuinis offi. ijs. lib. 10. cap. 1.*

The { Comming of the Holy Ghoſt in the three firſt verſes.
Working after his comming, verſ. 4.
Publiſhing of this working, in all the reſt following.

In the comming and deſcending of the Holy Ghoſt, foure circumſtances are to be noted eſpecially: the

- Time: *When the fiftie daies were come to an end.*
- Place: at *Hieruſalem in an vpper chamber*, chap. 1. verſ. 12. 13.
- Perſons on whom: *all the bleſſed Apoſtles abiding with one accord in one place.*
- Manner how: *ſuddenly there came a ſound from heauen*, &c.

Whereas the [e] *Noueliſts* obiect, that this and other portions of holy Scripture taken out of the *Prophets*, *Acts*, and *Apocalyps*, cannot truly be called *Epiſtles*: anſwer is made, that as *S. Paul* called a text of the [f] Law, *Goſpell*, as containing the glad tydings of ſaluation vnto mankinde, Galat. 3. 8. *God preached the Goſpell vnto Abraham*, ſaying, *in thee ſhall all the Gentiles be bleſſed.* And as [g] that ancient and much eſteemed Diuine, called the fifth booke of *Moſes*, *a pure Goſpell*, as being a tract of faith and loue: ſo we may terme theſe without vntruth, *Epiſtles*, as reporting

[e] Norfolke Miniſters obiect againſt the Communion booke.

[f] Gen. 12. 3.

[g] *M. Tyndall in prolog. Deuteronom.*

reporting the Lords meſſage to his beloued ſpouſe; for in this reſpect, [h] *Antonius*, [i] *Auguſtine*, [k] *Chryſoſtome*, [l] *Macarius*, [m] *Gregorie*, ſpeaking of the whole Bible, generally call it Gods *Epiſtle*, ſent from the Court of Heauen vnto the Church militant on earth.

2. We ſay that the Corinthians are termed *Pauls* [n] *Epiſtle* written in his heart: an epiſtle (as *Theophylact* vpon the place) for that they were in ſtead of an epiſtle; ſo this text, howſoeuer not an epiſtle, may ſtand, I hope, with their good liking in ſtead of an epiſtle.

3. Denomination is from the better and greater part, but moſt of our epiſtles are taken out of the Canonicall epiſtles, and but a very few from the Prophets, Acts, and Apocalyps. *Ergo*, the Nouelliſts in this obiection are *ſyllabarum aucupes*, as [o] *Tully* writes of Lawyers, in hawking after a flie they loſe the fowle.

When the fiftie dayes] Almighty God ordained in the old Teſtament ſundrie feaſts, to put his people in minde of his great benefits beſtowed vpon them among the reſt, there were [p] three ſolemne feſtiuals euery yeare, namely, the *Paſſeouer*, the *Pentecoſt*, and the *feaſt of Tabernacles*, as we finde in the [q] firſt leſſon appointed for this morning prayer: the Paſſeouer was inſtituted in remembrance of the deliuerance from Egypts bondage; Pentecoſt in remembrance of the Law giuen in mount Sinai; the feaſt of Tabernacles in remembrance of *Iſraels* dwelling in Tents fortie yeares in the Wilderneſſe: [r] In ſtead of thoſe three Iewiſh feaſts, our Chriſtian Church hath ſubſtituted *Chriſtmas* in honor of Chriſts incarnation, *Eaſter* in honor of Chriſts reſurrection, *Whitſuntide* in honor of Chriſt confirmation of the Goſpell, by ſending vnto vs the Holy Ghoſt; and we retaine ſtill two names of the three, to wit, [s] *Paſſeouer* and *Pentecoſt*. Againſt which ancient cuſtome that of *S. Paul* is obiected, Galat. 4. 10. *Ye obſerue daies and moneths, and times and yeers: I feare leſt I haue beſtowed on you labour in vaine.* But our [t] Church (herein agreeing with the learned Fathers, [u] *Auguſtine*, [x] *Baſil*, [y] *Hierome*, [z] *Leo*) doth anſwer, that the Iewiſh Paſſeouer and Pentecoſt were types of our Eaſter and Whitſuntide: *Chriſt Ieſus is our Paſſeouer*, ſaith *Paul*, 1. Cor. 5. 7. The Lord did paſſe ouer the doores where the bloud of the Paſchall, Lambe was ſprinkled, Exod. 12 to ſignifie that he will paſſe ouer all the tranſgreſſions of ſuch as apply to their owne ſoule, the merit of Chriſts blood, who is the Lambe of God that taketh away the ſinnes of the world. So the Iewiſh Pentecoſt was a memoriall of the Law, which is an hidden * Goſpell: but our Whitſuntide a memoriall of the Goſpell, which is a reuealed Law: the Law was deliuered in mount Sinai, the Goſpell in mount Sion: the Law was written in tables of ſtone, but the Goſpell in the tablets of our heart by the Spirit: the Law was giuen fiftie dayes after their Paſſeouer, and the Goſpell through the power of the Holy Ghoſt, fiftie daies after our Eaſter: and hereupon this holy feaſt is called [a] Pentecoſt, euen of the number of daies as it is in the text, *When fiftie daies.*

The Law was giuen, *becauſe of the tranſgreſſion*, Galat. 3. 19. [b] that is, to reueale ſinne to the ſinner, [c] as it were to keepe ſinne aliue; that it might be felt and ſeene; as a corroſie is laid vnto an old ſore, not to heale it but to ſtirre it vp, and make the diſeaſe quicke, that a man may know in what danger he ſtands: he therefore who thinkes to iuſtifie himſelfe by the Law, goeth about to cure his wounds with fretting corroſies.

If the Iewes then had a feſtiuall in remembrance of the Law, which is full of terror, and (as [d] *S. Paul* expreſly) *the miniſtration of death*, how much more ſhould Chriſtians obſerue this holy time in remembrance of the Goſpell, which, is *the* [e] *power of God vnto ſaluation*, and the [f] *glad tydings of great ioy to all people*? Chriſtmas is a merrie time kept in honor of our Sauiours comming in the fleſh but at Whitſuntide we muſt reioice more for his comming in the ſpirit. This as [g] *Auguſtine* ſpeakes, is a double ioy, *quod abeuntem Chriſtum non amiſimus, & venientem ſpiritum poſſidemus.* I conclude with [h] *Bernard*, if we ſolemnize the memoriall of the ſanctified, allotting one day to praiſe God in his holineſſe for *S. Iohn*, another for *S. Peter*, a third for *S. Stephen*, &c. how much more

ſhould

[h] *Apud Athanaſ. in vita Anton.*
[i] In Pſal. 90. part. 2.
[k] In 1. Theſſ. 2. Hom. 39.
[l] *Epiſt. lib. 4. epiſt. 84. epiſt. 84.*
[m] 2. Cor. 3. 2.

[o] *Lib. 1. de orat.*
[p] *Solemnitas ab eo quod ſolet in anno Auguſt. de temp. ſerm. 186.*
[q] Deut. 16.
[r] *Heming poſtil. dom. 1. poſt. Epiphan.*
[s] *Conſule Baron. Tom. 1. fol. 554. 555. Belet. de diuinis offi. ys, cap. 131. Bellarm de cultu ſanctorum, lib. 3 cap. 12 & 13.*
[t] *Ser. for Whitſun. part. 1.*
[u] *Epiſt. 119. cap. 16 & queſt. in Exod. quaſt. 70. & quaſt. ex nouo Teſtamento, quaſt. 95.*
[x] *De ſpiritu ſancto, cap. 27.*
[y] *Comm. in Gal. 4.*
[z] *Ser. 1 de Pentecoſt. Idem. Melanct. & Zepper. poſtil. in loc.*
* In being our Schoolemaſter to bring vs to Chriſt. Gal. 3. 24.
[a] Πεντηκοστὴ *Durandus rational. lib. 6. cap. 107. Rupert. & aly.*
[b] *Luther. in Galat. 3. 19.*
[c] *Tyndal. prolog. in Exod.*
[d] 2. Cor. 3. 7.
[e] Rom. 1. 16.
[f] Luke 2 10.
[g] *Ser. 183 de temp.*
[h] *Ser. 1. in feſto Pentecoſt.*

ſhould we celebrate Whitſunday, conſecrated as a memoriall to the Sanctifier who makes all Saints.

If any ſhall further aske, why Chriſt deferred the ſending of the Comforter fortie daies after his reſurrection, and ten after his aſcenſion; [i] anſwer may bee, that he did it haply to trie the patience and faith of his Apoſtles. And here wee muſt imitate their good example, who continued with one accord in prayer and ſupplication, Act. 1. 14. expecting the Lords good pleaſure, who dealeth euermore with his ſeruants according to his word. [k] It is probable that *Zacharie* prayed for children when he was young, and ſo continued vntill he was old. *Simeon* aſſuredly looked a long time for the conſolation of Iſrael, and at the laſt he ſung his *Nunc dimittis*. If we ſhall vnceſſantly perſeuere in our deuotions, the Father of mercies in our greateſt extremitie will ſend vs comfort, as he did to the bleſſed Apoſtles here the Comforter.

The place was *Hieruſalem*, and *Hieruſalem* was the [k] citie of God, vnto which [l] all people reſorted at Pentecoſt, as it is in the text, *of euery nation vnder heauen Parthians, and Medes, and Elamites, and the inhabitants of Meſapotamia*, &c. [m] This may teach all men to take their beſt hint to doe the moſt good: we muſt not put our candle vnder a [n] buſhell, or vnder a [o] table, but ſet it on a candleſticke, that it may giue light to the whole familie. For this cauſe [p] Chriſt and [q] *Paul* vſed to preach and worke wonders at Hieruſalem vpon the ſolemne feaſt daies, intending hereby to doe the greateſt good, among the greateſt companie. The more particular place was an vpper chamber: [r] *allegorically*, the Spirit of God deſcends vpon ſuch as are fartheſt off the earth, and neareſt vnto heauen, vpon ſuch as are in an high garret, ſeeking the things aboue; not in a low roome buried in the buſineſſe of the world: [s] *literally*, the diſtreſſed Apoſtles were thruſt together in an vpper chamber, becauſe they could not well at this great feaſt obtaine more conuenient roome: they might haue ſeparated themſelues, and ſo peraduenture haue beene better fitted in ſeuerall houſes: but according to their maſters [t] commandement, all of them kept together in one place with one accord.

The perſons on whom the holy Ghoſt deſcended, were the bleſſed Apoſtles; but the promiſe concerning the Comforter appertaineth vnto vs as well as vnto them. [u] *I will pray the Father* (ſaith Chriſt) *and he will giue you another comforter, that he may abide with you for euer:* and Matth. 28. the laſt verſe, *Loe I am with you alwaies vntill the end of the world.* The Spirit deſcended vpon the Diſciples in viſible formes, as vpon this day: but if we make cleane our ſoules and bodies as fit temples for the Holy Ghoſt, he will deſcend on vs in inuiſible fauours euery day, leading vs into all truth, and making our whole life a merrie Whitſuntide: but the point more principally to be noted, is, that *they were all ὁμοθυμαδὸν, with one accord together in one place.* The Church is not Babel, but Hieruſalem. It is not a number of ſtragling ſheepe, but a communion of Saints, an vnited flock vnder one [x] ſhepherd, hauing but *one* [y] *Lord, one ſpirit, one baptiſme, one hope*, and but *one* [z] *heart*: and therefore the brethren of diuiſion and ſeparation, are not in their ſchiſme led by the Spirit of God, who is [a] *Loue*, [b] *making men to be of one minde in an houſe*; but by the luſts of the fleſh ingendring [c] *hatred, debate, emulation, contentions, ſeditions, hereſies, ennie*, &c. The ſpirit of [d] man doth not quicken any member or part ſeparated from the body: the drie bones which [e] *Ezechiel* ſaw ſcattered in the field, had no life in them till they were gathered together bone to his bone: ſo the Spirit of God doth not animate and comfort thoſe, who cut off and diuide themſelues from Chriſts myſticall body. [f] Behold then how good and ioyfull a thing it is for brethren to dwell together in vnitie; for they who be [g] like minded hauing the ſame loue, being of one accord and one iudgement, enioy conſolation in Chriſt, and fellowſhip of his Spirit: to ſuch hath the Lord promiſed his bleſſing, and life for euermore.

Suddenly there came.] The gifts of the Spirit are [h] free, not obtained by labour and induſtrie, but infuſed by grace: [i] *The winde blowes where it liſteth, and thou heareſt*

[i] *Calu. in Act.* 1

[k] Pſal. 87. 2.
[l] Deut. 6. 16. Exod. 23. 17.

[m] *Zepper. in loc.*
[n] Matth. 5. 15.
[o] Marke 4. 21.
[p] Luke 2. 46.
[q] Acts 20. 16.

[r] *Bernardinus apud Lorin. & Reynd. hom. 2. in loc.*
[s] *Caluin. vbi ſupra.*

[t] Luke 24. 49. Acts 1. 4.

[u] Iohn 14. 16.

[x] 1 Pet 4. 5.
[y] Epheſ. 4. 4 5.
[z] Acts 4. 32.
[a] 1 Epiſt. Iohn 4. 8.
[b] Pſal. 68. 6.
[c] Galath. 5. 20.
[d] *Auguſt. ſer. 2. ad fratres in eremo.*
[e] Ezechiel 37. 7
[f] Pſalme 133.
[g] Philip 2. 2.

[h] *Sarcerius in loc.*
[i] Iohn 3. 8.

heareſt the ſound thereof, but canſt not tell whence it commeth, or whither it goeth: euen ſo is euery man that is borne of the ſpirit. The Holy Ghoſt is not tied vnto places and perſons, vnto times and tides, he comes [k] *ſuddenly* when he will, and where he liſt: *a ſound from heauen,* [l] inſinuating that it was not in the Diſciples power, but in Chriſts promiſe that he came downe, the worke of God in heauen not of any man on earth.

As it had beene the comming of a mighty winde.] [m] For as the winde blowes in euery coaſt and corner without reſiſtance: ſo the Goſpell of Chriſt is gone out into all [n] lands, and his words vnto the ends of the world, neither can any [o] reſiſt the powerfull operation of the Holy Ghoſt; he will inſpire whom he liſt, and when he liſt, making [p] *young men to ſee viſions*, and eſpie the truth, and ſuffering *old men to dreame dreames*, and [q] wander in phantaſies. Or as a winde becauſe the proceeding of the Holy Ghoſt is as it were the breathing of the Father and the Sonne: [r] *velut expiratio quædam, & reflatio ex intimo præcordiorum calore, & amore, Patris atq; filij.* Or as a winde, to ſhew that gods ſpirit is the fountaine of ſpirituall life, as our ſpirit is of naturall life, which in the beginning God [s] breathed into man; *anima quaſi ἀναπνοὴ*; according to that of [t] *Auguſtine*, the Holy Ghoſt is in Chriſts myſticall body, like the ſoule in our naturall body. You may further examine the reſemblance betweene winde and the Spirit, *in Geminian. de ſimilitudin. lib. 1. cap. 73. Berchorius in dictionar. verb. ventus & ſpiritus. Lorin comment. in Act. 2. 2.*

[u] Some thinke there came *a ſound from heauen as it had beene the comming of a mightie winde, and filled all the houſe*; to terrifie them, at leaſt to make them humble, that ſo they might be fit to receiue this high and heauenly gift, for the Lord doth reſpect the lowlineſſe of his ſeruant, and will alſo [x] dwell with him that is of a meeke ſpirit, reſiſting the proud, but giuing grace to the humble, Iames 4. 6.

And there appeared vnto them] The Spirit was giuen vnto the ſonnes of God in old time, [z] but not in ſuch a meaſure, nor in ſuch a manner as vpon this day: not in ſuch a meaſure: the Patriarkes and Prophets, and other holy men of God had taſted of the Spirit, ſpeaking as they were [a] moued thereby; but the Diſciples are ſaid here to be filled with the holy Ghoſt. *Eadem ſemper fuit virtus chariſmatum, quamuis non eadem ſemper menſura donorum*, ſaith [b] *Leo*, not in the ſame manner; *appearing in the ſhapes of clouen and fiery tongues. Appearing.*] They did not ſee the [c] ſubſtance of the Spirit, for that is inuiſible, but the [d] ſigne which is viſible: that whereas before they did not throughly beleeue Chriſts ſaying, they might now beleeue their owne ſeeing, all things being accompliſhed according to his word.

Clouen tongues as they had beene of fire] [e] Hereby ſignifying that it is the Spirit, which giueth eloquence and vtterance in preaching of the Goſpell: it is he which openeth our lips to declare the mightie workes of God, it is he which engendereth a burning zeale toward the word, giuing vs a tongue, yea a fierie tongue, boldly and cheerefully to profeſſe the truth in the face of the whole world. [f] *In linguis, vt in omni genere linguarum & ſermonum facundi eſſent; in igneis, vt inflamarentur amore charitatis.* If Chriſt had giuen his Apoſtles only clouen tongues and not fiery, then they ſhould haue beene full of knowledge, but voyd of zeale: if fiery tongues and not clouen, they ſhould haue abounded with zeale, but not according to knowledge. Chriſt therefore did ſend downe the Spirit, both in fierie tongues, and clouen, that the man of God might be perfect to all good workes: [g] *vt feruor diſcretionem erigat, & diſcretio feruorem regat*: zealous in his knowledge, and diſcreet in his zeale: *Verbis Ulyſſes, factis Achilles*, as one [h] wittily.

Theſe tongues are called *clouen*, [i] in reſpect of themſelues, as being diuers, and in reſpect of the Diſciples, as being diſperſed, and *ſitting vpon each of them*, according to that of [k] *Paul, All theſe things worketh euen the ſelfe-ſame Spirit, diſtributing to euery man as he will ſeuerally.* [l] Chriſt aduiſeth his Apoſtles to be like ſerpents

[k] *Neſcit enim tarda molimina Spiritus ſancti gratia. Ambroſ.*
[l] *Marlorat. in loc.*
[m] *Bullinger*
[n] Rom. 10 18.
[o] Acts 6. 10.
[p] Ioel 2 28.
[q] *In Frith* preface before his anſwer to *Raſtals* dialogue
[r] *Lorin. in loc.*
[s] Geneſ. 2. 7.
[t] *Serm. 186. de temp.*
[u] *Caluin. in loc.*
[x] Eſay 57. 15.
[z] *Non fuit inchoatio muneris ſed adiectio largitatis. Leo ſer. 2. de Pentecoſt.*
[a] 2. Pet. 1. 21.
[b] *Vbi ſupra.*
[c] *Leo ſer. 1. de Pentecoſt.*
[d] *Caluin in loc.*
[e] Church Hom. I for Whitſunday. part. 1
[f] *Belethus de diuinis officijs, cap. 131. & Durandus rationał. lib 6 ca 107 num 10*
[g] *Bernard ſer. 23. in Cantica.*
[h] *Perigallus apud Acuram Syluium in epiſtolis*
[i] *Eraſmus annot. in loc.*
[k] 1 Cor. 12. 11.
[l] Matth 10. 6.

serpents in wisdome. Now the serpent hath a clouen tongue; and the Gentiles in old time, sacrificed vnto *Mercurie* the god of eloquence, [m] *linguam dissectam* A clouen tongue then is an [n] eloquent, expedite, subtile, quicke, ready tongue: and he that will preach the word must be furnished with such a tongue, adorned with all varietie of learning, a walking librarie, like the [o] *tower of Dauid* (as [p] *Baronius* of *Bellarmine*, friendly, but falsly) a compleat armorie, built to defend the truth of holy religion against all opposites whatsoeuer.

As they had beene of fire The fire hath, seuen properties [q] answerable to the seuen gifts of the Spirit: the properties of the fire are, to melt that which is hard, heat that which cold, enlighten that which is darke, make stiffe paste, and other things of the like nature, which are soft, examine that which is impure, to ascend vpward, and being dispersed to multiply. The gifts of the Spirit, as [r] *Esay* telleth vs, are *wisdome, vnderstanding, counsell, fortitude, knowledge, pietie, and the feare of the Lord.* Now the Holy Ghost doth soften our hard hearts by the spirit of feare, heat our cold zeale by the spirit of pietie, enlighten our darke and dull vnderstanding by the spirit of knowledge, strengthen all our weakenesse by the spirit of fortitude, examine our vncleanenesse by the spirit of counsell, making vs ascend in seeking the things aboue by the spirit of vnderstanding, and increasing all our gifts by the spirit of wisdome: for as the fire being dispersed increaseth; euen so the gifts of the Spirit, the more they be well imployed, the more will they be multiplied. Here we may further obserue by the way Gods vnspeakable wisdome, who doth bring light out of darkenesse, and makes that a [s] blessing which was a curse; for the diuision of tongues hindred the building of [t] Babel; but diuision of tongues at this time, furthered the bulding of Hierusalem: if the blessed Apostles had not spoken all languages, how should they by preaching of the Gospell haue conuerted all lands? except the word had beene published in euery tongue. how should [u] *euery tongue confesse that Christ is the Lord*? if these tongues had not beene clouen, how should [x] *all people, nations and languages haue serued him*? and therefore this signe doth [y] well agree with the thing signified thereby. The Spirit came in stead of Christ *the Word*, and so most fitly descended in the likenesse of a [z] *tongue*. To shut vp all these notes in one short glosse: the [a] light of this fire doth signifie wisdome, the heat of the same doth signifie charitie, and the forme of a tongue signifieth eloquence.

And they were all filled with the Holy Ghost.] The gifts of the Holy Ghost are giuen in a threefold measure;

For as a learned [b] schooleman acutely, there is *Sancti Spiritus* { *Infusio.* *Diffusio.* *Effusio.*

The Disciples had infusion, haply diffusion, heretofore when Christ breathed on them, and said, [c] *receiue the Holy Ghost*: but now their cup did ouerflow they were so filled with his gifts and graces, as that they [d] *could not but speake the things which they had seene and heard of Christ*: they were now like the [e] wine that hath no vent, and like the new bottles that brast, and this was *effusio sancti spiritus*: heretofore they were timorous, and so not willing, rude in speech, and so not able to teach the Gospell, and *speake the great workes of God*. but now being filled with the Holy Ghost, all of them suddenly, yet soundly *began to speake with other tongues, euen as the same spirit gaue them vtterance*: for as [f] *Leo* sweetly *Vbi Deus magister est, quàm cito discitur quod docetur*, where God is the tutor the lesson is soone taught: [g] *Celeriter sine discursu argumentationis, suauiter sine strepitu disputationis, & veraciter sine concursu deceptionis*: He that beleeueth in me (saith [h] Christ) *shall haue riuers of liuing water flowing out of his belly. (This spake he of the spirit, which they that beleeued in him should receiue)* i. for if a man be led by the Spirit, all good workes and gifts of grace spring out of him naturally: thou needest not to wring and wrest good deeds out of him, as a man would wring veriuice out of a crab; they flow from him as springs out of rockes, of their owne accord, and therefore, Come *Holy Ghost* is a fit

[m] *Pierius Hieroglyph. lib.* 33.
[n] *Pineda in Iob* 17. *vers.* 5. *num.* 1.
[o] Cant. 4. 4.
[p] *Annal. tom.* 1. *fol.* 421. being rather the tower of Babel or Siloam.
[q] *Ardens in loc. & Helwicus Teutonicus de similitudinibus & exemplis, lib.* 1. *cap.* 73.
[r] *Cap.* 11. *ver.* 2
[s] *Caluin. & Ardens in loc.*
[t] Gen. 11.
[u] Philip. 2. 11
[x] Dan 7. 14.
[y] English glesse.
[z] *Gregor. hom.* 30 *in Euangel. Idem Ferus, ser* 9. *de Pentecost.*
[a] *Bellar. Cat. explicit. symb. art.* 8
[b] *Richardus de S. Victor ser. de missione Spiritus Sancti.*
[c] Iohn 20. 22.
[d] Acts 4 20.
[e] Iob. 32. 19.
[f] *Ser.* 1. *de Pentecost.*
[g] *Bertrandus ser in die Pentecost. simul & semel, vti Kilius in visit. dom. Pentecost.*
[h] Ioh 7 38. 39.
[i] *Tyndal. prolog. in Exod.*

fit Hymne to be ſung at the conſecration of Biſhops; and *Lord take not thy Spirit from vs*, a neceſſarie ſuffrage to be repeated in our Church euery day.

O but how ſhall a man know whether the Holy Ghoſt is in him or no? ſeeing Anabaptiſts, and browniſts, and Papiſts, in a word, all heretikes and ſchiſmatikes haue boaſted of the Spirit? Chriſt telleth vs in the [k] Goſpell, *euery tree is knowne by his owne fruit*: now the fruits of the Spirit, ſaith [l] *Paul* are theſe, *loue, ioy, peace long ſuffering, gentleneſſe*, &c. Here is a [m] glaſſe, wherein thou mayeſt behold thy ſelfe, and diſcerne whether thou be led by the fleſh or by the Spirit. The brethren of ſeparation, as they bewray in their name, ſo manifeſt in their nature, that they want exceedingly, loue, peace meekeneſſe, long-ſuffering; howſoeuer they ſeeme to be of *the houſhold of faith*, it is not likely they be of *the familie of loue* The Papiſts in their writings extoll vnitie and peace ſo farre, that, [n] Cardinall *Hoſius* acknowledged none other expreſſe word of God, but onely this one word *Ama*, or *Dilige*; but if we ſhall examine the preſent Romane Church in her [o] *title*, *iuriſdiction*, *life*, *doctrine*, we ſhall finde her farre from loue: for the firſt is preiudiciall to all Biſhops, the ſecond derogatorie to all Emperors and Kings, the third deteſtable to all men, the fourth iniurious againſt Chriſt, and all that is called God.

[p] *If any man haue not the Spirit of Chriſt the ſame is not his.* And by [q] turning the words, it may be ſayd as well, if any man be not of Chriſt, the ſame hath not his Spirit. Now to know who be Chriſts, and who be not, we haue this rule giuen vs, [r] *his ſheepe heare his voice*, [s] *he that is of God, heareth Gods word*: but the Papiſts obey not Chriſts voice, nor delight in his law; for as the malitious [t] Philiſtins ſtopped the wells of *Abraham*, and filled them vp with earth, to put their memoriall out of minde, that ſo they might challenge the ground: [u] in like ſort the Papiſts haue ſtopped vp the veines of life, which are found in the Scripture, with the earth of their owne tradition, falſe ſimilitudes, vnfit allegories, and all for this end, to make the Bible their owne priuate poſſeſſion and merchandize, ſhutting vp the kingdome of heauen, which is Gods word; neither entring in themſelues, nor ſuffering them that would, hereby ſhewing plainly, that they are not of Chriſt, nor in this poſſeſſed with his Spirit.

But here they will obiect, that there be diuers neceſſarie points vnto ſaluation not expreſſed in holy Scripture, which were left to the reuelation of the Spirit, who being now giuen vnto the Church according to Chriſts promiſe, hath taught many things from time to time, which the bleſſed Apoſtles [x] could not then beare. To this obiection, [y] anſwer is made, that the proper office of the Holy Ghoſt is not to broach any new contrary doctrine, but to confirme and explaine that which had beene taught before: *When the Comforter is come* (ſaith Chriſt) *he ſhall lead you into all truth: he ſhall not ſpeake of himſelfe, but whatſoeuer he ſhall heare, that ſhall he ſpeake; he ſhall receiue of mine, and ſhew vnto you, [z] bringing all things to your remembrance which I haue told you.* We may not then vnder pretence of the Spirit, bring into the Church any dreames or phantaſies of our owne braine, but as the Diſciples, after they were filled with the holy Ghoſt, [a] *ſpake ſuch things as they had ſeene and heard*: ſo the very ſumme and ſubſtance of all that we preach after *the ſpirit giueth vtterance*, muſt be nothing elſe, but that heauenly doctrine, which we finde and read in Gods holy Bible.

With other tongues.] as it is in [b] *S. Marke*, with new tongues, not [c] with that old [d] ſlow tongue of the Law, but with Euangelicall vtterance: *Moſes* had but one tongue for one people, but the Diſciples had clouen tongues, all languages for all lands: hereby ſignifying that *in* [e] *Chriſt, there is neither Iew, nor Grecian, neither bond nor free*, but that *the* [f] *Lord ouer all is rich vnto all that call vpon him.* It is not ſayd they ſpake with one tongue, and many languages were heard, (as [g] *Carthuſianus* and ſome other imagine) [h] for then the miracle ſhould haue beene in the hearers, and not in the Preachers: but *they began to ſpeake with other tongues*, and ſo *euery man of euery nation heard his owne dialect.*

As the ſame ſpirit gaue them vtterance] There are diuerſities of gifts, but the ſame

[k] Luke 6. 44.
[l] Galath 5 22.
[m] Church Homil. for Whitſunday, part. 1.
[n] *Dr Fulke* anſwer to the preface of *Gree Martin* touching tranſlation of Scripture, pag. 4
[o] See *Mr Fox* Acts and Monuments, *fol.* 1.
[p] Rom. 8. 9.
[q] Church Homil for Whitſunday, part. 2
[r] Iohn, 10. 16.
[s] Iohn 8. 47.
[t] Geneſ. 26. 15
[u] *Mr Tyndall* prolog vpon *Ionas.*
[x] Iohn. 16. 12.
[y] Church hom. *vbi ſup. Caluin. apud Marlorat. in Ioh.* 16 & *Leo. de Pentecoſt ſer.* 2. *cap.* 6
[z] Iohn 14. 26.
[a] 1 Epiſt. Iohn 1. 1. Acts 10. 22.
[b] Marke cap. 16. 17.
[c] *Sarcerius. in loc.*
[d] Exod. 4. 10
[e] Galath. 3. 28
[f] Rom. 10. 12.
[g] *Vide com. Lorin. in loc.*
[h] *Caluin. Caietan.* Engliſh gloſſe *in loc. Nazianzen. apud Bezam. & Ambroſ. ſer.* 62. & à *Lorin. citati. Auguſtin. Chryſolog. Greg. Cyril. Hieroſol.*

ſame Spirit; to one is giuen by the Spirit the word of wiſdome, and to another the word of knowledge by the ſame ſpirit, to another is giuen faith by the ſame Spirit, and to another the gift of healing by the ſame ſpirit, to another prophecie, to another diſcerning of ſpirits, to another diuerſities of tongues; all theſe things worketh euen the ſelfe ſame ſpirit, diſtributing to euery man as he will ſeuerally: for all men haue not all gifts, and ſuch as haue the ſame graces, haue them not in the ſame meaſure: whatſoeuer we ſay well, is as the *Spirit giueth vtterance*; whatſoeuer we doe well, is[i] *according to the grace that is giuen vnto vs.* Here the Diſciples vttered eloquently the great workes of God, not out of their owne wit, nor out of their owne will, [k] *ſed quid & quantum & quomodo Spiritus Sanctus dabat*: all was the meere gift of the ſpirit, both for the matter and the manner. in that they ſpake with other tongues, it was the gift of the ſpirit: in that they ſpake with other [l]tongues, other things in ſtead of vanitie, veritie, *magnalia Dei*, whereas heretofore they ſpake *carnalia mundi*, this alſo was the gift of the ſpirit. See Epiſtle *Dom.* 2. after *Epiphan.* and Epiſtle *Dom.* 4 *à Paſch*,

There were dwelling at Ieruſalem deuout men]. The ſummarie pith of all the text following is briefly this: [m] all the religious and deuout men preſent at this miracle, wondered at it, and enquired after it; but the wicked, as we read, verſ. 13 *mocked and ſayd, they are full of new wine.* The wonders and workes of God euer had and euer ſhall haue this effect, [n] *all that are ordained to eternall life, beleeue*; but the reprobate deſpiſe the Prophets, and [o] ſtone ſuch as are ſent vnto them. Vnto the godly Chriſts Goſpell is *the* [p] *ſauour of life vnto life, but vnto ſuch as periſh, euen the ſauour of death vnto death*: in this [q] ſenſe *S. Iohn* ſaith in his Apocalyps, *He that is vniuſt, let him be vniuſt ſtill; and he which is filthy, let him be filthy ſtill; and he that is righteous, let him be righteous ſtill; and he that is holy, let him be holy ſtill.* And therefore let vs I beſeech you pray with the Church humbly and heartily.

God which as vpon this day haſt taught the hearts of thy faithfull people, by ſending to them the light of the holy Spirit: grant vs by the ſame Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Chriſt Ieſus our Sauiour, who liueth and raigneth with thee in the vnitie of the Spirit, one God world without end. Amen.

[i] Rom. 12. 6.

[k] *Ardens in loc.*

[l] *Caietan in loc.*

[m] *Caluin. in loc. & Royad hom. 3. in die. Pentecoſt.*

[n] Acts 13. 48.

[o] Matth 23. 37.

[p] 2. Cor. 2. 16.

[q] *Rupert Aquin Bullenger. in Apocalyp cap. 22. verſ. 11.*

The Goſpell, IOHN. 14. 15.

Ieſus ſaid vnto his Diſciples, if ye loue me, keepe my commandements, and I will pray the Father and he ſhall giue you another comforter.

THe *quinteſſentiall* point of all this long Goſpell, and that which is moſt anſwerable to the preſent Feaſt, is contained in the 18. verſ. *I will not leaue you comfortleſſe, but I will come vnto you.* For this chapter is a Caſtle of comfort, and this text is as it were the *Bellauiew* of the whole chapter, in which a Chriſtian may behold all ſufficient fortifications againſt the batteries and aſſaults of all his enemies. I will not part this goodly frame, becauſe it is like [r] Hieruſalem, *at vnitie within it ſelfe*, and I wiſh with all my heart, that you would rather ponder than number the towers and powers thereof: only for order ſake, you may firſt take a generall view of the whole ioyntly, then a particular ſuruey of euery pinnacle and pin ſeuerally.

For the firſt, euery little creature is a great wonder; out of which, euen the moſt ignorant, who cannot reade, may notwithſtanding ſee that there is a God of infinite power and wiſdome: but man is a [s] greater wonder, as being an abridgement of all wonders: for concerning God, we beleeue that he is a [t] ſpirit; concerning the world, we ſee it to be a body: man is an *Epitome* of both; of God, in regard of his [u] ſoule; of the world in the compoſition of his body, as though Almighty God the Creator, vpon purpoſe to ſet forth a mirror of his workes

[r] Pſal. 122. 3.

[s] *Grande profundum, Aug. Confeſſ. lib. 4 cap. 14*

[t] Iohn 4. 24.

[u] Being Gods image, ſo that *Heraclitus* ſaid, *homines Dij, & Dij homines. Clem Pedag. lib. 3. & Strom. 2.*

workes, intended to bring into this one little compasse of man, both the infiniteneſſe of his owne nature, and the hugeneſſe of the whole world together: it is ſaid diuinely, that man is Gods Text, and all other creatures are [x] commentaries vpon it: heauen reſembles our ſoule, earth our heart, placed in the middeſt as a center, the liuer like the ſea, from whence the liuely ſprings of blood doe flow, the braine giuing light, and vnderſtanding, is like the ſunne, the ſenſes ſet round about like ſtarres: in which reſpect a man is fitly termed *Epilogus operum Dei*, the world being a great man, and man a little world; and yet behold a greater myſterie, *magnum miraculum homo, maximum miraculum Chriſtianus homo*; euery man is a wonder, but a Chriſtian is a wonder of wonders (as [y] *S. Paul* ſpeakes) *a gazing-ſtocke*, at which all the men on earth, all the deuills in hell, all the glorious Angels and Saints in heauen ſtand amazed: he is in the world, and yet not [z] of the world, as it were one of the *Antipodes*, he runs contrary courſes vnto other men, [a] *He taketh pleaſure in reproches, in neceſſities, in perſecution, in anguiſh for Chriſts ſake: when he is weake, then is he ſtrong: afflicted on euery ſide but not in diſtreſſe: in pouerty, but not in want: perſecuted, but not forſaken; caſt downe, but not caſt away*: whatſoeuer vnto other is euill, vnto him is good, [c] all things working for the beſt vnto ſuch as loue God. Here is a bundle of wonders

Famine is exceeding grieuous vnto other, but the good man ſhall euen *laugh at deſtruction and dearth*, Iob. 5. 22. Sinne is [d] damnable to other, but profitable to the Chriſtian, occaſioning repentance not to be repented, 2. Cor. 7. 10. *Paul* was buffeted in the fleſh, leſt he ſhould be puffed in his minde, 2. Cor. 12. 7. little infirmities in regenerate men, are occaſions often to withhold them from greater offences, and ſo God, as [e] one ſaid, *healeth ſinne by ſinne.*

[f] *Te docuit lapſus magis vt veſtigia firmes,*
Atque magis Chriſto conſociere tuo,
Vtque tua melius ſtudeas hareſcere cauſæ:
Sic mala non rarò cauſa fuere boni.

Sickneſſe and other croſſes, vnto other are inſupportable, but, ſaith [g] *Dauid*, *it was good for me that I haue beene in trouble.* [h] Death vnto the man of the world is moſt bitter, but vnto the man of God it is [i] aduantage: wherefore the Martyrs and holy Confeſſors in old time reputed the day of their death their birth day. The Gentiles and Heathen, who knew not the Ioyes of another life, made great feaſts on their birth-dayes, as *Herod*, Matth. 14. 6 and *Pharao*, Gen 40. 20. But the Chriſtians as we find in [k] Eccleſiaſticall hiſtorie) celebrated euermore the funerals of the Martyrs, [l] inſinuating that *the day of our death is better then the day of our birth*, and that then onely we begin truly to liue, when once we die. *Iob*, patient *Iob* cried out impatiently, [m] *Let the day periſh wherein I was borne, and the night wherein it was ſaid, there is a man childe conceiued*: and the Prophet *Ieremiah*, chap 20. verſ. 14. *Curſed be the day wherein I was borne, and let not the day wherein my mother bare me be bleſſed.* On the contrarie, bleſſed is the houre of our death: *euen ſo ſaith the Spirit, bleſſed are they who die in the Lord, for they reſt from their labours, and their workes follow them* Apocal. 14. 13. So bleſſed a thing is death, as that no man is or can be fully bleſſed [n] vntill his death.

Thus (as you ſee) the Chriſtian doth gaine much in loſing a little, by ſlipping he ſtands the faſter, in affliction he cheereth moſt, in death he begins to liue; theſe put together afford a *world of wonders*; and the reaſon of all this our Sauiour rendreth in my text; *I will not leaue you comfortleſſe, but I will come vnto you.*

The deuill crieth, *ego* [o] *interficiam*, I will deſtroy you; the world, *ego deficiam*, I will leaue you: the fleſh, *ego inficiam*, I will corrupt you: Chriſt only, *ego* [p] *reficiam*, I will refreſh you; I will not leaue you comfortleſſe.

The deuill [q] goeth about like a roaring Lyon, ſeeking whom he may deuoure; the which Text is thus excellently gloſſed by [r] *B. Latimer*: he ſtands not idle but goeth about in euery corner of the world, *as a Lion*, ſtrongly, boldly, proudly, *roaring*, for he will not let ſlip his opportunitie, to ſpeake or roare out when he ſeeth his time: *ſeeking*, not ſleeping; [s] *Simon, Simon, behold Satan hath deſired to winnow*

[x] *Vide Tertul. lib. de carne Chriſt. & Innocent. de vilitate condit. human. lib. 1. cap. 8.*
[y] 1 Cor. 4. 9.
[z] Iohn 17. 14.
[a] 2 Cor. 12. 10
[b] 2 Cor. 4.
[c] Rom. 8. 28.
[d] Rom. 6. 23.
[e] Mr *Tyndall* prolog vpon Geneſis.
[f] *Fox* Acts and Monuments, fol 1893.
[g] Pſal. 119. verſ. 71.
[h] *Eccleſiaſticus* 41. 1.
[i] Philip. 1. 21. *Mors mihi munus erit. Ouid. Triſt. 1. eleg 21.*
[k] *Baron. de Roman. martyrol. cap. 4 & Bellar. de amiſſ grat. & ſtatu pec. lib. 4. cap. 7. §. Septima ratio. Idem Luther. ſerm de morte.*
[l] Eccleſiaſtes 7. 3.
[m] Iob. 3. 3.
[n] *Solon.*
[o] *Bernard.*
[p] Mat 11. 29.
[q] 1 Pet 5. 8.
[r] Ser. at Pauls.
[s] Luke 22. 31.

winnow you as it were wheat, but I haue prayed for thee, that thy faith faile not. Haply your faith ſhall faint, but it ſhall not faile; [c] the leaues of it ſhall be ſhaken, but the root ſhall ſtand immoueable, [u] *fidei robur concuſſum erit, non excuſſum*: it may ſeeme to ſleepe for a while, but it ſhall awake at the crowing of the cocke.

[c] *Theophylact. in Luc 22.*
[u] *Tertullian.*

Now beloued, as Chriſt prayed for *S. Peter*, ſo likewiſe for the reſt of his Apoſtles, and not for them only, but for vs alſo, Ioh. 17. 20. *I pray not for theſe alone but for them alſo which ſhall beleeue in me through their word.* If God then be with vs, who can be againſt vs? Is not the Sonne of righteouſneſſe of greater force then the Prince of darkeneſſe? Indeed his hate is great, but his hornes are not ſo long as the world makes them; except Chriſt permit him, he cannot ſo much as touch an [x] hog, *Simon, Simon, behold Satan hath deſired*: [y] He muſt firſt beg an ill turne, before he can doe it: as we read, Iob. 1. 12. 2. 6. *to winnow you.* Winnowed corne is purged and made cleane by the fanne and ſcrie, for the maſters owne vſe: ſo though our enemie ſift vs, his ſcrying is but our [z] trying: *as wheat:* Chaffe is blowen away with the winde, or caſt into the fire, but wheat is kept in [a] Gods owne granarie: feare not therefore little flocke, for it is your Fathers pleaſure to giue you a kingdome: Satan will attempt as he can, and tempt as he may, but I doe not leaue you comfortleſſe: behold I haue prayed that your faith faile not: and if ye haue the ſhield of faith, you may quench all the fiery darts of the Deuill, Epheſ. 6. 16.

[x] Matth. 8. 31
[y] *Beda, Caietan. Maldonat, in Luc.* 22.
[z] Iames 1. 3.
[a] Matth. 13. 30

[b] In the world alſo, ye ſhall haue affliction, but be of good comfort, I haue ouercome the world. In the world affliction: [c] *for the brother ſhall betray the brother, and the father the Sonne, and ye ſhall be hated of all men for my name*; but what though thy brother and ſiſter, vncle and aunt, father and mother forſake thee, ſo long as I take thee vp, and leaue you not comfortleſſe? what though the heathen [d] furiouſly rage together, and the people imagine a vaine thing? What though the Kings of the earth ſtand vp, and the Rulers take counſell together, againſt the Lord, and againſt his annointed? [e] The Lord is King, be the people neuer ſo impatient: he rideth betweene the Cherubins, be the earth neuer ſo vnquiet; and therefore diſmay not thy ſelfe, for [f] *I am with thee; be not afraid for I am thy God: feare not thou worme Iacob: I will helpe thee, I will not leaue thee Comfortleſſe.*

[b] Iohn 16. 33.
[c] Matth. 10. 21.
[d] Pſal. 2.
[e] Pſal. 99. 1.
[f] Eſay 41. 10.

— The fleſh crieth, *ego inficiam*, and yet [g] he that is borne of God ſinneth not: [h] *Non facit peccatum, quia patitur potius*: he doth not [i] delight in ſinne as the wicked, Prou. 2. 14. he doth not [k] perſeuere in deadly ſin, which is contrary to ſpirituall life; being elected of God he cannot [l] finally fall: [m] *In quantum ex Deo natus, non facit peccatum*, as borne of God he ſinneth not: or that which is indeed the moſt comfortable gloſſe: [n] *Non quòd omnino non peccet, ſed quòd peccatum ipſi non imputetur*: he that is borne of God, is ſayd not to ſinne, becauſe ſinne is not imputed vnto him, his vnrighteouſneſſe is forgiuen, and his ſinne couered, Pſal. 32. 1.

[g] 1 Epiſt. Ioh. 3. 9
[h] *Bernard. de nat. & dignit. diuini amoris, cap.* 6.
[i] *Non dat operam peccato, Beza.*
[k] *Bernard. in Septuageſ. ſer.* 1
[l] *Aquin. in loc. Ioan. vbi ſupr.*
[m] *Idem Aquin. Caietan. Em. Sa.*
[n] *Bernard. tract. de grat. & lib. arbit.*

Let then the *Cerberus* of iniquitie, the world, the fleſh, the deuill rage and raue: the firſt with *ego deficiam*, the ſecond with *ego inficiam*, the third with *ego interficiam:* all is well ſo long as we heare and haue Chriſts *ego reficiam*, I will not leaue you comfortleſſe: in miſerie good words are comfortable, good things are comfortable, good friends are comfortable, a good wife moſt comfortable: yet in reſpect of this inward and ghoſtly comfort which paſſeth all vnderſtanding, I may well ſay with [o] *Iob miſerable comforters are you all.* Hitherto concerning the whole frame ioyntly, now let vs examine euery pinacle and pin, euery word and ſyllable as they lie couched in the vulgar Engliſh ſeuerally.

[o] Iob 16. 2.

I will not.] As the Father is the God of [p] all comfort, and the Holy Ghoſt the [q] Comforter, ſo likewiſe I am annointed and appointed to preach *glad tydings vnto the poore, to binde vp the broken hearted, to comfort all that mourne, to giue them beauty for aſhes, and the garment of gladneſſe for the ſpirit of heauineſſe*, as the prophet *Eſay* foretold in his 61. chapter: If then I were ſent from a comforter and

[p] 2 Cor. 1. 3.
[q] Iohn 16. 7.

and am my ſelfe a comforter, and will alſo ſend another comforter, how can it be that I ſhould leaue you comfortleſſe?

I will not leaue you but I will come to you. The ſtile of man is, *I will if God will,* [r] if the Lord will, and if we liue we will doe this or that: but Gods ſtile is, *I will,* as his name is, [s] *I am that I am,* ſo his ſtile is, *I will that I will*: for [t] whatſoeuer he pleaſeth he doth in heauen and in earth, and in all deepe places: [u] he ſpeakes the word and it is done, he commandeth, and it is effected: and therefore let none doubt of his mercie, who ſaith in abſolute tearmes, *I will not leaue you, but I will come to you.*

[r] Iames 4. 15.
[s] Exodus 3. 14
[t] Pſal 135. 6.
[u] Pſal. 33. 9.

Leaue] Why [x] then ſhouldeſt thou feare a mortall man, and the ſonne of man? which ſhall be made as graſſe. I, euen I am he that comfort you, that am with you: [y] who ſhall accuſe you? ſeeing God doth iuſtifie you, who ſhall condemne you? ſeeing I the Sauiour of the world daily make requeſt for you: my louing kindneſſe is from euerlaſting to euerlaſting; thoſe whom I once loue, I neuer leaue.

[x] Eſay 51. 12.
[y] Rom 8 33 34
[z] Iohn 13. 1.

You] I will leaue the world and the wicked of the world, for they forſake and leaue me; but I will pray the Father, and hee will giue you another comforter, that he may abide with you for euer, euen the ſpirit of truth, whom the world cannot receiue, becauſe the world ſeeth him not, neither knoweth him: [a] I pray not for the world, but for them which thou haſt giuen me; for they are thine, and all mine are thine, and they are mine.

[a] Iohn 17. 6.

Comfortleſſe] ὀρφανοὺς is one that is fatherleſſe; [b] he therefore doth promiſe, that he will be their Father, and that they ſhall be his children, he will be their Tutor, and they ſhall be his ſchollers; euen led by his Spirit: as if Chriſt ſhould ſpeake thus vnto the Church; I am your husband, and you my beloued ſpouſe, but I will not leaue you comfortleſſe like a deſolate widow, for I will not be long abſent bodily, and I will be preſent euer ſpiritually: behold I am with you alwaies vntill the worlds end.

[b] *Auguſt. Beda, Caietan. in locum.*

But will come to you] That cannot be conſtrued of Chriſts firſt comming, for he was come long before, and was euen now going away.

There are therefore beſide his firſt, two ſorts of comming,
- Vnto men
  - Paſt, in his reſurrection.
  - To come, in the laſt and dreadfull day.
- Into men
  - Sending the Holy Ghoſt to the bleſſed Apoſtles on this day.
  - Comming into our mindes through his grace euery day.

Interpreters expound this Text of all thoſe kindes of comming: [c] ſome conſtrue this of his reſurrection; a matter of ſuch comfort, that [d] our Church aptly calleth it *the very locke and key of all Chriſtian religion*: according to that of [e] *S. Paul, if Chriſt be not riſen then is our preaching vaine, and your faith is alſo vaine*; for the Bible is the ſumme of all Diuinitie: the Goſpell the ſumme of all the Bible: the Creed the ſumme of all the Goſpell: and this one article concerning our reſurrection, is the ſumme of all the Creed, on which all other golden linckes of our beleefe depend: but nothing proues our reſurrection, ſo much as Chriſts reſurrection; *If it be preached that Chriſt is riſen from the dead, how ſay ſome among you that there is no reſurrection of the dead?* 1. Cor. 15. 12. See before, Goſpell on Eaſter day, and after the Goſpell on Saint *Thomas* day.

[c] *Theophylact. Euthym Caietan Ianſen in locum.*
[d] Serm for Eaſter day.
[e] 1 Cor. 15. 14

[f] Other expound this of his comming to iudge the quicke and the dead, and this comming is ſo comfortable to the godly, that [g] *S. Paul* ſaith, *Euery creature groaneth with vs and trauelleth in paine together, vntill that glorious redemption and libertie.* See before Goſpell, *Dom. 2. Aduent.*

[f] *Auguſt. tract. 75. in Ioh. Item Beda, Leontius, Maldonat. in loc.*
[g] Rom 8. 22 23

Now Chriſt aſcending vp on high, and leauing the world that we might be the better aſſured of his comming againe, [h] tooke with him our pawne, to wit, his Fleſh, and left alſo with vs his pawne, to wit, his Spirit: for [i] many Diuines interpret this of his comming in the Spirit: and that, as *Marloratus* is of opinion moſt

[h] *Tertullian.*
[i] *Cyrillus, Rupertus, Brentius. Calum.*

most fitly; becauſe[k] the ſonnes of God are led by the ſpirit of God, which is their comforter vnto the end and in the end. Thus Goſpell and Epiſtle paralell excellently: for that which Saint *Iohn* reports our bleſſed Sauiour promiſed in the one *Saint Luke* reports how he performed it in the other.

O God make cleane our hearts within vs,
and take not thy holy Spirit from vs.

[k] Rom. 8. 14.

The Epiſtle. APOCALYPS. 4. 1.

After this I looked, and behold a doore was opened in heauen, &c.

ALbeit this booke were laſt written of all the Bible: yet (as[m] ſome Diuines haue noted) it was firſt expounded by the primitiue Doctors, [n] *Irenæus*, [o] *Iuſtin Martyr*, [p] *Hippolytus*, [q] *Melito*, [r] *Victorinus*, and [s] other, as a Scripture moſt neceſſarie to be knowne of all Chriſtians. [t] *Oecolampadius* called it the Prophets Paraphraſe, [u] *Bullenger*, the Goſpels epitome, [x] *Balæus*, the complete ſumme of the whole Bible; the which Almighty God the Father gaue to Chriſt his ſonne, chap. 1. verſ. 1. Chriſt after he was aſcended vp on high committed it to the bleſſed ſpirit, the bleſſed ſpirit deliuered it to *S. Iohn*, the peculiarely beloued Apoſtle of Chriſt, and *S. Iohn* left it to the Church, and the Church hath commended it to vs, and now we to you, as a iewell of ineſtimable value, containing as many [y] miſteries as it hath words, yea that which is more, manifold hidden ſenſes in one ſentence.

[m] *Iob. Bale præfat. in Apocal.*
[n] *Hieron. in vita Ioan. Euang.*
[o] *Idem ibid.*
[p] *Idem, in vita Hippol.*
[q] *Idem in vita Melit.*
[r] *Idem, in vita Victorin.*
[s] *Vide Bellar. de verbo Dei, lib. 1 cap. 19 & Six. Senen. bib. l. 7. hæreſ 10.*
[t] *Bullinger. præfat. in Apocal.*
[u] *Con. 1 in Apocalyp.*

The whole prophecie conſiſts of [z] two principall viſions, one concerning certaine [a] particular Churches of thoſe times in the three former chapters: another appertaining to the Church vniuerſall vntill the worlds end, part whereof is this preſent Epiſtle.

Wherein [b] obſerue
1. a preparation to the viſions: *After I looked and behold a doore was open in heauen*, &c.
2. A participation of the viſion: *And behold a ſeat was ſet in heauen, and one ſat on the ſeat*, &c.

[z] *Vbi ſupra.*
[y] *Hieron epiſt. Paulin. tot ſacramenta quot verba.*
[a] *Aretius. & Riber. in Apoc.*
[b] *Cap. 1. 11.*
[b] *Bullinger. Con 23. in Apocalyp.*

After this I looked.] [c] After *S. Iohn* had ſeene the former viſion, according to Chriſts iniunction, he did caſt vp his eye toward the skie, lifting vp his heart alſo to giue thankes vnto God, and as he ſeriouſly beheld the face of the firmament he ſaw *a doore open in heauen*, which was a ſigne, God intended to reueale more ſecrets, and hidden myſteries vnto him. Hence then thou may eſt learne to lift vp thy ſoule to God, that God may let downe his ſpirit to thee: ſaying with [d] *Auguſtine, Boni ſi quid habeo, à Deo ſumpſi, non a me præſumpſi, nec in eo quod adhuc non donauit incredulus, nec in eo quod iam donauit ingratus.*

[c] *Bale. Paraphraſ. in locum*
[d] *Epiſt. 52.*

A doore was open in heauen] As God openeth a doore of [e] vtterance before we can ſpeake the myſteries of Chriſt, ſo likewiſe a doore of entrance before we can behold the ſecrets of heauen: [f] in this then appeares the great goodneſſe of God vouchſafing to ſet open the doore of his priuie cloſet vnto a mortall man; and whereas many ſee the Kings chamber of preſence open, and yet dare not enter in as being afraid and baſhfull, it is further added in the text, that the firſt voice *S. Iohn* heard was to comfort and make him bold: *Come vp hither, and I will ſhew thee things that muſt be fulfilled hereafter.* In a [g] myſticall ſence, [h] Chriſt is heauens doore, through whom and for whom our conuerſation is in heauen, and the kingdome of God is already within vs, Luke 17. 21.

[e] 2 Coloſſ 4. 3.
[f] *Traheron & Aretius in loc.*
[g] *Rupert. in loc. Idem Auguſtin. hom. 3 in Apoc*
[h] Iohn 10 9.

The firſt voice that I heard] ἡ φωνὴ ἡ πρώτη, *vox illa, illa prima*: [i] meaning, as it is probable, the ſame voice which he firſt heard in the beginning of this booke, chap. 1 verſ. 10. the ſame which ſpake firſt in the Prophets, and after in the Goſpels, as that ancient Martyr [k] *Victorinus* obſerues; and therefore this aſſuredly was the voice of God, at leaſt from God, ſpeaking at his appointment: and ſo the viſion is not [l] a dreame of a doting man, but a demonſtration of Almightie God.

[i] *Riberæ.*
[k] *Apud Riber. in locum.*
[l] *Arethas*

As it were of a trumpet] [m] No faint or flatering voice, but open and powerfull in operation; [n] able to make my flesh tremble, for that it *sounded as a trumpet*: yet comfortable to my spirit, for that *it talked with me* familiarly, saying, *come vp hither.*

[m] *Marlorat. & Traheron.*
[n] *Bale.*

It is the nature of earth to fall downward, and not to rise vpward, but if thou wilt consider God and his workes aright, thou must lift vp thy selfe, aboue thy selfe, suspending thine owne will, and suspecting thine owne wit, ascending vp in soule by the wings of faith aboue the world, aboue the flesh, and aboue reason too: [o] for the naturall man perceiueth not the things of the Spirit of God: his [p] wisdome and knowledge makes him rebell, *insanit cum ratione*, too much learning makes him mad; well may he say with *Ouid, Ingenio perij.* Cunning heretikes in hauing too much wit, offend God and the Church, more then silly schismatikes in hauing too little, *Come vp hither. and I will shew.* [q] We must purge our earthly affections, if we will behold heauenly things.

[o] 1 Cor. 2. 14.
[p] Esay 47. 10.
[q] *Bullinger.*

Which must be fulfilled hereafter] Here learne that all things are gouerned and ordered by Gods all-seeing prouidence, not tumbled and tossed in the world by blinde fortune. That Antichrist should come to beat downe the Church, and set vp his owne kingdome [r] in the Church: that [s] smoake should arise from the bottomlesse pit, and out of the smoake Locusts, hauing power as the Scorpions of the earth haue power, and teeth as it were the teeth of Lions: that the [t] red Dragon should persecute the woman, and stand in a redinesse to deuoure her childe, was all foreseene of Christ, and here foreshewed to *Iohn.* [u] *Omnia non permissa solum à Deo, sed etiam immissa*: for his greatnesse is such as that he can, and his goodnesse is such as that he will order all things [x] sweetly, bringing light out of darknesse, and disposing of ill to good ends. I will shew thee things *that must be done.* For albeit in euill accidents and actions, there is not vnto Gods people an *oportet officij*, yet there is an *oportet necessitatis*: according to that of [y] *Paul*, *oportet hæreses esse*, there must be heresies among you, that they which are approued among you might be knowne.

[r] 2 Thess 2. 4.
[s] Apocal. 9.
[t] Apocal. 12.
[u] *Lipsius de Constan. lib. 1. cap 14.*
[x] Wisd. 8. 1.
[y] 1 Cor. 11. 19

Hereafter.] [z] *Ergo*, such as interpret this vision of things done vnder the old Testament, begin at the wrong end, sith he saith expressly that he will shew things to be fulfilled after the time that he spake with him, and not things done before. This also may teach vs not to reuell in the Reuelation, ouer-venturously making an Apocalyps of the Apocalyps, vndoubtingly determining of euery text and title contained in this booke, seeing as yet, many things are to be *fulfilled hereafter.* As in all mine annotations vpon other places of holy Scripture; so most specially in many glosses vpon any part of the reuelation, I desire to be rather a reporter, then an expositor; assuring my selfe, that this course will be profitable to the most, and acceptable to the best; for as the Spiders web is not the better because wouen out of his owne brest; so the Bees honie neuer the worse because gathered out of many flowers.

[z] *Traheron.*

And immediatly I was in the Spirit] That is, as it had beene in a thought, I was suddenly taken vp; I was [a] in the spirit indeed, free from all carnall imaginations as if I had beene without a bodie: the Spirit of the Lord so possessed me, that I was rapt in an [b] *extasis*, or trance, as [c] *Peter*, Acts 10. 10. and *Paul*, Acts 22. 17. meaning hereby that heauenly sights exceed humane conceits: I was in the spirit before I could see the things of the spirit.

[a] *Riber. ex Ambros & Heymon*
[b] *Em. Sa.*
[c] *Marlorat.*

And behold a seat was set in heauen,] [d] A liuely description of God and his kingdome: for Throne signifieth his imperiall gouernment, according to that of the [e] Psalmist, *He hath prepared his seat for iudgement, he shall iudge the world in righteousnes, and minister true iudgement vnto the people.* This seat is sayd here and [f] elsewhere to be placed *in heauen*, and not vpon earth: because God ruleth after an heauenly manner, and [g] not after an earthly, neither is his throne subiect to chances and changes, as the iudgement seats of earthly Princes are, for *his scepter is for*[h] *euer and euer, his*[i] *dominion is an euerlasting dominion, and of his kingdome there is no end*, Luk. 1. 33.

[d] *Bullinger.*
[e] Psalm. 9. 7.
[f] Ezech. 1. 26.
[g] Esay 55. 8. My waies are not as your waies.
[h] Hebr. 1. 8.
[i] Dan. 7. 14.

And

And one ſate on the ſeat.] [k] Prepared as it were to determine and heare cauſes; as you may reade, Daniel 7. and Eſay 6. [l] readie to iudge the quicke and the dead God is not ſayd here to ſtand or lie, but to *ſit in his throne*, [m] ſignifying the ſetled gouernment of his kingdome, who cannot be moued from the right with any perturbations or affections as other Iudges are: [n] *God forbid that iniquitie ſhould be found in God, and wickednesse in the Almighty.* The Lord gouerneth all the world, as one that ſits in a chaire at eaſe, without any trouble: for howſoeuer his prouidence be ſeene in the leaſt things, *in culice, & pulice*, ſaith [o] *Auguſtine* in feeding the fowles of heauen, and clothing the flowers of the field, as Chriſt in the [p] Goſpell: and therefore much more in the greater things, in ordering and [q] caring for his Church, in ſuch ſort, that an holy [r] Doctor cried out; *O bone omnipotens, qui ſic curas vnumquemq; noſtrûm, tanquam ſolum cures, & ſic omnes tanquam ſingulos*: O good God, who doeſt guard and regard all thy children, as if all were but one, and ſo reſpect euery one, as if one were all: yet all this (as one ſayd) is but *cura ſecura*, a care without care, for he doth alway reſt, and ſit in his throne.

Like vnto a Iaſper and a Sardine ſtone] [s] *Plinie* writes that a Iaſper is a greene ſtone, which is of a freſh and pleaſant hue, the colour of many things which are luſtie and liuely, by which [t] Interpreters vnderſtand Gods immortall and incorruptible nature, *which liueth for euer and euer, which was, and is, and is to come*: being himſelfe euerlaſting, and giuing vnto all things their [u] breath and being, preſeruing them in greene and luſtie freſhneſſe.

A [x] *Sardine* ſtone hath a fierie colour, repreſenting on the contrary, Gods heauy iudgements vpon ſinners vnrepentant; and ſo both together expreſſe his abſolute power, to condemne and abſolue whom he will in his throne. Or the Iaſper is of a waterie nature, the Sardine of a fiery; [y] to ſignifie that the Iudge of the world doth puniſh and purge by water and fire: he did puniſh that old world by water in the [z] floud; and he doth purge his new creatures alſo, by water in holy Baptiſme, which is a bathe of regeneration, as the [a] Scripture termeth it. Againe, God doth proue by fire, 1. Cor. 3. 13. and puniſh by fire, 2. Pet. 3. 7. *The heauens and earth are reſerued vnto fire againſt the day of iudgement, in which the heauens ſhall paſſe away with a noyſe, and the elements ſhall melt with heat, and the earth with the workes that are therin ſhall be burnt vp.*

And there was a Raine-bow about the ſeat] [b] It is very comfortable, that Gods ſeate is compaſſed about with a Raine-bow: for the Raine-bow is a [c] ſigne of his couenant made with vs, and a ſeale of his perpetuall mercy toward vs: if God ſhould enter into iudgement with his ſeruants according to iuſtice, [d] *no man liuing could be iuſtified.* But he hath ſet his Raine-bow round about his throne, that he can looke no way but he muſt ſee it: and therefore now Gods ſeat vnto ſuch as are made partakers of his couenant, is not a terrible throne, but as [e] Saint *Paul* ſweetly calleth it, *a throne of grace*, whereunto he may well approach in time of need with boldneſſe, and finde readie helpe. The colour of the Rainebow (ſaith the Text) *is in ſight like vnto an Emerald*; [f] which hath a freſh and pleaſant luſtre [g] ſo nothing is ſo delectable to Gods children as his couenant of grace and mercie, which is euer [h] freſh and greene toward all ſuch as beleeue in him: howſoeuer *lightnings and thundering proceed out of his throne*, yet all is well ſo long as there is a Raine-bow ſtill about it.

Or as [i] other, in the Raine-bow there is an admirable varietie of colours, according to that of the [k] Poet:

Mille trahens varios aduerſo ſole colores.

So Gods exceeding wonderfull perfection of beauty ſhines in the creation of ſo many diuers and ſundry creatures in the world, being as * *Ambroſe* truly, *Mirabilis in maximis, & mirabilis in minimis.*

And about the ſeat were foure and twenty ſeats, and vpon the ſeats foure and twenty elders] [l] *Hierome* by theſe foure and twenty elders vnderſtood the [m] foure and twenty bookes of the Law, [n] the which are *cloathed in white*, for that in them

[k] *Aretius.*
[l] 1 Pet 4,5.
[m] *Thom. 1. part. queſt. 3. art. 1.*
[n] Iob. 34.10.
[o] In Pſal. 148.
[p] Mat. 6.26.30.
[q] 1 Pet. 5 7.
[r] *Auguſt. confeſſ. lib. 3. c. 11.*
[s] *Nat. hiſt. lib. 37 cap. 8.*
[t] *Arethas, Aretius, Ribera.*
[u] Act. 17.25, 28.
[x] *Plin. vbi ſupra, cap. 7.*
[y] *Victorinus apud Riberam in locum. Idem Auguſtin.*
[z] Genes 7.
[a] Titus 3. 5.
[b] *Rupert. Mayer. Aretius.*
[c] Gen. 9.
[d] Pſal. 143. 2.
[e] Heb. 4 16.
[f] *Plin nat hiſt. lib. 37. cap. 8.*
[g] *Traheron.*
[h] *Bullinger.*
[i] *Ribera.*
[k] *Virgil Æn. 4.*
* *Hexamer. lib. 6. cap. 6.*
[l] *Apud Rupert. in loc. Idem Ambroſ*
[m] *Quomodo diuiduntur apud Hebræos, vide Galatin. de catholic. veritate, lib. 1. cap. 1. & Sixt. Senen. Bibliothec. lib. 1. pag. 3.*
[n] *Napier in loc.*

them is found no lie; and *crowned* with victory for conquering Satan, and enlarging Gods kingdome.

[o] Other expound this of the Preachers of Gods holy word, being *graues moribus*, and *senſu maturi*: but [p] moſt interpret this of the Saints departed out of this world, and now raigning with the Lord Ieſus in heauen. Indeed their number is without number. Apocal. 7. 9. [q] but the ſet number in holy Scriptures of foure and twenty, or twelue, or the like, notes a certaintie of Gods promiſe toward them; or (as *Bullinger* vpon the place) the twelue Patriarches haply repreſent all Iſrael vnder the Law: the twelue Apoſtles all the beleeuing Gentiles vnder the Goſpell; and ſo [r] theſe twenty foure ſignifie the whole triumphant Church, conſiſting of Iewes and Gentiles.

Sitting.] An [r] illuſion is made to Kings in the world, which haue their counſellers, and noble men ſitting about them in their throne: for ſuch as haue [f] followed Chriſt in the regeneration, *ſhall ſit vpon twelue thrones, and iudge the twelue tribes of Iſrael*: they ſhall not be Iudges in ſtead of Chriſt, but they ſhall ſit in iudgement with Chriſt, allowing his ſentence, yea reioycing in all that he doth, and in all that he ſaith. [t] Or the twenty foure Elders are ſayd to ſit, becauſe they [u] reſt from their labors, and haue quiet affections, altogether free from any troubleſome paſſions of the minde: [x] *Abrahams* boſome doth aptly figure the ioyes of heauen, inſinuating that the Saints departed are now quieted, as children in their mothers lap, or in their fathers boſome.

Clothed in white rayment] For Chriſt hath [y] purged them, and made them [z] faire, clothing them with his owne [a] righteouſneſſe and puritie: [b] *He that knew no ſinne, made himſelfe to be ſinne, that we ſhould be made the righteouſneſſe of God in him*: as *Chryſoſtome* vpon that Text, *the iuſt was reputed a ſinner that the ſinner might be iuſt.* This white garment is termed [c] elſewhere by *S. Iohn, a long white robe*: becauſe Chriſt is the [d] propitiation for our ſinnes, [e] couering not only ſome, but all our vnrighteouſneſſe from the top to the toe: [f] *Si texit peccata Deus noluit auertere, ſi noluit auertere, noluit animaduertere, ſi noluit animaduertere, noluit punire, noluit agnoſcere, maluit ignoſcere.* Chriſts righteouſneſſe imputed vnto vs, is not *pallium breue*, but *talaris tunica*, not a ſhort cloake, but a long gowne, couering all our inconformities, all our deformities, all our weakneſſe, all our wickedneſſe, all the ſinnes of our youth, all the ſinnes of our age, from his eye who ſitteth on the throne.

And had on their heads crownes of gold] *Cyrus* ſayd to his ſouldiers, he that is a foot-man ſhall be an horſe-man, and he that hath an horſe ſhall haue charriots: but all ſuch as fight vnder Chriſts banner, are ſure to be rewarded better for euery true Chriſtian ſouldier [g] ouercommeth, and to him that ouercommeth is giuen a crowne of gold. *To him that ouercommeth I will grant* (ſaith [h] Chriſt) *to ſit with me in my throne, euen as I ouercame, and ſit with my Father in his throne* The Saints haue through faith [i] ſubdued kingdomes, [k] euen Satan the prince of darkeneſſe; and therefore now crowned in the kingdome of glory, becauſe they were conquerours in the kingdome of grace. By this deſcription of ſtately thrones, and goodly garments, and golden crownes of the Saints in heauen, we may be well aſſured of their happineſſe and felicitie. Let vs not therefore faint in our affliction and miſerie, ſeeing they paſſed through the ſame croſſes, and now triumph in eternall ioy.

The [l] Gentiles only led by the light of nature, taught the youth of their time, that vertue dwelleth vpon the top of an high hill, and the way to this hill is rough and troubleſome, but when once a man is come to the top, he ſhall finde a faire plaine, goodly greene medowes, and all manner of pleaſure. Chriſtians inſtructed by wiſdome it ſelfe, know that the way to heauen is very [m] ſtrait, and that [n] thorow many tribulations we muſt enter into the kingdome of God: but as ſoone as we ſhall come thither, [o] it can neither be ſpoken nor thought what happineſſe each of vs ſhall enioy, when we ſhall *ſit in thrones, and be clothed in white rayment hauing palmes in our hands, and crownes on our heads.*

[o] *Greg. Mag. lib. 4. in 1. Reg. cap. 9.*
[p] *Bullinger. Traheron. Marlorat.*
[q] *Bale.*
[r] *Meyer.*
[f] Matth. 19. 28 Luke 22. 30.
[t] *Bullinger.*
[u] Apocal 14 13
[x] Luke 16. 22.
[y] Heb. 1. 3.
[z] Cant. 4. 2
[a] 1 Cor. 1. 30.
[b] 2 Cor. 5. 21. *Delicta noſtra, ſua delicta fecit, vt iuſtitiam ſuam noſtram iuſtitiam faceret. Auguſtin.*
[c] Apocal. 7 9.
[d] 1 *Epiſtol. Ioan.* 2. 1.
[e] *Pſal.* 32. 1.
[f] *Auguſt. in loc. Pſalm. citat.*
[g] 1 *Epiſtol. Ioan.* 5. 4.
[h] Apocal. 3. 21
[i] Heb. 11. 33.
[k] Epheſ. 6. 16
[l] *Virg. Epigram. de lit. Pythagor.*
[m] Matth. 7. 14
[n] Acts 14. 22.
[o] 1 Cor. 2. 9.

an

An [p] Heathen man sayd, *Si violandum est iusiurandum, regni causa violandum*: a Christian on the contrary, *Si seruandum est iusiurandum, regni causa seruandum* if our solemne vow made to God in holy Baptisme, must be kept, let vs obserue it religiously to gaine a kingdome: [q] *Let vs gird vp the loynes of our minde, and* [r] *presse forward to the marke, for the price of the supernall calling of God in Christ Iesus,* [s] *let vs runne with patience, the race that is set before vs, hauing our eyes euer fastened vpon the author and finisher of our faith, who for the ioy that was set before him endured the crosse, and despised the shame, and is set at the right hand of the throne of God*: and he will leade vs the same way to the like honour and dignitie, that we may sit with him and raigne with him for euer.

[p] *Caesar.*

[q] 1 Pet. 1. 13.
[r] Philip. 3. 14.
[s] Hebr. 12. 2.

And out of the seat proceeded lightnings, and thundrings, and voices] All which insinuate the [t] diuers operation of Gods holy word: it is a *lightening*, when it rebuketh and condemneth a sinner: it is a terrible *thunder*, when it doth threaten and command things contrary to the flesh: it is a solatious *voice*, when it [u] bindes vp the broken hearted, and preacheth vnto the poore glad tydings of Saluation; it is lightning and thunder in the Law, but in the Gospell a milde voice, speaking comfortably to such as mourne in Sion. Our hearts are all sinne, but as [x] one wittily notes) our eares are full of mercy: he therefore that will sing vs a song, must set it to the tune of the Gospell. We can heare nothing but *pax vobis*, and see nothing but *ecce Agnus*: as if the Law like an old Almanacke were out of date but *Moses* and Christ meete vpon the mount, and here thundrings as well as comfortable voices are heard to proceed from Gods throne; both are [y] effects of his Spirit: for when the minds of Gods elect are illuminated, when the wicked are terrified and horribly stricken with his threats, as it were with lightning, when the Preachers of the word thunder against the corrupt manners of the world, when they sing the sweet notes of the Gospell; in a word, when they deliuer any good exhortation or doctrine to the people, all *proceedeth out of Gods throne*, from whom commeth euery good and perfect gift.

[t] *Rupert. Bale. Marlorat. Fran. Lambert.*
[u] Esay 61. 1.
[x] *Mr. Wilkinson ser. of Lots wife.*
[y] *Bullinger. Traheron.*

And there were seuen lamps of fire burning before the seate, which are the seuen Spirits of God.] [z] Some construe this of the glorious Angels, as being [a] elsewhere called spirits, and flames of fire: but [b] other more fitly coniecture that these seuen spirits of God, are the seuen gifts of his Spirit, mentioned, Esay 11 2 prefigured in the Scripture by the seuen lights of [c] one Candlesticke, by the seuen eyes of one [d] stone, by the seuen hornes of one [e] lambe. The first burning lampe before Gods seat is the spirit of wisdome, the second is the spirit of vnderstanding, the third is the spirit of counsell, the fourth is the Spirit of fortitude, the fifth is the spirit of knowledge, the sixth is the spirit of pietie, the seuenth is the feare of the Lord.

[z] *Em. Sa.*
[a] Hebr. 1. 7.
[b] *Rupert. Napier.*
[c] Zachar. 4. 2.
[d] Zachar. 3. 9.
[e] Apocal 5. 6.

Or haply this certaine number is put for an vncertaine: [f] hereby meaning all the gifts and graces of Gods holy spirit: [g] for seuen is a perfect number, and signifieth in holy writt fulnesse: so Gods seuen spirits, is as much as Gods seuenfold spirit, that is, Gods one spirit, full of all good gifts, here termed *burning lamps of fire*, because they giue light to such as sit in darkenesse and in the shadow of death, euer comforting and releeuing Gods elect without ceasing: [h] the light of the temple went not out, to signifie that the spirits of God should be continually burning in the Church.

[f] *Bullinger Bale, Marlorat.*
[g] *Traheron.*
[h] Exod. 27. 20.

And before the seate there was a sea of glasse.] [i] Some by this vnderstand holy Baptisme, [k] prefigured, Exod. 14. by the red sea: for as the children of Israel entred into the terrestriall Canaan by passing through the red sea: so Christians enter into the celestiall Canaan by this glassie sea. The Gospell then and Epistle for this day doe well agree: for that which our Euangelist in this text writes mystically, Christ in the Gospell auoweth vnto *Nicodemus* plainly, yea peremptorily with an asseueration: *Verily, verily, I say vnto thee except a man be borne of water and of the spirit he cannot enter into the kingdome of God*: he must passe thorow the glassie sea before he can arriue at the hauen of happinesse.

[i] *Rupert. Meyer. Idem Augustin. in locum.*
[k] *Euthymius. in Ioan 3 & Augustin. tract. 11. in Ioan. Idem* our Church Com B. *Tit.* pub baptis. Coll. &. 1.

[l] Other expound this of contemplatiue men; [m] other of Gods elect, illuminated by

[l] *Em. Sa.*
[m] *Marlorat.*

by the Spirit, and ſhining in their good workes as the cleere Cryſtall; [n] other of a plentifull vnderſtanding of the veritie, firſt giuen vnto Chriſt by the Father, and then vnto the Church by the Spirit of Chriſt; and it is like Cryſtall, cleere, beautifull and pure, without any corruption of humane phantaſies: haply by this glaſſie ſea like Cryſtall, is meant the Cryſtalline heauen, as being next the heauen of heauens, in which Almighty God ſits in his throne.

[o] Other are of opinion that the world is meant by this glaſſie ſea, for as the raging ſea cannot [p] reſt:

[q] *Vná eurúſq́, notúſq́, ruunt, creberq́, procellis,*
Affricus, & vaſtos tollunt ad littora fluctus.

Hence called [r] *æquor, quia minime æquum & ſemper æſtuans*, and *fretum ab vndarum fremitu*: ſo there is much toſſing and tumbling in the world; great vnſtableneſſe, innumerable changes and turnes, and it is as brittle as glaſſe: *mundus tranſit* ſaith our Euangeliſt in his [s] firſt Epiſtle; the world paſſeth away, and the luſt thereof: [t] *S. Auguſtine* diuinely, *Multi cruciatus ſuſcipiuntur certi, vt pauci dies adjiciantur incerti*: we ſuffer a great deale of trouble which is certaine, to prolong our daies a little time which is vncertaine: for this world is not our manſion houſe or [u] permanent citie, but an [x] Inne: *Omnia quibus vteris in hac vita, ſic tibi debent eſſe tanquam ſtabulum viatori, non tanquam domus habitatori: memento peregiſſe te aliquid, reſtare aliquid, diuertiſſe te non ad defectionem ſed ad refectionem* here we muſt ſo lodge this day, as that we muſt be readie to depart the next day.

The world is like Rumney marſh, [y] *hyeme malus, æſtate moleſtus, nunquam bonus* affecting vs like a fit of an ague, ſometime too cold, ſometime too hot, alwaies vncertaine.

This ſea of glaſſe *is like to Cryſtall*, excelling in cleerenceſſe: [z] for as in Cryſtall there is not any thing ſo little, but that it may be ſeene: ſo there is nothing done in the world ſo ſmall, as that it can eſcape Gods [a] all-ſeeing knowledge. This ſea is *before the ſeat*, inſinuating that our actions are not ſubiect to fortune, but only gouerned by Gods iudgement and throne, furious *Sennacharib* did not what he liſt againſt God and his people, for the Lord [b] *put a hooke in his noſtrils, and a bridle in his lips, and brought him backe by the ſame way that he came*: yea whatſoeuer he did againſt Hieruſalem, he did it by Gods appointment: for thus ſaith the Lord by the mouth of his holy [c] Prophet, *O Aſſur the rod of my wrath, and the ſtaffe of mine indignation; I will ſend him to a diſſembling nation, and I will giue him a charge againſt the people of my wrath to ſpoile ſpoiles and to tread them vnder feete like the mire in the ſtreet.*

Nabuchodonoſor did not what he liſt againſt Sion. [d] *I will beſiege thee* (ſaith God) *and fight againſt thee on a mount, and will caſt vp rampards againſt thee*: ſo likewiſe of another king, [e] *thou art mine hammer and weapons of warre, for with thee will I breake the nations, and with thee will I deſtroy kingdomes. Tamberlaine* the great did not what he liſt againſt the *Turkes*, he was (as he called himſelfe) *Gods ſcourge. Iudas* and the Iewes did not what they liſt, but what God would in putting to death the Lord of life. So [g] *S. Peter* expreſly, *Him haue you taken by the hands of the wicked, being deliuered by the determinate counſell and foreknowledge of* God, *and haue crucified and ſlaine.*

It is reported in [h] prophane hiſtorie, that blinde fortune made *Agathocles* of a potter a potentate; aduancing him from the dirtie clay, to the golden crowne: on the contrary, that ſhe pulled downe *Dionyſius*, once the terror of the world, from his princely throne, and made him a poore ſchoole-maſter in *Corinth. Adramittenus* by the ſame fortune, borne in a fulling-houſe, was honored with the regall ſceptre, when as the young Prince being right heire, was conſtrained in his extreme need to turne black-ſmith: and by the ſame fortune *Pompey* being little was made great; and being great was again made little: but we which are verſt in holy Bible, know that it is God only, [i] *which hath put downe the mighty from their ſeat, and hath exalted the humble and meeke:* [k] *who taketh vp the ſimple out of the*

[n] *Bale. Nouum Teſtamentum. intelligitur. per mare hiſtorica. per vitreum moralis, per cryſtallinum ſpirituales intelligentia: ſicut Ambroſ. in locum.*
[o] *Bullinger.*
[p] Eſay 57. 20.
[q] *Vergil. Aene. ad. 1.*
[r] *Calepin.*
[s] *Cap. 2. verſ. 17*
[t] *Epiſt. 45.*
[u] Hebr. 13. 14.
[x] *Auguſtin. in* Pſalm 34.
[y] *Mr. Lambert.* Perambulat of Kent.
[z] *Traheron.*
[a] Hebr. 4. 13. *Omnia ſunt nuda & patentia oculis eius.*
[b] 2 Kings 19. 28
[c] Eſay 10. 5.
[d] Eſay 29. 3.
[e] Ieremi 51. 20
[g] Acts 2. 23.
[h] *Am Marcel. lib. 14. in fine.*
[i] Luke 1. 52.
[k] Pſalm 113. 6.

the duſt, and liſteth the poore out of the mire, that he may ſet him with the Princes euen with the Princes of his people.

Wherefore, ſeeing God beholds all things in the world as in a cryſtall gliſſe, gouerning and ordering them all, as he liſts in his throne; let vs among all the changes and chances of this life poſſeſſe our ſoules in patience, praying euer as Chriſt hath taught: *Our Father in heauen, thy kingdome come, thy will be done.*

And in the middeſt of the ſeat, and round about the ſeat, were foure beaſts full of eyes before and behinde, and the firſt beaſt was like a Lion, the ſecond beaſt like a Calfe, and the third beaſt had a face like a man, and the fourth beaſt was like a flying Eagle.] The Goſpell is Gods throne, [l] wherein his Maieſtie rideth as in a chariot; and the fore wheeles of his chariot, are the foure Euangeliſts: and therefore Diuines obſerue generally, that theſe foure beaſts are the foure Euangeliſts [m] according as euery one beginneth his booke: *S. Matthew*, is the beaſt hauing a face like a man, beginning his Goſpell with the generation of Chriſt, as he was man: *S. Marke* the Lion, beginning his hiſtorie with the preaching of *S. Iohn Baptiſt*, as it were with the roaring of a Lion in the wilderneſſe: *S. Luke* figured by the Calfe, for that he begins with a Prieſt of the new Teſtament, to wit, with *Zacharie* the father of *Iohn Baptiſt*, whoſe office was to ſacrifice calues vnto God: our Euangeliſt *S. Iohn* is an Eagle, beginning his narration with Chriſts Diuinitie, mounting higher then the reſt of his fellowes at the very firſt *In the beginning was the Word, and the Word was with God, and that word was God*

[n] Other hold, that theſe foure beaſts are the foure great Prophets; *Eſai, Hieremiah, Ezechiel, Daniel.*

[o] Other, that theſe foure beaſts are foure chiefe myſteries of Chriſtian beleefe, namely, Chriſts
- *Incarnation.*
- *Paſſion.*
- *Reſurrection.*
- *Aſcenſion.*

Chriſt in his incarnation was found as a [p] man: in his paſſion as a ſacrificed [q] Calfe: in his reſurrection as a [r] Lion: in his aſcenſion as an Eagle, mounting aboue the clouds, and ſitting at the right hand of God in the higheſt heauen, Acts 1. 11. and 3. 21.

[s] Other, that theſe foure beaſts are the foure Monarchies of the world.

[t] Other vnderſtand by theſe foure beaſts, the foure principall eſtates among men, whoſe miniſtrie God vſeth in his gouernment, eſpecially
1. Preachers in the Church.
2. Magiſtrates in the Common-wealth.
3. Publike teachers in Vniuerſities and Schooles.
4. Maſters of families in their priuate houſes.

[u] Other expound this of all faithfull beleeuers and earneſt profeſſors of the truth in the foure quarters of the world: theſe are in [x] Gods ſeat, when they teach and exhort Gods people to perſiſt in the truth; and round about his ſeat, when they labour diligently to defend them from the doctrines of [y] deuills, and errors of hypocrites.

And thoſe beaſtes are full of eyes, as well behinde as before.] Which is a cleere knowledge in the myſteries of Gods holy word: for by faiths eye they [z] diſcerne all things, as being [a] taught of God, and led into truth euen by the ſpirit of truth and ſo, they ſee not only things paſt, and before, but alſo iudgements of God to come, yea that which is a point of the moſt quicke ſight the [b] reſurrection of the dead, and after this ended a life without end.

Theſe true beleeuers are [c] *Lions* in their vndaunted magnanimitie: *Men*, in their diſcretion and policie: *Eagles*, in building their neſt on high, and ſeeking the things aboue: *Calues*, in forſaking themſelues, and mortifying the corrupt luſts of their fleſh: for as the Calfe was vſed much in the [d] Law for ſacrifice; ſo the Chriſtian [e] offereth vp himſelfe daily to God as a liuing ſacrifice, readie to ſuffer all kindes of perſecution and perill for his names ſake.

And the foure beaſts had each of them ſix wings] Theſe ſix wings as ſome conceit are

[l] *Ca'u'n. epiſt. dedicat. Harmon.*

[m] See *Rhem.* in ſum. of the Goſpell: & *Ambroſ. in luc.*

[n] *Ioan Bacon-thorp. & Albertus apud Balæum in locum.*

[o] *Rupert. Aretius, Meyer.*

[p] Philip. 2. 7.

[q] Epheſ 1. 2.

[r] *Occiſus eſt agnus, ſed Leo reſurrexit. Bern. ſer. 1. de reſur. eius figura.* Gen. 49. 9.

[s] *Vti Bullinger. in locum*

[t] *Chytræus in locum.*

[u] *Bale & Lambert.*

[x] 2 Cor. 5. 20.

[y] 1 Tim. 4. 1.

[z] 1 Cor. 2. 15.

[a] Eſay 54. 13. Iohn 6. 45.

[b] Iob 19. 25. 26

[c] *Aretius.*

[d] Exod. 29 36.

[e] Rom. 12. 1.

[f] *Rupert.*

are the ſix workes of mercie: *Viſito, poto, cibo, redimo, tego, colligo fratres*: as Chriſt in the [g] Goſpell, *To giue meat vnto the hungrie, drinke vnto the thirſtie, lodging to the ſtranger, clothes to the naked, to viſit the ſicke and ſuch as are in priſon.*

[g] Mat. 25. 35. 36

[h] Other affirme that the ſix wings, whereby Gods people ſhun the common miſchiefes of the world, and are raiſed vp vnto their Father in heauen, are *faith, hope, charitie, iuſtice, mercie, truth*: he that hath not thoſe wings is like the Oſtridge, which often ſpreds her wings but ſeldome flieth.

[h] Bale. & Lambert.

And they did not reſt day nor night] By this not reſting is meant their [i] continuall hungering and thirſting after this dutie: [k] not that it is vnto them a reſtleſſe trouble, for they ſerue the Lord with [l] gladneſſe, and come before his preſence with a ſong: *they reſt not in the day*, that is, in the ſun-ſhine of proſperitie; *nor in the night*, that is, in comfortleſſe aduerſitie, to praiſe God and ſay, *Sanctus, Sanctus, Sanctus*, &c.

[i] Marlorat. idem Ambroſ.
[k] Arethas apud Bulling. in loc.
[l] Pſal. 100 1.

Holy, holy, holy Lord God almightie, which was, and is, and is to come.] The [m] Fathers out of theſe words vſually note the ſacred myſterie of the Trinitie in Vnitie, and Vnitie in Trinitie: [n] *Per hoc quod ter ſanctus, Trinitatem ſignificat: per hoc quod ſubdit, Dominus Deus vnitatem*: or as [o] *Fulgentius, Quid eſt, quod tertiò ſanctus dicitur, ſi non trina eſt in Diuinitate perſona? cur ſemel Dominus Deus dicitur, ſi non vna eſt in Diuinitate ſubſtantia?* In that they ſing thrice *Holy*, note the Trinitie: but in that they adde in the ſingular, *Lord God*, note the vnitie. The meaning of this Hymne then is; bleſſed art thou Almightie Father, bleſſed art thou Almightie Sonne, bleſſed art thou Almightie Holy Ghoſt: three diſtinct perſons and yet one only Lord God; *which was* without beginning, *art* of thy ſelfe without meanes, and *ſhall be for euer* without end. [p] *Huius beatæ Trinitatis & incommutabilis Deitatis vna eſt ſubſtantia, indiuiſa in opere, concors in voluntate, par in omnipotentia, æqualis in gloria*: the Father is holy, the Sonne holy, the Spirit holy: the Father is God, the Sonne is God, the holy Ghoſt is God: the Father Almightie, the Sonne Almightie, the Holy Ghoſt Almightie: the Father eternall, the Sonne eternall, the Holy Ghoſt eternall: *which was, and is, and is to come.*

[m] Hieron. in Iſai. cap. 6. Maximus in myſtagog. ca. 19. Emiſenus, hom. 1. de ſymbolo.
[n] Lombard. ſent. lib. 1. diſt. 2
[o] Obiection. Arrian. diſcuſſ. reſpon. ad ob. 4.
[p] Leo. ſer. 2. de Pentecoſt.

This Epiſtle then aſſigned by the Church of England, is moſt fit for the preſent occaſion, as containing a liuely deſcription of the bleſſed Trinitie, with an Hymne of praiſe to the ſame. *S. Iohn* in his viſion beheld one ſitting on a throne [q] *which is God the Father*; and at his right hand the [r] Lambe, *which is God the Sonne*; and the ſeuen-fold Spirit proceeding from both, *which is God the Holy Ghoſt*: [s] *vnus potentialiter, trinus perſonaliter.*

[q] Bulling. in loc.
[r] Cap. 5. 1
[s] Breuiar. Roman Dom. Trinit.

And here let vs obſerue the reaſon alſo, why the Church at this time of the yeere celebrates a feaſt vnto the ſacred Trinitie: [t] the Church in *Aduent and Chriſtmas* honours our Sauiours incarnation; in *Lent*, his death and paſſion; at *Eaſter*, his reſurrection; on *holy Thurſday*, his aſcenſion; at *Pentecoſt*, his ſending downe of the Holy Ghoſt, by which vnſpeakable benefits our whole ſaluation is finiſhed: it remaineth only that now we ſhould bleſſe the moſt holy Trinitie for his goodneſſe and declare the wonders he hath done for the ſonnes of men: and therefore let vs with the twenty foure Elders here fall downe before him that ſits on the throne, caſting our crownes before his footſtoole, [u] that is renouncing all our owne merits, and ſay: *Thou art worthie O Lord (our God) to receiue glory, and honor, and power; for thou haſt created all things, for thy wils ſake they are and were created. Amen.*

[t] Feruſſer. 1. Dom. Trinit.
[u] Aretius in loc.

The

The Gospell. IOHN. 3. 1. usq; v. 16.

There was a man of the Pharisies, named Nicodemus, a Ruler of the Iewes, &c.

- IN this excellent Dialogue note principally the
  - parties disputing,
    - Opponent, *Nicodemus* described by his
      - Sect, *A man of the Pharisies.*
      - Titles of honour, *A Ruler of the Iewes, a master in Israel.*
      - Time, when hee came to Christ, *by night.*
    - Respondent, *Christ* in whom obserue
      - 1. His facility, who would.
      - 2. His felicitie, who could answer so soundly, so suddenly.
  - Points disputed
    - The speech of *Nicodemus* hath 2. parts, a
      - Preface, which is *explicite*, *Rabbi, we know that thou art a teacher come from God*, &c.
      - Proposition, or question, [x] *implicite*, concerning regeneration, how a man may see the kingdome of God.
    - Christs answere to this implied *quære*, shewes directly that two things are requisite,
      - Baptisme, vers. 5. *Verily verily, I say vnto thee, except a man be borne of water*, &c.
      - Faith in Christ, whose
        - Ascension openeth a doore into heauen, vers. 13.
        - Passion, is a ladder vnto heauen, vers. 14. 15.

[x] *Brentius & Maldonat. in locum.*

A man of the Pharisies] It is sayd in the former chapter at the 23. verse, that *when Iesus was at Hierusalem at the feast of the Passeouer, many beleeued in his name, when they saw the miracles which he did.* Among those many, *Nicodemus* (as [y] it is thought) was one: for he was a[a] sweet rose, springing from a pricking thorne: the Pharisies, as [a] *S. Iohn* the Baptist told them flatly, were a *generation of vipers*; and yet *Nicodemus* a Pharisie beleeued in Christ: for [b] *God is able of stones to raise vp children vnto Abraham.* [c] He that will haue all sorts of men to be saued, will haue all sorts of men come vnto the knowledge of the truth; All that the Father giueth me saith [d] Christ) shall come to me: [e] whom he did predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them also he will glorifie. Wherefore seeing Gods secret will in electing and calling men to saluation is [f] vnsearchable, let vs not [g] iudge, [h] before the time: *Matthew*, though a Publican, may become an Apostle; *Magdalen*, though an harlot, may become deuoute; *Paul*, though a persecutor, may become a Preacher; *Iustin Martyr* a Gentile, may turne Christian; *Augustine* a Manichee turne Catholike; *Luther* a Monke, turne Protestant; and here *Nicodemus* a Doctor among the Pharisies, is turned scholler vnto Christ.

[y] *August. tract. 11. in Ioan.*
[z] *Ardens in loc.*
[a] Matth 3. 7.
[b] Luke 3. 8.
[c] 1 Tim 2. 4
[d] Iohn 6. 37.
[e] Rom. 8. 30.
[f] Rom. 11. 33
[g] Matth. 7. 1.
[h] 1 Cor. 4. 5.

Named Nicodemus.] In [i] Hebrew this name signifieth, innocent blood, in Greeke, one that ouertoppeth or excelleth the people, both are fitting: for by this

[i] *Beauxamis, hor Tom. 1. fol. 117.*

this happy conference *Nicodemus* was made partaker of Christs innocent blood shed for his sinnes, and by faith he did excell other of his fellowes. As he then beleeued among incredulous Iewes, and as [k] *Iob* was iust in the land of Vz; and as [l] *Lot* was righteous among the filthy Sodomites, euen so we must be [m] *blamelesse in the middest of a crooked and naughtie generation, shining as lights in the world.* Euery man must labour to shun the common corruptions of the place wherein he liueth, and so become *Nicodemus*, one that ouercommeth other men in holinesse and righteousnesse; as *Æsops* pearle in a dunghill, a Lillie among thornes, Cant. 2. 2.

[k] Ioh. 1. 1.
[l] 2 Pet 2.7.
[m] Phil. 2. 15.

A Ruler of the Iewes] *Nicodemus* is called here *Princeps Iudæorum*, as some Priests [n] elsewhere, *Principes Sacerdotum*: it is certaine there but was but on High Priest, and yet many chiefe, who were *familiarum capita*, 1. Chron. 15. 5, 6, 7, 8 verses, and chap. 24. 6. [o] So *Nicodemus* was head of his house, a chiefe of his rancke, a Doctor in Israell; all which hindred him in comming to Christ: for [p] *not many wise men after the flesh, not many mightie, not many noble are called.* Here then obserue the power of Christ, in his words and in his wonders: it is said by the Pharisies in this seuenth chapter of this Gospell at the 48. verse, *Doth any of the Rulers or of the Pharisies beleeue in him?* and yet *Nicodemus* a Ruler and a Pharisee doth beleeue; yea many *beleeued among the cheife Rulers*, as our Euangelist reports, chap. 12. vers. 42.

[n] Matth. 2. 4.
[o] *Maldonat. in loc.*
[p] 1 Cor. 1. 26.

[q] Other note the meekenesse of *Nicodemus*, who being a Doctor, desired to learne; and being a chiefe Ruler did not send for Christ, but went vnto him. Whose modestie condemnes exceedingly the presumption of some pettie Rulers in our age, who will not vouchsafe to come to Christ, (if he will be serued) Christ must come to them, the Supper of the Lord must be brought vnto their table, the Minister of Christ must church their wiues at home, baptise their children at home, reade the publike prayers at home: whereas [r] *Dauid sayd, One thing haue I desired of the Lord, which I will require still, euen that I may dwell in the house of the Lord all the dayes of my life.* These gallants imagine they doe God a fauour when they tread in his Courts, and a grace to his Ambassadors, when they lend their eares to an houres audience. The renowned * Captaine *Huniades* was of another minde, who when he felt himselfe in danger of death, desired to receiue the Sacrament before his departure, and would in any case (sicke as he was) be carried to the Church to receiue the same; saying, *that it was not fit that the Lord should come to the house of his seruant, but the seruant rather to goe to the house of his Lord and Master.*

[q] *Beauxamis & Ardens.*
[r] Psal. 27. 4.
* *Knolls* in the life of *Mahomet* the Great.

By night] If he did this vpon the sight of Christ great miracles, hungring and thirsting after righteousnesse, not suffering his eyes to sleepe, or his eye-lids to take any rest, vntill he had found the way, the truth, and the life; then his fact is imitable: for we may not procrastinate our comming vnto Christ, but [t] *seeke the Lord while he may be found, and call vpon him; while he is neere.* Or if he came by night to gaine the fitter opportunitie, to talke priuatly with Christ, it is also commendable; for opportunities are so gratious, as that good houres are the suters best friends. Or if he did this out of feare, lest he should displease the [t] Pharisies, and be cast out of the Synagogue; then it was an imperfection in him: and yet considering that it was the first time that he came to Christ, in some sort excusable. The first time, for after once we know the truth, and haue subscribed thereunto, we may not play the part of *Nicodemus*, [u] halting betweene God and *Baal*, betweene Christ and the Pharisies, holding with the hound and running with the hare. [x] *Naaman* the *Syrian* was such a *Nicodemus*, as desirous to serue the liuing Lord, and yet to worship his rotten Idoll *Rimmon*. [y] *Aaron* was such a *Nicodemus*, in fearing the peoples displeasure more than the wrath of God. [z] *Obadiah* was such a *Nicodemus*, he did hide the Prophets of the Lord, and feed them with bread and water, and yet he durst not openly protect them. [a] In the Courts of Princes, in Parliaments, in Vniuersities, in Councells, are many *Nicodemi*, who loue the good of the Church and Common-weale, yet feare to speake

[t] Esay 55. 6.
[t] Ioh. 12. 42.
[u] 1. King. 18. 21
[x] 2 King 5.
[y] Exod. 32.
[z] 1 Kings 18. 4 13.
[a] *Ferus ser. 4. Dom. Trin.*

ſpeake their minde boldly, leſt they ſhould be caſt out of the Synagogue, [b] *loving the praiſe of men more than the glory of God.*

[b] Iohn 12. 43.

In our age the *Church-Papiſt*, or meere *Paliament-Proteſtant*, is an arrant *Nicodemus*, his heart is ſet for Babel, , and yet his face lookes toward Hieruſalem, equiuocating with God and the King. He come to Chriſt *by night*, he will be preſent at Diuine Seruice, but in a cloſe pew, no man ſhall ſee or heare what he doth and ſaith vnto Chriſt: nay the Ieſuited Papiſts are worſe than *Nicodemus* for although he did ſomething ill openly, yet he did good ſecretly: but they doe much hurt ſecretly, though they ſeeme to doe ſome good openly: ſo that it may be ſaid of theſe cloſe *Fauxes* and Foxes, vndermining our Chriſtian eſtate by night, which [c] *Ammianus Marcellinus* wrote of the *Saracens* in his time, *Nec amici nobis vnquam, nec hoſtes optandi*: they be ſuch as we can neither haue found peace, nor yet faire warre with them: [d] *A ſword they be whoſe ſcabard is in England and France, but the handle of it is in Rome, and Spaine; for the firſt motion to draw this ſword comes from thence.*

[c] *Hiſt. lib. 14.*

[d] *Anti-cotton, pag. vlt.*

Myſtically, *Nicodemus* came to Chriſt by night, as being yet in the [e] darkneſſe of his ignorance: [f] *Ad Dominum venit & noctu venit, ad lucem venit & tenebris venit*: according to that of *S. Paul*, Epheſ. 5. 8. *Ye were once darkeneſſe, but now light in the Lord.* An vnregenerate man is occupied in the workes of darkeneſſe but he that is borne againe of water and of the Spirit, is a childe of the [g] light and of the day: *Nicodemus* who came to Chriſt at the firſt by night, afterward defended him openly when he liued, Iohn 7. 51. and beſtowed coſt on his funerall bountifully, when he was dead, Iohn 19. 39.

[e] *Haymo apud Aquin in loc.*

[f] *Auguſt. tract 11. in Ioan.*

[g] 1 Theſſ 5. 5

Rabbi, we know that thou art a teacher come from God] *Nicodemus* auoucth in this Preface three things of Chriſt, [h] which ought to be found in euery good Paſtor:

[h] *Ardens.*

He muſt be for his { Learning, *a Rabbi.* / Licence, *ſent of God.* / Life, doing ſuch workes, as that other may ſee *God is with God.*

Rabbi, is a [i] title of honour giuen vnto men of great diſcretion and learning, according to that of Chriſt in the [k] Goſpell, *yee loue greetings in the market*, and *to be called of men, Rabbi, Rabbi*: ſo the Miniſter of the word muſt be both [l] apt and able to teach: *a Doctor in Iſrael, a Rabbi.* See Goſpell eight Sunday after Trinitie.

[i] *Beauxamis.*

[k] Matth. 23. 7.

[l] 1 Tim. 3. 2.

Secondly, the Paſtor muſt *come from God*, as being the [m] man of God and [n] mouth of God: and therefore *no man ought to take this honour vnto himſelfe, but he that is called of God, as Aaron was*, Hebr. 5. 4. See Goſpell, firſt Sunday after Eaſter.

[m] 1 Tim 6. 11

[n] *Luther. loc. com. tit. de Miniſt. verb.*

Thirdly, whereas the Miniſter cannot doe ſuch miracles, he muſt endeuour to doe ſuch morals, as that other may ſee God is with him: *Ego* (quoth [o] *Luther*) *hoc video, non eſſe quod Theologum magna ſciat, multa doceat, ſed qui ſanctè & theologicè viuit*: a good Prelate muſt reſemble the Planet [p] *Iupiter*, which is in his effect *benevolus, calidus, humidus, diurnus*:

[o] *Vbi ſupra.*

[p] *Teutonicus, lib. de ſimilitud. cap. 63.*

And ſo the Paſtor muſt be { *Benevolus in affectione.* / *Calidus in dilectione.* / *Humidus in compaſſione.* / *Diurnus in converſatione*, Rom. 13. 13.

Walking honeſtly, as in the day, that by doing well he may [q] ſtop the mouths of fooliſh and ignorant men, exciting them by good example to glorifie God in the day of his viſitation.

[q] 1 Pet. 2. 15.

Ieſus anſwered] [r] He did not chide *Nicodemus* and ſay, ſeeing *I am a Prophet, come from God, and doe ſuch miracles as none can performe except God were with him* I wonder why you come to me by night, and not in the day: Chriſt, I ſay, did not chide, but rather cheriſh *Nicodemus*; in the words of [t] *Auguſtine, non delebat ſed alebat*: [t] he did not breake the bruiſed reede, nor quench the ſmoaking flax.

[r] *Theophylact. Ienſen Muſculus & aly*

[t] *Lib 2 con. ad verſ. legis, cap 2.*

[t] Matth 12. 20.

Chriſt

Christ did not [u] condemne his pusillanimitie for comming in the night, though he taxed his ignorance, for that being a *Master in Israel, he knew not that a man must be borne againe, before he can see the kingdome of God.* Hence we may learne to reprehend and exhort with all [z] long suffering and doctrine: we must direct by doctrine, correct in patience; when any come to conferre with vs about the points of holy religion, we must vse them familiarly, as Christ did *Nicodemus.*

[u] *Euthymius.*

[z] 2 Tim. 4. 2.

And as the Pastor may take this and many more good instructions here from Christs example; so the people may learne two things of *Nicodemus*: it is their dutie to question with their Teacher, *How can a man be borne when he is old?* and againe, not dissembling their ignorance, *How can these things be?* Secondly, that which is deliuered by the iudicious Pastor in generall, they must apply in particular: Christ sayd, *Except a man be borne againe*: *Nicodemus* answered, *How can an old man?* applying it as it should seeme to himselfe. Thus much concerning the men, I come now to the matter.

Verily, Verily] [y] This double asseueration, *Amen, Amen,* is not vsed in any Gospell, excepting this of *S. Iohn*, and in no part of this Gospell so much as in this argument, As then the Huntsmen gather that there is some game when the Hounds open loud and free: so when the Scripture vseth importunitie in a point it is an euident signe, that there is some great thing to be marked; and indeed the Problem discussed here, betweene Christ and *Nicodemus* concerning our iustification, is one of the maine questions in all Diuinitie.

[y] *Rupert. in loc.*

Christ in this disputation vrgeth his aduersarie with } Authoritie, *I say, we speake.* &c. } Arguments, *except a man be borne againe,* &c.

Nicodemus acknowledged that Christ was a Teacher sent from God, but Christ to shew that he was [z] the Prophet, yea the Lord of the Prophets; he doth not speake like [a] *Moses, I am sent me*; nor as the rest of the Prophets in their preaching, *Thus saith the Lord*: but [b] *authoritatiuè*, with command, *I say, we speake that we know, we testifie that we haue seene.*

[z] Iohn 6. 14.

[a] Exod. 3. 14.

[b] *Caietan. in loc.*

Secondly, Christ vseth arguments against his aduersarie. *Nicodemus* imagined that a man is iustified by the pharisaicall obseruation and externall workes of the Law. This opinion is confuted by Christ: [c] first in generall, *Except a man be borne from aboue he cannot see the kingdome of God*: then in more particular, explaining the proposition: *Except a man be borne of water and of the Spirit.*

[c] *Melanct. enar. in locum*

[d] *S. Paul* saith, *that was not first made which is spirituall, but that which is naturall, and after that which is spirituall.* A man therefore must be first borne naturally to come into the world, then borne againe from aboue supernaturally and spiritually to ouercome the world: [e] *non nascimur sed renascimur Christiani*: men are made not borne Christians: *all that is borne of the flesh is flesh*: euery man is [f] borne in sinne, and conceiued in iniquitie, [g] not vnderstanding the things of the spirit of God: corrupt seed begets corrupt sonnes, all of vs are by nature [h] *prius damnati quàm nati*, found guilty to die before we be borne to liue, the children of wrath, as the [i] Scripture plainly.

[d] 1 Cor. 15 46.

[e] *Hieron aduers. Vigilant.*

[f] Psal 51. 5.

[g] 1 Cor. 2. 14.

[h] *Bernard. ser. 2 de Pentecost.*

[i] Ephes. 2. 3.

Now the Law cannot deliuer vs from this bondage of sinne, nor from the wages thereof eternall death: and therefore *no man is iustified by the workes of the Law, but by the faith of Iesus Christ*, Galat. 2. 16. *that which is borne of the spirit is spirit*: eternall life is not carnall but spirituall: hee therefore that will be the sonne of God in his kingdome of grace, the saint of God in his kingdome of glory, must be borne againe from aboue by the Spirit. [k] How this is done Christ sheweth here more particularly.

[k] *Euthymius in locum.*

Except a man be borne of water] [l] Some few moderne Diuines haue conceited, that these words are not to be construed of externall baptisme, because, say they, *Christ taketh water here by a borrowed speech for the Spirit of God, the effect whereof it shadoweth out; and so water, and the Spirit are all one.* To this interpretation answer is made; first, that it is an old rule in expounding of holy Scripture, that where a litterall sense will stand, the farthest from the letter is commonly the worst; and that there is nothing more dangerous in a Christian Vniuersitie, than this

[l] *Caluin. Instit. lib. 4. ca. 16 §. 25 T. C. lib. p. 143. Quibus sanct. Zepper. con. 1. in loc.*

this licentious and deluding art, changing the meaning of words, as Alchymie doth or would doe the ſubſtance of metals; euerting the truth in peruerting the text: of theſe men *Auguſtines* poſition is a prophecie: *Si præoccupauerit animam alicuius erroris opinio, quicquid aliter aſſeruerit Scriptura, figuratum homines arbitrantur. De doct. Chriſt. lib.* 3. *cap.* 10.

Secondly, we tell them, if *water* were put here for explanation or declaration, it ſhould not be placed before, but after the word *Spirit*, as in their owne example, Matth. 3. 11. *He will baptiſe you with the Holy Ghoſt and with fire.*

Thirdly, that *Origen, Chryſoſtome, Auguſtine, Cyril, Beda, Theophylact, Euthymius*, in their Commentaries vpon this place; [m] *Iuſtine Martyr*, [n] *Tertullian*, [o] *Ambroſe*, [p] *Hierome*, [q] *Baſil*, [r] *Gregorie Nyſſen*, and many moe, yea moſt of the Fathers, [s] *Hooker*, a man of incomparable reading, openeth his mouth wider, auowing peremtorily, that all the Ancients haue conſtrued this Text as [t] our Church doth of outward Baptiſme. See *Bellarm. de effectu Sacrament cap.* 3. §. *Ad hunc locum*; *& de ſacramento bap. lib.* 1. *cap.* 4. §. *Secundo Caluinus*: *Maldonat. com. in loc. Hooker Eccleſ. polit. lib.* 5. §. 59. *&* 60. *Beza maior. annot. in locum.*

By Baptiſme then a man is made a member of Chriſt, a childe of God, and an inheritor of the kingdome of heauen, as our Church out of this place [u] teacheth: and in Baptiſme there is a viſible ſigne, which is water, and an inward grace, which is conueyed vnto vs by the Spirit inuiſibly: for as the *winde bloweth where it liſteth, and thou heareſt the ſound thereof, but thou canſt not tell whence it cõmeth nor whither it goeth; ſo is euery one that is borne of the Spirit*: as the Spirit is an inward neceſſarie cauſe, ſo the water is an outward neceſſarie meane to our regeneration: *For* [x] *Baptiſme is not only a ſigne of profeſſion, and marke of difference, whereby Chriſtian men are diſcerned from other that be not chriſtned: but it is a ſigne of regeneration, wherby as by an inſtrument they that receiue Baptiſme rightly, are graſted into the Church.* And as [y] *Leo* ſpeakes, incorporated into Chriſt: *Vt ſuſceptus á Chriſto, Chriſtumq; ſuſcipiens, non idem ſit poſt lauacrum qui ante baptiſmum fuit, ſed corpus regenerati fiat caro crucifixi*: [z] fleſh as it were of Chriſts fleſh, and bone of his bone: [a] *Quoniam ſicut factus eſt Dominus caro noſtra naſcendo; ita & nos facti ſumus ipſius renaſcendo*: the Spirit in this our new birth is [b] in ſtead of a Father, the water, in ſtead of a Mother: in this ſenſe the Scripture termes Baptiſme a [c] bath of regeneration, [d] whereby God cleanſeth his Church, vnto [e] remiſſion of ſinnes: [f] *Omni homini renaſcenti, aqua Baptiſmatis inſtar eſt vteri virginalis, eodem Spiritu Sancto replente fontem, qui repleuit & virginem, vt peccatum quod ibi enacuauit ſacra conceptio, hic miſtica tollat ablutio.*

Haply ſome will obiect, if this expoſition be true, then no man can be ſaued except he be baptized. In caſes of extremitie, when publike Baptiſme cannot be had, [g] priuate is ſufficient: and when not ſo much as priuate may be well obtained, *votall* is enough, as our [h] Popiſh aduerſaries acknowledge: [i] *Satis eſt, ſi adſit mentaliter, vbi non poteſt haberi ſacramentaliter.* If thou canſt get Baptiſme for thy childe, deſpiſe not this bleſſed Sacrament, for although it be not an immediate cauſe, yet it is a mediate channell of grace, whereby the mercies of God in Chriſt are conueyed vnto vs: according to that of [k] *Hugo, fideles ſalutem ex iſtis elementis non quærunt, etſi in iſtis quærunt: non enim iſta tribuunt quod per iſta tribuitur*: but if in extreme neceſſitie thou canſt not enioy this holy water, aſſure thy ſelfe, God accepteth a deſire for a deed.

If any ſhall aske, why Chriſt in this diſpute concerning iuſtification, doth treat firſt of Baptiſme, then of Faith; [l] anſwere is made, that the outward miniſtrie, which eſpecially conſiſts in preaching the word, and adminiſtring the Sacraments is like *Iohn Baptiſt*, pointing vnto Chriſt, and ſhewing how much we ſtand in need of his mercy. This great Rabbi therefore begins his Sermon of regeneration with outward Baptiſme. but ends it with faith, in the worlds Sauiour; by which all the Sacraments and other workes of the miniſtrie are powerfull and effectuall in vs. It is impoſſible for any man to ſee God without a Mediator, appeaſing the wrath of God of himſelfe; *no man aſcendeth vp to heauen, but he that came*

[m] Apolog. 2.
[n] *Lib. de Bap.*
[o] *De Spirit. Sanct. lib.* 3. *cap* 11.
[p] *In* 16. *Ezech*
[q] *Ser. de bap.*
[r] *Lib. de ſanct Baptiſmate*
[s] *Eccleſ polit. lib.* 5 § 59.
[t] Common B. Tit publike Baptiſme in the beginning
[u] *Com. chatechiſ.*
[x] *Anglican. Confeſſ art.* 27. *&* *art.* 25. and effectuall ſigne of grace.
[y] *Ser.* 14. *de paſſion. Dom. cap.* 5.
[z] Epheſ. 5. 30
[a] *Leo ſer.* 3. *in natiuit Dom. cap.* 5.
[b] *Ammonius apud Maldonat. in locum.*
[c] Tit. 3. 5.
[d] Epheſ. 5. 25.
[e] Acts 2 38.
[f] *Leo ſer.* 4. *in natiuit. Dom. cap* 3.
[g] Common B. Tit Priuate Baptiſme.
[h] *Khem & Caietan. in loc. Idem Caietan in* 3. *Tho. quæſt* 68 *art.* 1. 2. *Lombard ſent. lib.* 4 *diſt.* 4. *Ianſen. Con cap.* 10 *Bernard, Biel. &c.*
[i] *Thom. part* 3. *quæſt.* 68. *art.* 2
[k] *De ſacrament. lib.* 1. *cap* 3.
[l] *Melanct. poſtil. in locum.*

came downe from heauen, euen the Sonne of Man which is in heauen: [m] he is the ſole mediator betweene God and, man, opening the kingdome of heauen to all beleeuers.

As therefore Moſes liſt vp the Serpent in the wilderneſſe, euen ſo muſt the Sonne of Man be liſt vp, that whoſoeuer beleeueth in him periſh not, but haue euerlaſting life.] [n] He doth aptly teach a Doctor of the Law, by a figure of the Law; [o] ſhewing that the Law and the Goſpell agree; the Serpent being a type of the Sauiour: [p] the children of Iſrael murmuring againſt God, and his ſeruant *Moſes*, were ſtung with the fiery ſerpents in ſuch ſort, that many of the people died; and therefore they deſired *Moſes*, that he would pray to the Lord to take away theſe Serpents from them; hereupon, *Moſes* according to Gods expreſſe commandement, *made a Serpent of braſſe, and ſet it vp for a ſigne, and when a Serpent had bitten a man, then he looked to the ſerpent of braſſe, and liued*; he was healed inſtantly without any medicine, or other helpe; yea without any other reaſon, but that God had ſayd it ſhould be thus: all men haue murmured againſt God, and are ſtung with the [q] fiery darts of that [r] old Serpent Satan; and yet all ſuch as repent and behold with Faiths eye Chriſt exalted on the croſſe, ſhall be ſaued from euerlaſting death, of pure grace, without and before their good workes, albeit afterward being deliuered from their enemies, it be their dutie to ſerue God in holineſſe and righteouſneſſe, all the daies of their life.

The [s] vertue of Chriſts death is better deſcribed by this one ſimilitude, then thou couldeſt declare with a thouſand words, it is an vniuerſall medicine, *whoſoeuer*; it pertaineth to all, but all pertaine not to it; none pertaine to it, but they that take benefit by it; and none take benefit by it, no more then by the brazen Serpent, but they that [t] fixe their eyes on it: *He that beleeueth in him ſhall not periſh*, [u] It is not enough to *beleeue in him*, except a man alſo *beleeue in him*: [x] except he wholly depend on him, as his only Mediator and Redeemer. [y] And thus a man is borne againe by faith in Chriſt, begotten, and confirmed in vs euermore by the bleſſed word and Sacraments.

Yea, but what is all this to the feaſt of holy Trinitie? wherefore did the Church allot this Scripture for this Sunday? The reaſon hereof is very plaine [z] becauſe this Goſpell expreſſeth all the three ſacred perſons, as alſo their appropriate attributes; it ſheweth the perſon of the Father, verſ. 2. *We know that thou art a teacher come from God*: the perſon of the Sonne ſpeaking throughout the whole dialogue; the perſon of the Holy Ghoſt, verſ. 5. *except a man be borne of water and of the Spirit*: vnto the Father it aſcribeth eſpecially power, *no man could doe ſuch miracles as thou doeſt except God were with him.* Vnto the Sonne wiſdome, *we ſpeake that we know*; to the Holy Ghoſt goodneſſe and loue, *the winde bloweth where it liſteth*, &c. And therefore let vs praiſe the ſacred Trinitie with other Churches out of [a] *S. Paul, of him, and through him, and for him are all things, vnto him be glory for euer, Amen.* [b] *Auguſtine* is of opinion, that theſe prepoſitions, *of, through, for.* are not to be confounded; becauſe *ex*, doth note the Father, *per*, the Sonne, *in*, the Holy Ghoſt: *ex*, the Father, of whom are all things; *per*, the Sonne, through whom are all things; *in*, the Holy Ghoſt, in whom are all things, as [c] *Peter Lombard* wittily.

Vnto theſe expoſitions of *Auguſtine* and *Lombard*, I thinke [d] our Church alludeth, vnfolding the Text thus, *of him*, that is, euery good and perfect gift, comes downe from the Father of light: *through him*, that is, Chriſt Ieſus our Sauiour is the meane by whom we receiue his liberall goodneſſe; *in him*, that is, in the power and vertue of the Holy Ghoſt: God the Father is the fountaine of all goodneſſe, God the Sonne the conduit, God the Holy Ghoſt the ciſterne.

Almightie and euerlaſting God, which haſt giuen vnto vs thy ſeruants grace, by the confeſſion of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of the Diuine Maieſtie, to worſhip the Vnitie. we beſeech thee, that through the ſtedfaſtneſſe of this faith, we may euermore be defended from all aduerſitie, which liueſt and raigneſt one God without end. Amen.

The

[m] 1 Tim. 2. 5.

[n] *Aug. ibid.*
[o] *Theophylact. & Euthymius in locum.*
[p] Numb. 21.

[q] Epheſ. 6. 16.
[r] Apoc. 12. 9.

[s] *Tyndal* Prologue vpon Leuit.

[t] Hebr. 12. 2.
[u] *Caietan. in loc.*
[x] *Culman. Con. 3 Dom. Trin.*
[y] *Zepper. Con. 1. Dom. Trin.*

[z] *Pontan. Bib. con. tom. 4. fol. 1 & Iacob. de vorag. ſer. 1. de S. Trin.*

[a] Rom. 11. 36.
[b] *De Trinit. lib. 6. cap. 10. Idem Galatin de cat. verit. lib. 2 cap 2*

[c] *1 Sent. diſtin. 36.*
[d] Hom for Rogation-weeke, part. 1.

The Epistle. 1. Iohn. 4.7.

Dearly beloued, let vs loue one another, for loue commeth of God, &c.

THis Epistle consists of a { Salutation, *dearely beloued.* / Exhortation, *let vs loue one another.* / Confirmation, *for loue commeth of God*, &c.

In the first, obserue two vertues in Saint *Iohn*, his { Loue, saluting so kindly. / Discretion, because commending loue to other, he sheweth abundant loue himselfe

Dearely beloued] This gratious and kinde compellation is vsuall in the writings of the blessed Apostles, and therefore the Minister beginning euery solemne act in our Liturgie, with this or the like phrase, is Apostolike: *Dearely beloued brethren the Scripture moueth vs in sundry places*, &c In the set order for morning and euening prayer, at the communion, *We be come together at this time, dearly beloued, to feed at the Lords Supper*: at publike Baptisme, *Dearely beloued, for so much as all men be conceiued and borne in sinne*, &c. At the solemnization of Matrimonie, *Dearely beloued friends*, &c. At the visitation of the sicke, *Dearly beloued, know this, that Almightie God is the Lord of life and death*: at the buriall of the dead, *For as much as it hath pleased Almightie God of his great mercy, to take vnto himselfe the soule of our Deare brother here departed*, at the Commination, *Brethren in the primitiue Church*, &c.

These gratulatorie termes and turnes of loue should be reciprocall betweene the Pastor and the people: [e] we dissemble before God and man, if we doe not loue you dearly, when often in our Sermons we call you *dearely beloued*; and you dissemble more with vs, if you neither respect our person, nor reuerence our place, when, you terme vs ordinarily, *spirituall Pastors, and reuerend Fathers in God.*

[e] *Mr. Dearing Lect. 16. vpon the Hebrewes.*

But herein the discretion of *S. Iohn* is most remarkable, for that exhorting other to loue, himselfe giues so good example of loue, *Beloued, let vs loue.* For whereas there be two waies to teach, one by precept, and another by patterne men are led more by that which they see, then by that which we say. [f] *Diuines* obserue, that *S. Iohn* is no where so great an Orator, and so subtile a Logician as in this argument of loue, for albeit he writes in this Epistle [g] both of faith and hope, so well as of loue; yet the greatest part thereof is spent in loue: [h] *Locutus est multa, & prope omnia de charitate*: speaking much, almost all of charitie. For as he was the most loued Apostle, so likewise the most louing Apostle, preaching and practising, and so by both instantly pressing this one point, sundry wayes, againe and againe, *Let vs loue one another.* And therefore seeing *S. Iohn* out of his loue, doth exhort vs so much vnto loue; [i] *Quicquid amor iussit, non est contemnere tutum.*

[f] *Lorin. in 1. Epist. Ioan. cap. 4. vers. 11.*
[g] *Pet. Aureolus & Gregor. Ederus, apud Lorin prolog in Epist. Ioan. cap. 6.*
[h] *August præfat in exposit. epist. Ioan.*
[i] *Ouid.*

In the second part of this Epistle note the { Act, *Let vs loue.* / Obiect, *One another.*

Let vs loue] The [k] Schoolemen acutely distinguish betweene *amor*, *dilectio*, and *charitas*: *amor* is common to beasts with men; *dilectio* proper only to men *electio quasi*: *charitas* is an [l] infused grace by the Holy Ghost, only proper to Saints, as in my text, *Euery one that loueth is borne of God*: now this loue which is only *from God*, [m] is in God, and for God only: for how can he loue his neighbour, who doth not loue God? [n] *Quomodo diligit proximum tanquam seipsum, quandoquidem non diligit & seipsum?* How can he loue his neighbour as himselfe when as he doth not loue himselfe? for the wicked man who loues not God, hateth his owne soule, Psalm. 11. 6. *Qui diligit iniquitatem, odit animam suam*, as *S. Hierome* and *Augustine* reade.

[k] *Thom. 1. 2æ. quæst. 26. art. 1 & 3.*
[l] *Idem 2. 2æ. quæst. 24. art. 2 & 3.*
[m] *Hieron. epist. Paulin. Tom. 3. fol 1 Christi glutino copulata.*
[n] *August. tract. 83. in Ioan. & Tho. 2. 2æ. quæst 25. art 7.*

This loue comming from God, and continuing for God, [o] consists in thinking well, speaking well, and doing well, as Saint *Paul* teacheth in his first Epistle

[o] See Epistle for Quinquagesima Sunday

to the Corinthians, chapter 13. *Loue* (saith he) *thinketh not euill, it enuieth not*, that is, for the thought; *it disdaineth not, it doth not boaste it selfe, it is not prouoked vnto anger*, that is, for words; it is *bountifull, and seeketh not her owne*, that is for workes: and therefore God in his Law (whose complement is loue) forbiddeth all iniuries against our neigbours; *in deed*, thou shalt not kil, thou shalt not commit adulterie, thou shalt not steale; *in word*, thou shalt not beare false witnesse; *in thought*, thou shalt not couet thy neighbours house, &c. See the Decalogue.

One another.] [p] Imitating the good, tolerating the bad, louing all; howsoeuer we may loath the faults of many, yet we may loue the persons of all, according to that of the Emperor [q] *Otho, Pacem cum hominibus, Bellum cum vitijs*; and that of [r] *Augustine, Diligite homines, interficite errores*, and that of [t] *Aquine*, we must loue wicked men, not as wicked, but as men.

For loue commeth of God] This confirmation is taken from the first author of loue, which is God.

For loue commeth from God [t] as
- Giuing it, Iames 1. 17. *Euery good and perfect gift is from aboue.*
- Commanding it by precept: *For it is the fulfilling of his Law*, Rom. 13. 10.
- Commending it by practise, ver. 8. *For God is loue*, shewing his loue to bee great, in respect of
  - Himselfe, the giuer; bestowing a great gift, *his only begotten Son*; with great affection, *in this appeareth the loue of God.*
  - Vs, the receiuers: enioying such a gift as we did most want, for when we were * dead in sinnes, *he sent his only begotten Sonne into the world, that we might liue through him.*

God is loue] This is a short, but a singular commendation, insinuating that howsoeuer in enumeration loue be but one vertue, yet in estimation vpon the point the only vertue.

God is loue [u] foure wayes,
- *Substantialiter.*
- *Causaliter.*
- *Actiuè.*
- *Passiuè.*

Substantialiter: for there is nothing in God, but God; [x] *nihil habet in se, nisi se* God is [y] all in all, and yet without [z] accidence at all, as being most great without [a] quantitie, most good without qualitie. [b] *Bernard* obserued truly, that these propositions *in abstracto*, God is Wisdome, Iustice, Mercy, Goodnesse, are more congruent, than God is wise, iust, mercifull, good. In this sense God is not only [c] louing as men accidentally, but essentially loue.

Secondly, God is loue, *causaliter*, as making concord in all his creatures: he doth accord the disagreeing elements, and so temper our differing humors,

As that [d] *Their warre, our bodies peace maintaines.*

He makes men to be of one [e] minde in a priuate house, and of one [f] heart in the publike Church: it is [g] *charitas substantia*, which giues *charitatem accidentalem*: his loue may be termed [h] *ignis accendens*, ours *ignis accensus*, as [i] *Augustine* calls his wisdome, *lumen illuminans*, ours *lumen illuminatum*: as then he that walketh in the burning day light is sayd to be in the Sunne, and the Sunne in him; euen so *whosoeuer dwelleth in loue, dwelleth in God, and God in him.*

Thirdly, God is loue, *actiuè*, louing [k] all that he made, man especially: *louing vs first* in our election, when we could not loue him, in our redemption, when

[p] *Augustin de cat rudibus. cap. 27.*
[q] *Reusner. in symbolis.*
[r] *Contra lit. Petilian. lib. 1: cap. 29.*
[t] *2.2a. quæst. 25 art. 6.*
[t] *Aquin in loc.*
* Ephes. 2. 5.
[u] *Ardens. in loc.*
[x] *Bernard de consid. lib. 5.*
[y] 1 Cor. 15. 28
[z] *Thom. part. 1, quæst. 3. art. 6.*
[a] *August medit. cap. 12.*
[b] *Serm. 80. in Cantica.*
[c] *Idem Bernard. ser. 83. in Cant. & Thom. 2. 2æ, quæst. 23. art. 2*
[d] *Du Bartas*, 2 day, 1 weeke
[e] Psal. 68. 6.
[f] Acts 4. 32.
[g] *Bern. epist. 11*
[h] *Lavin. in loc.*
[i] *Confess. lib. 12. cap. 15.*
[k] Psal. 145. 9.

when we would not loue him : it is no great matter to preuent, or anſwer loue with loue, Publicans will doe the ſame, Matth. 5. 46. and [l] Poets inioyne the ſame :

Vt præſtem Pyladen, aliquis mihi præſtat Oreſten.
Hoc non fit verbis : Marce vt ameris, ama.

[l] *Martial. lib. 6 epigram 11. Ide Auſonius, epigr. 91.*

But herein appeared the loue of God toward vs, in that when we were his [m] enemies, *he ſent his only begotten Sonne into the world, that we might liue through him* and if he [n] ſpared not his owne Sonne, but gaue him for vs all to death, how ſhall he not with him, giue vs all things alſo? See Epiſtle Sunday after Chriſtmas, and Epiſtle 3. Sunday in Lent.

[m] Rom. 5. 10

[n] Rom. 8. 32.

God is not only louing for a time, but conſtant in his loue : Pſal. 118. 1. *The Lord is gratious, and his mercie endureth for euer* ; his right hand is mercy, his left iuſtice. Now that hand is greateſt which is moſt vſed, but God doth giue more with his right hand of mercy, then puniſh with his left hand of iudgement : as [o] *Danid* ſweetly, *Gratious is the Lord and righteous, yea our God is merciſull* : as [p] *S. Ambroſe* notably, *Bis miſericordiam poſuit, ſemel iuſtitiam* : he ſaith once only that God is righteous, but twice in one verſe that he is gratious : and in the ſecond commandement Almightie God ſaith of himſelfe, that he will puniſh but the third and fourth generation of ſuch as hate him : whereas he will ſhew mercy to thouſands to ſuch as loue him and keepe his Commandements.

[o] Pſal 116. 5.

[p] *Orat. de obitu Theodoſij.*

It is very remarkable, that God in going to puniſh *Adam*, is ſaid only *to* [q] *walke* a ſoft pace : but in ſhewing mercy toward the Prodigall child, *to* [r] *runne*, ſignifying hereby that he is [s] *ſloweſt to conceiue a wrath, and readieſt to forgiue, he will not alway be chiding, neither keepeth he his anger for euer* : his diſpleaſure toward his children is ſoone at an end, but his *merciſull goodneſſe endureth for euer*, vnto the end, in the end, without end.

[q] Gen. 3. 8.

[r] Luke 15. 20.

[s] Pſalm. 103. 8. 9. 17.

Fourthly, God is loue, *paſſiuè* being louely, moſt worthy to be loued, *maximè diligibilis*, as the [t] Schoole ſpeakes : *O taſte and ſee*, ſaith [u] *Dauid*, *how gratious the Lord is.* [x] *O how plentifull is thy goodneſſe, which thou haſt layd vp for them that feare thee, and that thou haſt prepared for them that put their truſt in thee, euen before the ſonnes of men.* If loue then occaſion loue, let vs loue God a little, who loueth vs exceeding much, and indeed we cannot anſwer God well in any thing but in loue : for if God be angry with thee, thou muſt not anſwer him in anger ; if he iudge thee, thou mayeſt not againe iudge him ; if he chide thee, thou muſt be patient ; if he command, thou muſt obey ; but in that he loueth thee thou mayeſt, yea thou muſt loue him againe. [y] *Nam cùm amat Deus, non aliud vult quàm amari : quippe non ad aliud amat, niſi vt ametur, ſciens ipſos amore beatos qui ſe amauerint.*

[t] *Thom. 2. 2æ. queſt. 24. art. 2.*

[u] Pſal. 34. 8.

[x] Pſalm. 31. 21.

[y] *Bernard ſer. 83. in Cantica.*

As God is loue, [z] ſo the deuill is extreme malice : ſuch then as ſpend themſelues or their meanes in hatred, enuie, malice, needleſſe quarrels of law, contention, vniuſt vexations, hindring their neighbour, are darlings vnto Satan ; and for the time being vntill they repent, heires apparent of hell. On the contrary whoſoeuer *loueth is borne of God, and knoweth God*, [a] in this life by faith, in the [b] next by face : knowing God [c] experimentally, and knowne of God as a childe moſt [d] reſembling his father : in one word (as [e] ſome confidently ſpeake) by this as it were made God, for *God is loue.*

[z] *Baſil. exercit. ad putatem. ſer 5*

[a] *Lorin.*
[b] *Gloſſ. Interlin. & Hugo.*
[c] *Aquin.*
[d] Matth. 5. 25
[e] *Philo Carpathius, apud Lorin. in locum.*

The Goſpell and Epiſtle well agree, for *Abraham*, the Father of the faithfull and his ſonne *Lazarus*, who loued God aboue all things, and their neighbour as themſelues, are ſayd to be comforted in heauenly Paradiſe : whereas the rich Glutton, who by louing himſelfe too much, altogether neglected his loue toward other, is tormented in hell : and therefore ſeeing the end of vncharitableneſſe is ſo terrible, the reward of loue ſo comfortable ; *Dearly beloued, let vs loue one another.*

The Gospell. Luke. 16. 19

There was a certaine rich man, which was clothed in purple and fine white, and fared deliciously euery day, &c.

[f] *Lanſen. Con. cap. 97. Caietan & Maldonat. in lec. ex Iuſtin, & Poſtil. Dom. 1. poſt Trin.*

CHriſt in this [f] hiſtoricall Parable, or Parabolicall Hiſtorie, deſcribes the ſtate of a careleſſe Epicure, and a cureleſſe Begger. In the firſt (as [g] *Melanchthon* obſerues) he doth exhort vs to compaſſion; in the ſecond to paſſion: to compaſſion, in that *Abraham* denied vnto *Dines* a drop of water in hell, becauſe *Dines* had denied vnto *Lazarus* a crumme of bread on earth. To paſſion and patience in aduerſitie: for as much as *Lazarus* afflicted with ſcornes in his minde with ſores in his body while he liued, is ſayd to be carried by glorious Angells into bleſſed *Abrahams* boſome when he died.

[h] *Bonauentura diet. ſalut. cap. 8*

The Glutton is deſcribed according to his [h] foure-fold death:
- Naturall: *There was*, but is not.
- Ciuill: *a certaine man*, not worthie the naming.
- Spirituall: *clothed in purple, and fine white, faring deliciouſly euery day*, making too much of himſelfe, too little of *Lazarus*.
- Infernall: *in hell torments, he liſt vp his eyes*, &c.

Or this Epicure is painted out vnto vs according to his three-fold eſtate, as he was in his
- Life: which he ſpent in iollitie, *clothed richly, fareing deliciouſly*.
- Death: *the rich man alſo died, and was buried.*
- Hell: *In hell torments he cried*, &c.

The deſcription of his life is taken
1. From the circumſtance of time wherein he liued, *There was.*
2. From his name, or rather indeed, no name: *a certaine man.*
3. from his poſſeſſions, *a rich man.*
4. From his manners & behauiour toward
   - Himſelfe, concerning his
     - Backe: *clothed in purple and fine white.*
     - Belly: *faring deliciouſly euery day.*
   - *Lazarus*, in ſinnes of
     - Omiſſion, in that he
       1. Denied *Lazarus.*
       2. Denied him *bread.*
       3. *A crumme of bread.*
       4. *A crumme of bread, which fell from his table.*
     - Commiſſion, or permiſſion, in that he ſuffered his dogs to ſucke the beggers blood.

In which Interpreters, I confeſſe, note generally the dogs to be more kinde then their maſter, in licking the poore mans ſores with their medecinable tongues: and yet for as much as our Sauiours intent in this Text, is to exaggerate the miſerableneſſe of *Dines*, and miſeries of *Lazarus*, I miſlike not [i] their opinion, who thinke the dogs did rather hurt then heale *Lazarus*, [k] as taking him not for a liuing man, but for a dead carcaſe: for this wretched caitiffe cared more to fill his dogs then to feed the poore: whereas he ſhould haue taken from his dogs to beſtow vpon *Lazarus*; he tooke from *Lazarus* to beſtow vpon his dogs, who fared the better by ſucking his blood, and licking his ſores: a true patterne of a baſe cormorant, who maketh vſe of euery creature that walketh by his doore, or crawleth on his ground, or lieth at his gate; like to [l] *S. Peters* fiſh, who though his mouth be full of gold, yet is he nibling at euery bait.

[i] *Pet. Rauen. & Maldonat. in locum. Idem Lanſen vbi ſupra.*
[k] *Adeo debilis. erat vt non poterat abigere canes Euthym. in locum.*
[l] Matth. 17. 27

There was] *Abraham* was rich, and *Iob* rich, and *Herod* rich, and *Salomon* ſo rich,

rich, as that he gaue *Cedars as the wilde figtrees, and siluer as stones*, 1. King 10.17. all these were, but now they be dead, and returned naked to the graue. The Grammarian, who declineth all other nounes in euery case, cannot decline death in any case.

Flectere per varios, docuit qui nomina casus,
Heu cadit, & casum hunc flectere non potuit.

Great [m] *Iupiter* had but a little tombe. [n] *Tamberlaine* the terror of his time, died with three fits of an ague. *Henrie* the first, King of England,[o] *decus olim. nunc dolor orbis.*

[p] *Iam cinis est; & de tam magno restat Achille,*
Nescio quid: paruam quod non bene compleat vrnam.

This Epicure, who whilome was a gallant, clothed in purple and fine linnen, a man of a daintie diet, a iollie hunter, hollowing and hoiting after his hounds; is now dead, and buried, and tormented in hell: [q] *erat, non est*: indeed there was such a rich man, but he is not now.

Here then is a monition for the rich, and a munition for the poore: for the rich an admonition, *that* [r] *they be not high minded, and put their trust in vncertaine riches: and* [s] *boast themselues in the multitude of possessions; for they shall carrie nothing away with them, when they die, but leaue their goods for other.* All this world passeth away, and the lust thereof, [t] riches auaile not in the day of wrath, nor gold in the day of vengance, Ezech. 7. 19. Money is a queene, and therefore rich men are kings in this world, ruling, ouer-ruling all by corruption and briberie; but when death, as Gods bayliffe, shall shew his *habeas corpus*, they cannot redeeme the soule; that will cost more, saith *Dauid*, Psal. 49 8. O foole, this night will they fetch away thy soule from thee, Luk. 12. 20.

This also may comfort the poore: for albeit the rich oppresse for a time; yet ere it be long, *they shall lye in hell like sheepe, death gnawing vpon them*, Psal. 49. 14. [u] Fret not thy selfe then because of the vngodly, neither be thou enuious against the euill doers; for they shall soone be cut downe like the grasse, and be withered euen as the greene herbe: haue patience for a while, and the wicked shall bee cleane gone, thou shalt looke after his place, and he shall be away: *There was a rich man* he is not now.

A certaine rich man] The poore mans name is mentioned here, *There was a begger named Lazarus*: but the name of the rich man is omitted; *homo quidam* is his stile: which our blessed Sauiour did for sundry reasons, as Interpreters obserue. First, to shew that [x] his waies are not as our waies are: for we [y] scorne the poore, and take notice of the rich only. Genealogies of Princes, and pedegrees of Nobles, are so well knowne vnto vs as our fingers: but if any shall aske the name of a begger: [z] he is a *certaine man, old father, what shall I call him.* Alas silly wretch he hath no name, except it be some by-name, as blinde *Bartimæus*, or lame *Giles*; and therefore Christ, quite contrary to the worlds humour, acknowledged the poore, but not the rich.

Secondly, Christ omitted this Epicures name, [a] because he knowes not the wicked, Matth. 7. 23. I neuer knew you: God knoweth his owne children by their names, Exod. 33. 12. Esay 43. 1. for their names are written in heauen, Luk. 10. 20. and so being told in his booke he doth agnize them for his sheepe Ioh. 10. 14. *I am the good shepherd, and know mine and am knowne of mine.* A great comfort to the godly, because they be in the booke of life; not only *secundum eorum opinionem*, as the wicked are, Psal, 69. 29. but *secundum rei veritatem*, as [b] *Augustine* speakes in his enarration of that Psalme: not only [c] *in libro præsentis iustitiæ*, but *in libro prædestinationis æternæ*: not only written on the [d] outside of Gods booke, from whence they may be wiped away, but in the inside. out of which it is impossible they should be blotted: for if an inconstant man said, *quod scripsi, scripsi*; [e] then how much more God, in whom there is no variableness nor shadow of change? Iames 1. 17. *I will not put out his name out of the booke of life, but I will confesse his name before my Father, and before his Angels*

Apocal.

[m] *Epigram. vet lib. 3. visuntur magni parua sepulchra Iouis.*
[n] *Paulus Iouius illust virorum elog. lib. 2.*
[o] *Huntingdon. hist. lib. 7 in fin.*
[p] *Ouid. Metam. lib. 12.*
[q] *Chrysostom.*
[r] 1 Tim. 6. 17.
[s] Psal. 49. 6.
[t] Prou 11. 4.
[u] Psal 37. 1. 2
[x] Esay 55. 8.
[y] *Greg apud Aquin. in locum*
[z] *Caietan. Iansen Gorran.*
[a] *Theophylact. Gorran. Ludolphus.*
[b] *Tom 8. fol. 510*
[c] *Thom. part. 1 quæst. 24. art. 3 & Hugo Car. in Psal 138.*
[d] *Sixt. Sen. bib. lib 2. pag 127.*
[e] *Augustin in Psalm. 68.*

[f] Esay 49. 16.

Apocal. 3. 5. [f] *Behold*, saith God, *I haue grauen thee vpon the palme of my hands* not written only, but *grauen*, not in stone or brasse, but in my flesh, and that in those parts which are most seene, *in my hands*: and in the neerest part of them, *in the palmes of mine hands.*

[g] Euthymius in Psalm 68. & Psalm. 138.

I know God knoweth the wicked as well as the godly: for there is a [g] threefold booke of his knowledge.

1. An vniuersall common-place-booke, wherein both good and bad are written; of which it is sayd, Psal. 139. 15. *In thy booke were all my members written.*

2. A priuate booke, Gods *Vade mecum*, in which only the names of his elect are written, whose waies he doth know, that is, approue, Psal. 1. verse last, *The Lord knoweth the way of the righteous.*

3. His booke of accounts, or blacke booke, wherein only the wicked are written, Daniel 7. 10. *The iudgement was set, and the bookes opened*: so that Almightie God knoweth the wicked in the world to come, but to their condemnation; and he knoweth them in this life, but not to their commendation, hee will not vouchsafe [h] to *make mention of them with his lips*; as in the Text he concealeth the rich Epicures name.

[h] Psal. 16. 5.
[i] Gorran. Stella.
[k] Prou. 10. 7.
[l] Ecclesiasticus. 49. 1.

Thirdly, Christ ommitted the Gluttons name, [i] to signifie that *the* [k] *memorial of the iust shall be blessed, but the name of the wicked shall rot.* [l] The remembrance of *Iosias* is like the composition of the perfume that is made by the Art of the Apothecarie, it is sweete as hony in all mouthes, and as musicke at a banquet of wine: *Abel* being dead, yet speaketh, Heb. 11. 4. A good name, saith [m] *Fulgentius*, is the godly mans heire: but God saith of *Amaleck*, [n] *I will vtterly put out the remembrance of Amaleck from vnder heauen.* Either the names of the wicked are pretermitted altogether, as in this place, *there was a certaine man*; or else recorded to their eternall infamie: as *Ieroboam* is mentioned in the *Chronicles of Israel Pontius Pilate* in the Creed, and *Stephen Gardiner* in our Martyrologies.

[m] Mitholog. li. 1
[n] Exod 17. 14.

[o] Greg. apud Aquin Idem. Chrysost. Beda, Pontan.
[p] Esay 5. 8.
[q] Wisd. 11. 13

Fourthly, Christ did omit this Epicures name, [o] to pull downe the mightie from their seat, and to exalt the humble and meeke. The proud builde cities to get them a name, Gen. 11. 4. *Is not this great Babel that I haue built, for the honour of my Maiestie?* Dan. 4. 27. [p] they ioyne house to house, and lands to lands, imagining their mansion shall endure from generation to generation, calling their Manours after their owne names, Psalm. 49. 11. Christ therefore concealeth here the rich mans name, [q] for *wherewith a man sinneth, by the same shall he bee punished.*

[r] Stella. Maldonat, Pontan.
[s] Luke 2. 1.
[t] B. Bilson. Preface B. of Church gouernment.
[u] 1 Pet. 2. 1.

These reasons are common among the Fathers and other interpreters. Vnto which I will adde, how Christ haply named not this Epicure, [r] because he spake much in his dispraise. Here then is a good lesson for all Christians, especially Preachers in this vncharitable detracting age, wherein euery *State-critike*, like [s] *Augustus Cæsar*, taketh vpon him to taxe all the world, and to coniure all publike actions, vnder the narrow circle of their prinie censure, [t] as if men held the copie of their liues by the breath of their mouth, and by the dash of their pen: it is our dutie, [u] laying aside all malitiousnesse, enuie, guile and euill speaking, to follow Christs example: when we censure the facts of great ones liuing, or the faults of rich ones dead, let vs not doe it in partiall and personall inuectiues bitterly; but in generall and discreet termes charitably, *there was a certaine man.*

[x] Ludolphus de vita Christi, part. 2. cap. 16.
[y] Quidam ex traditione Heb. apud Euthym. in locum.
[z] Consule Zepper. Con. 1. Dom 1 post. Trin.
[a] Augustin. Epist. 70.

Wherefore seeing Christ hath not expressed this Gully-guts name for so many good reasons, it is idle curiositie for other to say that it was [x] *Nabal*, or [y] *Ninensis* or [z] *Herod*, who beheaded *Iohn* the Baptist: assuredly such inquisition is to schoole Gods Spirit, and to teach that eternall Word to speake.

Rich man] It is apparent in this Scripture, that goods in themselues are not euill: *Ne putentur mala, dantur & bonis; & ne putentur summa bona, dantur & malis*: as [a] *Augustine* told *Boniface*: lest they should be reputed euill, they are giuen vnto the good, as to Father *Abraham*: and on the other side, lest they should be thought the chiefe good, often bestowed vpon the bad, as here

vpon

vpon this Epicure, *There was a certaine rich man.* Againe, *Lazarus* is said, verſ. 22. to be tranſlated into *Abrahams* boſome. Conſider therefore not only [b] *qui ſublatus, ſed quo ſublatus*; poore, but good *Lazarus*, is carried into rich but good *Abrahams* boſome, to ſignifie that neither pouertie demerits heauen, nor riches hell; as *Auguſtine* diſputes in his 89. Epiſtle to *Hilarius*: and therefore the ſame Father in his Tract againſt [c] *Adimantus, cap.* 20. citing the text of *Paul*, 1 Tim. 6 *Truſt not in vncertaine riches, but in the liuing God, who giueth all things abundantly* concludes in fine, that it is not, *culpabile habere iſta, ſed ea præferre & conferre*: to preferre riches, or compare riches with faith and a good conſcience, by which our ſoule is inriched; and ſo the Glutton is condemned here, [d] not for hauing, but for abuſing riches in riot, or not vſing them in hoſpitalitie.

[b] *Auguſtin. in Pſalm.* 51.

[c] *Tom.* 6. *p.* 141.

Such then are *non reſident* from the text, who diſallow large reuenewes in Clergie men, becauſe ſome get them ill, and ſpend them worſe: *Poſſunt hæc in quoſdam veraciter dici & noſtros & veſtros, qui ſi vtriſq; noſtrum diſplicent, neq; noſtri, neq; veſtri ſunt*: as Saint [e] *Auguſtine* told the *Donatiſts*. Inuey ſo long as you will, and ſo much as you can againſt pride, negligence, couetouſneſſe, but let euerie Aſſe beare his owne burden, and euery malefactor anſwer for his owne fault, Is any Prieſt a ruffin in apparell? I am ſure the [f] Statutes appoint modeſt habits, and the thirtith Iniunction requires execution of the ſame. Doth any Diuine frequent the Tauerne more then the Tabernacle? examine the [g] Canons of our Church, and Statutes of our Colledges, and you ſhall vnderſtand theſe (if there be any of theſe) to be the very ſcorne of the conformable clergie; *Quia nec ordinem tenent, nec ab ordine tenentur*, as [h] *Bernard* of *Abelardus*. Let God haue his honor, the Church her reuerence, the State her commendations, euery one his due. Shoot not at randome, as blinde men at crowes, or like mad men ſtriking ſuch as are next you: but particulariſe the fault, as Chriſt in the text, inſinuating that this Epicure did get his goods wrongfully, keepe them baſely, ſpending alſo that he did ſpend riotouſly: with the laſt he begins firſt, ſhewing the rich mans exceſſe in gorgeous attire, being *clothed in purple* for [i] oſtentation, in *fine linnen* for delectation.

[d] *Melanchthon. poſtil. in loc.*

[e] *Lib. contra lit. Petilian. cap* 57.

[f] See Poultons Abſtract. tit. Apparell, & Canon. 74

[g] *Can.* 75. & *Iniunction.* 7. *Elizabeth.*

[h] *Epiſt.* 193.

[i] *Gorran.*

[k] *Dauid* acknowledging Gods exceeding great bounty toward mankinde, ſheweth that he doth not only prouide things neceſſarie for vs, as meat and drinke, but alſo things to reioyce and comfort vs, *as wine to glad the heart, and oyle to make the face to ſhine.* God then hath allowed vs apparell, not only for neceſſitie, but alſo for [l] honeſt comelineſſe; as in herbs we haue not only the neceſſarie vſe, but the pleaſant ſmell, and the faire ſight to refreſh vs. It is lawfull to weare ſumptuous habits according to the cuſtomes of our countrie, and honour of our place in which we liue: but in attiring (our ſelues we muſt obſerue [m] foure rules eſpecially,

[k] Pſal. 104.

[l] *Eraſm. Colloq. Franciſcan.*

That our garments be not too { *Coſtly.* *Curious.* *Stately.* *Many.*

[m] Church hom againſt exceſſe of apparell. *Idem Ludolph de vita Chriſt. part.* 2. *cap.* 16.

We muſt not make prouiſion to [n] nouriſh the luſt of our fleſh, as the Poets haue fained *Venus* to commit adulterie in chaines; [o] hereby ſignifying that ornaments and chaines aboue our calling, are enticements vnto ſinne: Prou. 7. *I haue deckt my bed* (ſaith the harlot) *with ornaments, carpets, and laces of Ægypt, I haue perfumed it with myrrhe, aloes, and cinamon*: [p] he muſt not weare ſilke that is not able to buy cloth.

[n] Rom. 13. 14.

[o] *Clem. Alexand Pædag. lib.* 2 *cap* 12.

[p] *Deering. lect.* 2 *Hebr.*

Secondly, we muſt not be too curious in our apparell, either for the faſhion or for the wearing of it: Engliſhmen are ſo new fangled in their attire, that whereas we giue other nations the foile, yet they giue vs the faſhion: euery thing that is farre fetcht and deare bought is fit for our gallants.

Omnis Ariſtippum decuit color, & ſtatus, & res.

It is [q] well obſerued, that Art *Coſmetique* hath parts ciuill and effeminate cleanneſſe of body was euer eſteemed to proceed from a due reuerence to God:

[q] Aduancement of learning, *l.* 2. *pag.* 44

our,

our ſelues and ſocietie; but artificiall decoration is neither fine enough to deceiue nor handſome to vſe, nor wholeſome to pleaſe. The Lord by the mouth of his holy Prophet [r] *Eſay* complained of the Dames of Sion, becauſe they did *walke with ſtretched out necks, and with wandring eyes, mincing as they went, and making a tinckling with their feete.* *Chryſoſtome* ſayd of certaine women in his time, that they were *propter venuſtatem inuenuſtæ*: [s] *mulier enim rectè olet vbi nihil olet*, or as [t] *S. Hierome*, *Non bene olet, quæ bene ſemper olet.* Our women are ſo pointed and painted, that whereas heretofore there were two faces vnder one hood, now there is one face vnder two hoods.

[r] *Cap.* 3. 16.

[s] *Plautus in Moſtel. act.* 1. *ſcen.* 3.

[t] *Epiſt. ad Demetriadem, Tom* 1. *fol.* 70.

And as moſt women, ſo ſome men are blotted worthily for their vanities in this kinde; as popiſh *D. Parry*, when he was executed for treaſon, *anno* 84 [u] deſired the hangman when he put the rope about his necke, that he would not diſorder or marre his ruffe. It is reported of *Monſieur Biroon*, [x] lately executed in France, that he would not ſuffer the deaths-man to touch his haire, but intreated a Gentleman of his acquaintance to performe that kinde office vnto him, as to compoſe his locks in ſuch order, that the hangman might not cut off one haire. So *Seneca* writes of ſome who ſpend many a good houre betweene the combe and the glaſſe: but [y] *S. Paul* exhorteth vs to vſe the world, as if we vſed it not; for ſuch as are much occupied in caring for things pertaining to the body, moſt commonly be negligent in matters appertaining to the ſoule. Let vs not therefore be too carefull and curious [z] *what we ſhall eate, or what we ſhall drinke, or wherewith we ſhall be clothed, but rather ſeeke the kingdome of God and his righteouſneſſe and all theſe things ſhall be giuen abundantly.* See *Thomas* 2. 2*æ. quæſt.* 169. *art.* 1. 2 *& Caietan, ibidem.*

[u] *Ieſuit. Cat. lib.* 3. *cap.* 3.

[x] Executed at Paris, *an.* 1602

[y] 1 Cor. 7. 31.

[z] Matt. 6. 25. 33

Thirdly, we muſt in our apparell conſider our vocation and qualitie, for God is a God of order, appointing euery man his degree, within the limits whereof he muſt keepe himſelfe. [a] Soft clothings are for ſuch as are in the Kings Court, Camels haire for *Iohn Baptiſt* in the wilderneſſe: It would make a man laugh, or rather indeed weepe, ſaith [b] *Hierome*, to ſee the maid finer then the miſtreſſe: it is vnlawfull to breake the laudible cuſtomes of the Common-weale wherein we liue. [c] *Quæ contra mores hominum ſunt flagitia pro morum diuerſitate vitanda ſunt* [d] We muſt therefore weare ſuch robes as our faſhion and place require, Clericall habits are for Prieſts, and Court-like for Princes.

[a] Matth. 11. 8.

[b] *Epiſt. ad Demetriad. digna res riſu imo planctu: domina ancilla virgo procedit ornatior.*

[c] *Auguſtin. Confeſſ lib.* 3 *cap.* 8.

[d] *Thomas* 2. 2*æ. quæſt.* 169. *art.* 1

Laſtly, we muſt not haue too many garments, either on our backs or in our preſſe. Not on our backes: it is truly ſayd, that pride is neuer too cold or too hot; cloth a woman in winter only with fine ſilkes, and ſhee will not complaine of cold, adorne her in ſummer with heauy chaines, and borders and iewels, and ſhee will neuer complaine of heat. [e] *Habent & gemmæ pondera ſua, habent & veſtimenta frigora ſua, ſudatur in gemmis; algetur in ſericis, tamen precia iuuant & quæ natura auerſatur, commendat auaritia.* [f] *Plautus* would neuer haue wondered why daintie dames are ſo long in trimming themſelues, if he had conſidered what a ſhop of vanities vſually they weare and beare about them.

[e] *Ambroſ. lib. de Naboth. cap.* 5.

[f] *In Pœnulo.*

[g] *Decipiunt cultu gemmis, auroq; teguntur*
Omnia, pars minima eſt ipſa puella ſui.

[g] *In Ouid.*

Againe, we muſt not haue too much apparrell in our preſſe: [h] *Goe to now yee rich men, weepe, and howle, for your miſeries ſhall come vpon you, your riches are corrupt and your garments are moth-eaten.* It is a fearefull thing to conſider how the proud Epicure [i] clothes his walls with rich hangings, and ſtuffes his cheſt with ſo many ſutes, as he cannot tell how many, while Chriſt in his poore naked members is ready to ſtarue for cold. O moſt vnfortunate caitiffe, which haſt a mine, but wanteſt a minde to doe good.

[h] James 5. 1.

[i] *Ambroſ. de Naboth. cap.* 13.

And fared deliciouſly euery day.] *Epulabatur*, [k] noting his intempreate voracitie, *ſplendidè*, noting his delicate luxurie, *quotidiè*, noting his waſtfull prodigalitie: he might haue fared well and feaſted ſometime, [l] but it was his fault in his bankets to be ſo dainty and daily, giuen ouer to [m] ſecurity, and [n] ſenſuality, making his belly his [o] god; ſaying with the greedy dogs in [p] *Eſay*, *Come, I will bring*

[k] *Gorran.*
[l] *Theophylact.*
[m] *Melanchon.*
[n] *Caietan.*
[o] Philip. 3. 19.
[p] Eſay. 56. 12.

bring wine, and we will fill our selues with strong drinke, and to morrow shall be as this day and much more abundant: as he was *Crassus* in his purse, so *Cassius* in his pots. *Dines quasi diu vescens. Isidor. etymolog: lib.* 10.

There was a certaine begger named Lazarus] In [q] Hebrew *Lazarus* is as much as *adiutus à Domino*: for when all men had forsaken him in his trouble, the Lord was his present helpe. Or as [r] other, *in adiutorium*, as expecting helpe not of any mortall man, but of the Liuing God. *Azarus* is *adiutus*, but *Lazarus in* or *ad adiutorium, quòd nulla re mũdana fretus ad solum Dei respiceret adiutorium.* Hence we may learne in our affliction to [r] cast all our care on God, for he careth for vs. O cast thy burden vpon the Lord and he shall nourish thee, Psal. 55. 23.

[q] Greg. in Euãg. hom. 40. Erasmus annot. in locum. Chrysostom. Augustine.
[r] Iansen. concord. cap. 97. Vide Fuller. miscelan. ser. lib. 1. cap. 10.
[r] 1 Pet. 5. 7.

Which lay at his gate full of sores, desired to be refreshed with the crummes which fell from the rich mans boord, and no man gaue him; the dogs also came and licked his sores] Euery word doth amplifie the woes of *Lazarus*, and the wretchednesse of *Dines*. The begger was so feeble [t] that he could neither walke, nor stand, nor sit, but lie, *at his gate*; which euidently demonstrates as well the poore mans patience, as the rich mans inhumanity: the poore mans patience, who did neither [u] blaspheme God, nor [x] murmure against his neighbour, although he could not be satisfied in that place where other surfeted: and it leaueth the rich man inexcusable, [y] for he could not say that he neuer heard nor saw *Lazarus*; he was laid at his owne gate full of sores, [z] *Et tot ora clamantia quot vulnera*, so many sores, so many sighes; and so many sighes so many suits: he could not as hee went out and in his house, but heare so many mouthes, and see so many wounds

[t] Caietan & Pontan. in loc.
[u] Theophylact.
[x] Euthymius.
[y] Chrysostome.
[z] Pontan.

Desiring to be refreshed with the crummes which fell from the rich mans boord] He did not desire [a] *sanari, sed saturari*, not to be throughly restored vnto perfect ease by the rich mans expence, but only to be refreshed in his sickenesse: and how? *with crummes*, and with such crummes as fell from the *rich mans table*. *Dines, O Dines* what doest thou meane, will not thou giue a crumme, to gaine a crowne *Fac damna lucrum*, as [b] *Chrysostome* sweetly: crummes which fall from thy boord are lost, and yet if thou wilt giue these lost crummes vnto the poore which lieth at thy gate, thou shalt not [c] lacke: for he that giueth vnto the needie, [d] lendeth vnto the Lord, who will reward abundantly.

[a] Idem Pontan.
[b] Hom. in loc.
[c] Prou. 28. 27.
[d] Prou. 19. 17.

And no man gaue vnto him] The best Expositors obserue generally, that this clause crept out of the margine into the text, for it is not in any [e] Greeke [f] nor in other ancient copies: and therefore the Church of England hath done well to print it in [g] different letters, as discerning it from originall Scripture; the [h] meaning of it is, *like master like man*. Vnhappy [i] *Saul* conquered in battell, tooke a sword and fell vpon it, and when his armour-bearer saw that *Saul* was dead, he likewise fell vpon his sword and died with him: if the good man of the house be liberall, the rest of the familie for the most part will not be niggardly: but if the master grudge a crust, the seruant dare not giue a crumme.

[e] Erasmus annot. in loc.
[f] Iansen. concord. cap. 97.
[g] Bib. K. Henry the eight.
[h] Diez. feria. 5. post Dom. 2. in quadrages. Idem Chrysost.
[i] 1 Sam. 31.

This sheweth also that the Glutton is tormented in hell, [k] not for that he did hurt, but for that he did not helpe *Lazarus*: he was rich indeed, but of his owne; clothed in purple, but of his owne; faring deliciously, but he did eate his owne. This was his fault, and in conclusion his fall, that he refreshed not hungry *Lazarus* at his gate with a few fragments of his table: [l] *Non quod abstulerit aliena, sed quod non donarit sua.* [m] What hell then, and how many torments are prouided for oppressing *Dines*, who taketh from *Lazarus*, if this Epicure be so tortured in endlesse flame for not giuing to *Lazarus*? Whatsoeuer I sayd in the beginning of this Gospells exposition concerning his sinnes of commission, I desire you to construe it as spoken coniecturally, not categorically.

[k] Augustin. hom. 7 inter. hom 50
[l] Chrysostome,
[m] Gregor. hom. 40. in Euang.

And it fortuned that the begger died, and was carried by the Angels into Abrahams bosome] You heare what these two were in their life, now you shall heare what they were in and after their death. *Lazarus* was comforted in Paradise, *Dines* tormented in hell: in the one, paine was turned into pleasure; in the other, pleasure into paine: both died alike, for [n] it is *appointed that all men shall once die*: but their comfort in dying, and iudgement after death is not alike. The rich

[n] Hebr. 9. 27.

rich man died, and his ſoule was [o] againſt his will fetched away, Luke 12. 20 but *Lazarus* died, and his ſoule was yeelded vp into the hands of his Redeemer. cheerefully. *Dives* was ſnatched away by foule Fiends into hell, *Lazarus* carried away by good Angels into heauen:

His happineſſe then is in reſpect of his { Porters. *carried by Angels.* / Port. *Abrahams boſome.*

He that in this life was ſcorned of men, and had no compamions but dogs, is now ſo regarded of God, as that Angels are his [p] ſeruants: he that could neither goe, nor ſit, nor ſtand, is now carried, not on the ſhoulders of men, as the Pope the proudeſt in earth: but he rides on the wings of *Angels*, in the plurall, for many good Angels attend [illegible]od man, to make the [q] quier full and the ioy perfect.

But whither did they carry him? out of this worlds tumult and troubles, into the port and hauen of happineſſe: here called *Abrahams boſome*, a metaphor taken from [r] Saylers, who carrie their ſhips out of the tempeſtuous waues into the good harbour or quiet boſome of the ſea, where they may repoſe themſelues: And it is called *Abrahams* boſome, for that he was the [s] *Father of all them that beleeue.* Such then as before Chriſt departed in the faith of *Abraham*, were carried into the boſome of *Abraham*, that is, tranſlated into the bleſſed eſtate wherein *Abraham* was. [t] *Abrahæ ſinum intellige remotam ſedem quietis atq; ſecretam, vbi eſt Abraham.* This could be no popiſh *Limbus*, or part of [u] hell it was an heauen aſſuredly, that is, an happie ſtate wherein *Abraham* and all other departed in *Abrahams* faith enioyed the preſence of God: an heauen, howſoeuer it be not neceſſarie to determine peremptorily that it was the *heauen*, ſo called properly; becauſe *the [x] way into the holieſt of all was not yet opened, while the firſt Tabernacle was yet ſtanding.* See the notes of the *Geneua Bible in Engliſh*, *Hebr.* 9. 8. *and* 12. *Caluin Inſtitut. lib.* 3. *cap.* 20. §. 20. *&* *eiuſdem lib. cap.* 25. *ſect.* 6. *Bullinger in* 1 *Pet. cap* 3. *verſ.* 19. *Luc.* 16. 23, *Hebr.* 9. 8. *Peter Martyr*, 2. *Regum* 2. 8. 11.

The rich man alſo died] Chriſt ſpeaking of their eſtate in this life, [y] began with the rich, and ended with the poore; but ſhewing their eſtate in the world to come, firſt he ſpeakes of the poore, then of the rich. It is worth obſeruing alſo that the poore man who liued in miſerie died firſt, and the rich Epicure wallowing in pleaſure laſt, [z] intimating that God doth haſten to ſhew mercie, but is ſlow in proceeding to iudgement.

And was buried] There was nothing ſayd of the poore mans buriall; but about the rich mans funerall vſually there is great [a] pompe, and much noiſe: for albeit he were ſo blacke as the blacke horſe mentioned Apoc 6. that nothing were in him but darkeneſſe and ſhadow, [b] yet he ſhall finde a blacke prophet, with a blacke mouth, and a headlong tongue, for a blacke Gowne, to make him as white as the white wooll, or as white as the white ſnow: and if a falſe tongue may color him more then that, it is ſet to ſale and may be bought eaſily. For although he was buried in hell, as being the deuills [c] pariſhioner all his life, yet his heires haply for a little money got ſome prieſt to commend, and canonize him for a Saint when he was dead.

And being in hell torments he lift vp his eyes] A fearefull deſcription of hell, [d] which is { Large, / Long, / High, / Deepe.

Large, containing all kinde of paines, as well *ſenſus*, as *damni*: for this Epicure was depriued of all comfort, which he deſired either for himſelfe or his friends: and endured all ſorts of torment which he would not: his ſight being afflicted with vncomfortable darkeneſſe, and vgly Deuills, his hearing with hideous and horrible cries, his ſmelling with noyſome ſtincks, his taſte with rauenous hunger and bitterneſſe of gall, his feeling with intolerable fire.

Cicero writes, that there be eight kinds of puniſhment according to the Ciuill Law:

[o] *Theophylact. in Luc.* 12.

[p] Hebr. 1. 14.

[q] *Chryſoſtome.*

[r] *Arboreus in loc Idem Pet. Martyr in* 2. *Reg.* 2.

[s] Rom. 4. 11.

[t] *Auguſtin. de anima & eius origin. lib.* 4. *cap.* 16.

[u] *Auguſt. Epiſt.* 99. *& lib.* 12. *de Geneſi. ad literã. cap.* 33. 34.

[x] Hebr. 9. 8.

[y] *Pontan.*

[z] *Ianſen.*

[a] *Caietan.*

[b] *Mr. Dearing Lect.* 19. *Hebr*

[c] *Ludolphus.*

[d] *Bellarmin. Cat. cap. vlt.*

law: Losse, Bonds, Ignominie, Talio, Stripes, Exile, Seruitude, Death. [c] All which are found in hell: as first, the reprobate lose God, and all that is good, as well in hap as in hope. Secondly, they be bound hand and foot in that darke dungeon, Matth. 22. 23. Thirdly, they suffer ignominie, seeing all their wickednesse in thought, word, deed, and the punishment inflicted on them for all this wickednesse, is knowne vnto men, Angels, Saints, deuills, vnto their best friends, and worst enemies. *I will bring an euerlasting reproch vpon you, and a perpetuall shame which shall neuer be forgotten*, Ierem. 23. 40. Fourthly they make satisfaction and recompence so farre as they can: [f] *Reward her euen as shee hath rewarded you, giue her double according to her workes: in as much as she glorified her selfe, and liued in pleasure, so much giue yee to her torment and sorrow.* So Father *Abraham* in the text, *Sonne, remember that thou in thy lifetime receiuedst thy pleasure, and Lazarus on the contrarie receiued paine, but now he is comforted, and thou punished.* Fifthly, [g] *Iudgements are prepared for the scorners, and stripes for the backe of the fooles.* Sixthly, the reprobate shall be shut [h] out of Gods kingdome, and [i] cast as exiles out of his presence into vtter darknesse. Seuenthly, the reprobate are the [k] sonnes of sinne, and made tributarie to Satan, euer praying, and yet neuer satisfying their debt. Eightly, they suffer the [l] second death, a death after death, a death and yet euerlasting; for as hell is large, so long: *betweene vs and you*, saith *Abraham* in Paradise, to *Dives* in hell, *there is a great space set, so that they which would goe from hence to you, cannot, neither may they come from thence to vs.* Infortunate *Dives* in hell flames is euer dying, and yet neuer dead.

O immortall death, O deadly life, what shall I terme thee? for if thou beest life, wherefore doest thou kill? if death, how doest thou still endure? there is neither life, nor death, but hath some good in it: for in life there is some ease, and in death an end, but in thee neither ease nor end. [m] *Prima mors animam dolentem pellit de corpore, secunda mors animam nolentem tenet in corpore.* The damned shall [n] seeke death and shall not finde it, for [o] their worme shall not die, neither shall their fire be quenched. [p] *Vermis conscientiam corrodet, ignis carnem comburet, quia & corde & corpore deliquerunt.* And therefore such as hold with *Origen*, that the deuill and his angels one day shall be released from their tortures, and that the words of Christ, [q] *Depart from me yee cursed into euerlasting fire*, were spoken *minaciter potius quam veraciter*, are confuted by the Scripture, *planissimè atque plenissimè*, saith [r] *Augustine.*

Hell is high also, for the torments of it are most bitter in the highest degree without intermission, abatement, or change; without which, all things not only painfull, but euen pleasant (as it appeared by the Manna) become insupportable [s] *We can see nothing but this Man, our soule loatheth this light bread.*

Lastly, botomlesse hell is deepe, for that hellish paines are absolute without any mixture of comfort: *Dives* cannot get one drop of cold water to coole the tip of his tongue, tormented in the flame.

Desideranit [t] *guttam, qui non dedit micam*, he that denied a crum of bread in his life, was denied a drop of water in hell: alas, what are ten thousand riuers, or the whole sea of water, vnto that infinite world of fire? yet *Dives*, vnhappy *Dives*, who wasted in his time so many tunnes of wine, cannot now procure water enough, a pot of water, an handfull of water, a drop of water to coole the tip of his scorched tongue: as he did offend in all the powers of his minde, and in all the parts of his body; so was he doubtlesse tormented in all them vniuersally, yet most in his tongue, because he did sinne most in his taste: for God punisheth in [u] proportion, inflicting a paine for sinne, correspondent to the pleasure in sinne. Because *Pharaoh* drowned the men children of the Hebrewes in a riuer, Exod. 1. 22. himselfe and his host were ouerwhelmed in a sea, Exod. 14. 28. Because the tyrannous *Ægyptians* compelled the children of Israel extraordinarily to labour and sweat in [x] making bricks, by which haply lice were bred in their bodie; Almightie God in his iust iudgement afflicted this persecuting people with such [y] lice that no [z] medicine could destroy them. [a] *Adonibezek* hauing cutt

[c] *Io Combis compend. Theolog. lib 7 ca. 22 & Carthusian de quatuor Nouiss. part 3. art. 6.*

[f] Apoc. 18. 6. 7

[g] Prou. 19. 29.
[h] Mat. 25. 10
[i] Mat. 22. 13.
[k] Iohn 8. 34.
[l] Apocal. 21. 8

[m] *Augustin de Ciuit. Dei lib. 21 cap 3.*
[n] Apocal. 9. 6
[o] Esay. 66. 24.
[p] *Augustin. de Spiritu & anima, cap. 56.*
[q] Mat. 25. 41.
[r] *De Ciuit. Dei, lib. 21. cap. 24.*

[s] Num. 11. 6. & 21. 5.

[t] *August. hom 7*

[u] *Carthusian. de 4 nouissimis, part 3. art. 3.*
[x] Exod. 5.
[y] Exod 10. 17
[z] *Iosephus antiquit lib. 2 cap. 5*
[a] Iudges 1. 6, 7

cut of the thumbes of seuentie Kings, and making them all gather bread vnder his table, was at the last ouercome by *Iudah*, who cut of the thumbs of his hands and of his feet: *As I haue done* (quoth *Adonibezek*) *so God hath rewarded me.* Because proud [b] *Baiazet* in his insolent crueltie, vowed if he should ouercome *Tamberlaine*, that he would imprison him in a cage of iron, and so haue carried him vp and downe the world in triumph; *Tamberlaine* conquering in a mortall battell this insulting tyrant, shackled him in fetters and chaines of gold, and shut him vp in an open iron grate, that he might on euery side be seene, and so carted him vp and downe as he passed through *Asia*, to be derided and scorned of his owne people. Let the drunkard then, and Epicure, who turne so much good liquor, and so much delicates ouer their tongue wantonly, wastfully, tremble at this fearefull example.

[b] *Knolls* in the life of *Baiazet* the 4.

[c] *Gregory* the Great obserues vpon this place, that *Dives* was most tormented in his tongue; for that he did prattle much of religion, and practise little: *Verba legis in ore tenuit, quæ opere seruare contempsit*: [d] he drew neere to God with his lips, but his heart was farre from him. O that the [e] *table-gospellers* of our time, who place deuotion in the typ of their tongue, not in the roote of their heart, would aright consider this terrible iudgement, [f] *Homines ignauæ opera, & philosopha sententia, virtutem qui verba putant, vt lucum ligna.*

[c] *In Euangel. hom.* 40.
[d] Matth 15. 8.
[e] *Mr. Foxe* in the martyr. of *R. Glouer.*
[f] *Pacuuius apud Aul. Gellium, lib* 13, *cap.* 8.

We desire God daily, that *his will may be done in earth as it is in heauen*: and what is that (as [h] *Budæus* wittily) but that our body which is earthly, should agree with our soule which is heauenly? that our mouth and our minde, our outward and our inward man should accord in seruing God. Otherwise, [i] hell is the portion of hypocrites, where they shall be most afflicted in their tongue, for that they most offended in their talke.

[h] *In lib.* 5. *de Asse.*
[i] Matth. 24 51

It is full of horror to reade, much more to write (saith [k] *Augustine*) the lamentable destruction of *Saguntus*. How terrible then is it to report the storie of hell and if we tremble and shake [l] at the naming and hearing of these paines; oh what shall they doe that shall feele them, that shall suffer them, and euer endure them world without end! I conclude with [m] *Virgil*:

Non mihi si centum linguæ sint, oraq; centum,
Ferrea vox, omnes scelerum comprendere formas,
Omnia pœnarum percurre nomina possim.

[k] *De ciuitate Dei, lib.* 3 *cap.* 30
[l] Church hom. against adulterie, part 3.
[m] *Ænead.* 6.

Thinke on this againe and againe yee rich lay-men, and suffer not the members of Christ to perish at your gate, while ye surfet at your table: thinke on this all yee learned [n] Clergie men, and suffer not any Christian people committed to your charge, which hunger and thirst after righteousnesse, at the Temple doore to starue for spirituall food. Almightie God hath endued you with abundant knowledge, and all varietie of vsefull Art, so that if you will endeuour to doe good, you may feede, yea fill them euen with the crums that fall from your table *Panis verbum est, & verbi fides est, & micæ dogmata fidei*, saith [o] *Ambrose*. [p] If thou powre out thy soule to the hungry, and refresh the troubled soule, then shall thy light spring out in the darkenesse, and thy darkenesse shall be as the noone day, and the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones, and thou shalt be like a watred garden, and like a spring of water, whose waters faile not. [q] *Blessed are the mercifull, for they shall obtaine mercy; but there shall be iudgement mercilesse to him that sheweth no mercy.*

[n] *Melanchon. postil. in lec.*
[o] *Lib.* 8. *in Luc. cap. de diuit. induto purpura.*
[p] Esay 58. 10. 11
[q] Matth. 5. 7.
[r] James 2. 13.

They haue Moses and the Prophets, let them heare them.] Vngodly men hauing too little faith, and too much curiositie, will not beleeue that there is an heauen, or an hell, *except one come vnto them from the dead.* Christ therefore teacheth in the person of *Abraham*, that the Scriptures ought to be a lanterne to our feete, the which are not farre off, that we should say, [*] *who shall goe vp for vs to heauen, and bring it vs? neither is it beyond the sea, that thou shouldest say, who shall goe ouer the sea for vs? and cause vs to heare it, that we may doe it? but the word is very neere to thee, euen in thy mouth and in thine heart.* *Moses* and the Prophets are read daily, let vs heare them instructing vs sufficiently concerning heauen and hell,

[*] Deut. 30. 12 13. 14.

and

and all other points appertaining necessarily to saluation. [f] The Law doth intimate how we must liue, the Prophets how we must beleeue: by these two we may learne to shun the torments of hell, and obtaine the ioyes of heauen: if we will not heare *Moses* and the Prophets, assuredly neither will we beleeue, *though one arose from death againe.* [t] For Christ raised another *Lazarus* from the dead, and yet the pharisies continued in vnbeleefe.

By this one sentence foure Popish assertions are confuted: as first, their [u] denying the Bible to lay *Lazarus* in a vulgar tongue, by which he may know the way the truth, and the life. Secondly their opinion concerning the Scriptures insufficiencie: for if the Prophets and the Law were sufficient to warn and instruct the brethren of *Dives*, [x] how much more shall *Moses* and the Prophets and Gospell too, [y] *make the man of God absolute and perfect vnto all good workes*? Thirdly, their [z] inuocation of Saints departed. And lastly, their obambulation of spirits and apparitions of [a] dead men, reporting the miseries of Purgatorie, *Let none be found among you that asketh counsell at the dead, for all that doe such things are abhomination vnto the Lord. To the Law, to the Testimonie: if they speake not according to this word it is because there is no light in them.* If a Saint should arise from death againe, ye would not beleeue him: if an [d] Angell from heauen should preach another Gospell, yee may not beleeue him: it is sufficient if you search the Scriptures, hearing *Moses* and the Prophets, [e] *for in them ye shall finde eternall life.*

Domine Iesu, [f] *sint casta delitia mea, Scripturæ tuæ, ne fallar in eis, nec fallam ex eis.*

[f] *Postan.*

[t] Iohn 11. 44.
[u] *Chrysost. hom. 3. de Lazaro, & in Matth. hom. 2*
[x] *Marlorat in locum.*
[y] 2 Tim. 3. 17
[z] *Melanchthon. postil. in loc.*
[a] *Chrysost. hom 2. de Lazaro. Luther postil. maior Dom. 2. post Trin & Caluin. apud Marlorat in loc.*
[b] Deut 18. 11.
[c] Esay 8. 20.
[d] Galath 1, 8
[e] Iohn 5. 38.
[f] *August. Confess lib. 11. cap. 2.*

The Epistle. 1. Epist. Iohn 3. 13. *vulg. 2.*

Marueil not my deare brethren though the world hate you, &c.

THe [g] louing Disciple being euer like himselfe, prosecuteth in this text his accustomed argument of charitie:

- Firſt, exhorting vs to loue by two reaſons, [h] *à*
  - *Bono diligentium, We know that we are translated from death vnto life, because we loue the brethren.*
  - *Malo non diligentium, He that loueth not his brother, abideth in death,* vers. 14. 15.
- Secondly, shewing how wee must loue, to wit,
  - Affectionately, *not shutting vp our compassion from the brethren,* vers. 17
  - Effectually, *let vs not loue in word, neither in tongue, but in deed and in veritie,* ver. 18 and these two points are enforced by a thre-fold argument:
    - 1. From Christs example, *who gaue his life for vs,* v. 16.
    - 2 From Gods expresse commandement, for it is his *commandement that we loue one another,* verse 23.
    - 3. From the [i] fruits of loue which are
      - Peace of conscience: *hereby we may know that we are of the veritie and can quiet our hearts,* verse 19. 20. 21.
      - Assurance that God heareth our prayers: *whatsoeuer we aske we receiue of him,* vers. 22.
      - Ioy in the Holy Ghost: *hereby wee know that hee abideth in vs,* vers. 24.

[g] *Totus Amatius, vti Bertrand. in Euang. Dom 2 post Pentecost.*
[h] *Aquin. in loc*
[i] *Beza in loc.*

Maruell not] It is neither new, nor rare that the louers of the world ſhould hate the godly; not new, for it was ſo from the beginning, [k] *Cain* hated *Abel*, [l] *Eſau Iacob*, [m] *Iſmael Iſaack*: not rare, but exceeding common at all times, in all places: and therefore [n] thinke *it not ſtrange concerning the fierie triall which is among you, to proue you, as though ſome ſtrange thing were come vnto you.*

For firſt, contrarie diſpoſitions of Saints and worldlings occaſion contentious oppoſitions. [o] *Oderunt hilarem triſtes, triſtemq; iocoſi,*
Sedatum celeres, agilem gnauumq; remiſſi,

[p] What fellowſhip hath righteouſneſſe with vnrighteouſneſſe, and what concord hath Chriſt with *Belial*, and what communion hath light with darkeneſſe? [q] *Ephraim* is againſt *Manaſſes*, and *Manaſſes* againſt *Ephraim*, and both againſt *Iuda*. *Cain* ſlew his brother, and wherefore ſlew he him? our Apoſtle telleth vs in the words immediatly before my text, *becauſe his owne workes were euill and his brothers good.* *Abel* ſaid, *ſacrum pingue dabo, macrum non ſacrificabo*: but *Cain* on the contrarie, *ſacrificabo macrum, non dabo pingue ſacrum.*

Secondly, the children of God by the Spirit of God, [r] *reproue the world of ſinne*: hating the manners of the wicked, euen with a perfect hatred, Pſal. 139.21. Now [ſ] *veritas odium parit*: and am I therefore become you enemie, ſaith [t] *Paul* becauſe I tell you the truth? and Chriſt, Iohn 7.7. *The world cannot hate you, but it hateth me, becauſe I teſtifie that the workes thereof are euill.* And therefore be not aſtoniſhed, (as [u] *Tertullian* and *Fulgentius* read) for it is a folly to feare that ye cannot flie; neither *maruell*, (as our Church and other Interpreters generally) for it is not a point of wiſdome to wonder at that which is neither [x] *magnum*, nor *nouum*, nor *rarum*; it were a more ſtrange wonder if the world ſhould not hate you, ſeeing [y] *the friendſhip of the world is enmity with God*: and [z] *he that pleaſeth men is not the ſeruant of Chriſt.* I pray ceaſe to maruell, not to loue; nay rather tie the bond of peace faſter, and loue thy brethren ſo much the more, becauſe *the world hateth you.*

We know that we are tranſlated from death vnto life] By faith in Chriſt we know that we ſhall be tranſlated from [a] corporall death vnto eternall life: or as [b] *Auguſtine*, that we are now tranſlated from the death of ſinne to the life of grace: for the iuſt doth liue by faith, Galat. 3.11. euen that faith which worketh by loue Galat. 5.6. *S. Iohn* doth not ſay, [c] *tranſimus, ſed tranſlati ſumus*; he that is dead in ſinne cannot raiſe himſelfe, but it is God [d] *who deliuered vs from the power of darkeneſſe, and hath tranſlated vs into the kingdome of his deare Sonne*: neither doth he ſay, *transferemur*, we ſhall in the future, but in the preſent *we are tranſlated*, [e] intimating an vndoubted certaintie, that *we* [f] *ſhall not come into condemnation, but paſſe from death vnto life*: now we ſeeme to be dead, our life being hid with Chriſt in God, but when Chriſt which is our life ſhall appeare, then ſhall we alſo appeare with him in glory, Coloſſ. 3.3. *Viget enim gloria, ſed adhuc in hyeme, viget radix, ſed quaſi aridi ſunt rami, intus eſt medulla quæ viget, intus ſunt folia arborum intus fructus, ſed æſtatem expectant.*

Becauſe we loue the brethren.] [h] This argument is not from the cauſe but from the effect. We are not tranſlated from death vnto life, becauſe we loue; but becauſe we loue, it is a [i] ſigne that we are borne of God, [k] for God is loue, and the [l] fruit of his Spirit is loue, ioy, peace, long-ſuffering, gentleneſſe, &c. [m] *Emmanuel Sa*, who was a Ieſuite, (as [n] *Ribadeneira* notes of him) *In omni diſciplinarũ genere diligentiſſimè verſatus*, accords with this expoſition: it is an argument (ſaith he) that we be tranſlated from death vnto life, becauſe we loue the brethren. And [o] *Lorinus* another Ieſuite more fully; *Cauſalis particula cauſam continet non rei, ſed cognitionis*: For quoth he, we are not tranſlated from death vnto life, becauſe we loue: but by this action as an effect of grace, we know that wee liue the life of grace. *S. Iohn* here, doth reaſon as his maſter [p] elſe-where, *Many ſinnes are forgiuen her, becauſe ſhee loued much*: her loue was not the cauſe of Gods loue, but on the contrarie, Gods loue the cauſe of her loue: *for to whom a litle is forgiuen, he doth loue a little.* Chriſts argument is from the effect to the cauſe, not from the cauſe

[k] Geneſ. 4.8.
[l] Geneſ. 27.41
[m] Geneſ. 21.9.
[n] 1 Pet. 4.12.
[o] *Horat. lib. 1. epiſt. 19.*
[p] 2 Cor. 6.14.
[q] Eſay 9.21.
[r] Iohn 16.8.
[ſ] *Terent. in Andrea act. 1. ſcen 1.*
[t] Galath 4.16
[u] *Apud Lorin in locum.*
[x] *Aquin in loc.*
[y] Iames 4.4
[z] Galath. 1.10.
[a] *Cyril. in verba Chriſti*, Iohn 5.24.
[b] *Tract. 22. in Euang. Ioan*
[c] *Aquin in loc.* Herein according with the Latine rather than the Greek
[d] Coloſſ. 1.13.
[e] *Bullinger apud Marlorat.*
[f] Iohn 5.24.
[g] *Auguſtin. tract. 5 in epiſt. Ioan.*
[h] *Caluin.*
[i] *Sarcerius.*
[k] 1 *Epiſt. Ioan* 4.8.
[l] Galath 5.22
[m] *Notat. in loc.*
[n] *Catalog. Ieſuit. in vita Sa.*
[o] *Com in loc.*
[p] Luke 7.47.

cauſe to the effect: as [q] *Ireneus*, [r] *Hierome*, [t] *Gregorie* the Great, and Cardinall *Tollet* obſerue, See Epiſtle Sunday after aſcenſion *in fine*.

He that loueth not his brother abideth in death] An argument *ab incommodo*; from the diſcommoditie of not louing, he that loueth not, is not [u] riſen againe with Chriſt from death vnto newneſſe of life: which our Apoſtle prones by this ſyllogiſme: *No man-ſlayer hath in him eternall life: whoſoeuer hateth his brother is a man-ſlayer*: Ergo, *No man hating his brother hath eternall life*. The *Maior* propoſition is true, *without ſhall be murtherers*, Apoc. 22.15. The workes of the fleſh are manifeſt, adulterie, fornication, vncleanneſſe wantonneſſe, idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, ſeditions, hereſies, enuie, murthers, &c.[x] *They that doe ſuch things ſhall not inherit the kingdome of God*. And the propoſition is vniuerſall, *No man-ſlaier hath eternall life*. Whether he deſtroy the life ciuill of his brother, as the backbiting ſlanderer; or the life ſpirituall, as the ſoule-ſlaying heretike: or the life naturall, as the cut-throat murtherer. [y] Euery man-ſlayer abideth in death, as well he that killeth himſelfe, as another: he that actually murthereth, and he that intentionally killeth; *occidiſti quem odiſti*, ſaith [z] *Auguſtine*; euery man-ſlayer, as well he that taketh away from *Lazarus*, as he that giueth not vnto *Lazarus* in extremitie things neceſſarie for his ſuſtenance: ſo the [a] Wiſeman expreſly, *The bread of the needfull is the life of the poore, he that defraudeth him thereof is a man of blood: Si non pauiſti* (quoth *Ambroſe*) *occidiſti*: and [b] *Seneca* diuinely, *Qui ſuccurere perituro poteſt & non ſuccurrit, occidit*: he that ſeeth his brother ready to ſtarue for hunger, and doth not, if he can, fill him, is ſayd to kill him. The *Minor*, or aſſumption is as true: for truth it ſelfe ſaith, [c] *It was ſayd vnto them in old time, thou ſhalt not kill, for whoſoeuer killeth ſhallbe culpable of iudgement: but I ſay vnto you, whoſoeuer is angry with his brother vnaduiſedly, ſhall be in danger of iudgement*. See Goſpell ſixt Sunday after Trinitie.

Hereby perceiue we loue, becauſe he gaue his life for vs, and we ought to giue our liues for the brethren] How Chriſt loued vs, and how we muſt in louing our brethren imitate his example, ſee Epiſtle 3. Sunday in Lent, and Epiſtle 2. Sunday after Eaſter. [d] When the people wondered at the bountifulneſſe of *Iohannes Eleemoſynarius*, he ſayd vnto them, *O my brethren, I haue not yet ſhed my bloud for you, as my maſter commanded me*. For in times of perſecution, when our ſuffering may ſtand the brethren in better ſtead, than our flying; we muſt [e] neglect our temporall eſtate, for their eternall good: as the bleſſed Apoſtles, and holy martyrs in all ages. It is not enough (as that [f] valiant Champion in Gods cauſe ſtoutly) to profeſſe the Goſpell, *ad ignem excluſiuè*, but we muſt (quoth he) ſticke to God, *ad ignem incluſiuè*: we muſt forget our ſelues, and as it were forget our ſoules in a fierie zeale, with [g] *Moſes* and [h] *Paul* for our brethrens ſake.

But whoſo hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him] [i] Liberalitie conſiſts in beneuolence and beneficence, for it is not ſufficient to wiſh well, except we doe well: and againe not ſufficient to doe well, except we wiſh well vnto our brethren, giuing [k] cheerefully, with open bowels and [l] enlarged hearts, euen with a [m] ſympathy, feeling their infirmities, and being touched with their bonds, as if our ſelues were bound with them, Hebr, 13. 3. The [n] Arke was pitched as well within as without: if in almes we ſhall open our purſe, bnt ſhut vp our browes and bowels, *how dwelleth the loue of God in vs?* A bountifull man hath an open heart, ſo well as an open houſe. The [o] Latine tranſlators vſually reade, *clauſerit viſcera ſua*, for the bowels are the ſeat of our affections: and therefore [p] *Paul* willeth vs *to put on the bowels of mercies*: inſinuating (as *Oecumenius* vpon that place) that our affection muſt not be fraternall only, but parentall alſo: becauſe we muſt be [q] mercifull, as our father in heauen is mercifull, and God is mercifull, [r] *as a father who pittieth his owne children*: and children, as [s] *S. Hierome* ſpeakes, are *viſcera parentum*, euen the bowels of their parents. Hence then wee may learne, not only to forbeare a brother that treſpaſſeth againſt vs vnto ſeuentie times ſeuen times: but alſo when he ſhall haue need, to beare him in our

[s] bowels

[q] *Lib. 3. cap. 22*
[r] *Contra Iouinian. lib. 2.*
[t] *Epiſt 22 lib. 6.*
[u] *In Luc. 7.*
[x] Rom 6. 4.
[x] Galath. 5. 21
[y] *Carthuſian. Aquin. Lorin*
[z] Hom. 42.
[a] *Eccleſiaſticus* 34. 22.
[b] *Apud Marlorat. in loc.*
[c] Mat. 5. 21. 22.
[d] *Lorin. in loc.*
[e] *Aquin. Marlorat.*
[f] *D. Rowland. Taylor*, martyr, in a letter to the reuerend BB. *Cranmer, Ridley, Latimer*
[g] Exod. 32. 32.
[h] Rom. 9. 3.
[i] *Ambroſ. offic. lib. 1. cap. 30.*
[k] 2 Cor. 9. 7.
[l] 2 Cor. 6. 11. 12, 13.
[m] 1 Cor 12 26.
[n] Genel 6. 14.
[o] *Vulgar. Vatablus, Beza, Auguſtin. tract 5. in epiſt. Ioan.*
[p] Coloſſ. 3. 12.
[q] Luke 6 36.
[r] Pſalm. 103. 13
[s] *Com in epiſt Paul. ad Philem.*

[t] Lorin. in loc. vt omnes quodammodo parturiamus, in vtero geſtemus & tanquam viſcera noſtra diligamus
[u] Matth 23. 9.
[x] Iames 1. 17.
[y] Eſay 9. 6.
[z] 1 Cor. 4. 15.
[a] 1 Pet 1. 23.
[b] Epiſtle to Philemon. verſe. 10.
[c] Ibid. verſ. 12
[d] Galath. 4. 19
[e] Lorin. in 1.
[f] Tract. 5. in Epiſt Ioan.
[g] Aquin. Ardens Beza
[h] Caluin. & Caietan.
[i] Iam 2. 15, 16.

[t] bowels, and boſome, pitying him as our owne childe; which is fleſh of our fleſh, and bone of our bone.

My babes] All of vs haue but [u] one Father in heauen, the Father of [x] lights, and [y] euerlaſting life, of whom is named all the familie in heauen and earth, Epheſ. 3. 15. Yet notwithſtanding the Paſtors are deputie parents, and ſpirituall Fathers in God, [z] begetting Children in Chriſt, [a] not of mortall ſeed, but of immortall by the word of God, able to make men perfect vnto all good workes, 2. Tim. 3. 17. In this ſenſe *Paul called Oneſimus his* [b] *owne ſonne begotten in bonds and his owne* [c] *bowels,* [d] *of whom he did traueile in birth, vntill Chriſt was formed in him.* Our Apoſtles diminitiue, *filioli*, repeated eight times in this one Epiſtle, [e] doth argue more tender affection, becauſe men naturally loue little children, which want helpe moſt of all, beſt of all.

Let vs not loue in word, neither in tongue, but in deed and in veritie.] Saint *Iohn* would neuer haue vſed ſo many kinde words, as *little children, dearly beloued, brethren, my babes*, if it had beene vnlawfull to loue in word: his meaning is (as [f] *Auguſtine* and [g] other obſerue) that we muſt not only loue in word and in tongue, but in deed and in truth: [h] oppoſing workes vnto words, and veritie to vanitie Let vs not boaſt and ſay, but euidently demonſtrate and ſhew that we loue. [i] *For if a brother or a ſiſter be naked, and deſtitute of daily food, and one of you ſay to them depart in peace, warme your ſelues, and fill your bellies, notwithſtanding ye giue them not thoſe things which are needfull to the bodie, what helpeth it?* Idle complements are not implements: if we promiſe kindneſſe in ſhew, but performe nothing in ſubſtance, *we cannot quiet our hearts before God, nor haue truſt that we ſhall receiue whatſoeuer we aske, nor aſſuredly know that he dwelleth in vs, and we in him.* See Goſpell fourth Sunday after Trinitie.

The Goſpell, Lvke. 14. 16. *vulg. ſt. 25*

A certaine man ordained a great Supper, and bade many.

- IN this Goſpel three principall perſons are remarkable: namely, the
  - Feaſt-maker, in whom obſerue
    - Mercie in his
      - Preparatiō, *ordaining a great ſupper*
      - Inuitation, bidding
        - Many men.
        - By many meanes.
    - Iuſtice, being angry, verſ. 21. and in his anger proteſting, *that none of thoſe which were bidden, and refuſed to come, ſhould taſte of his ſupper*, verſ. 24.
  - Inuiters: hauing two commendable vertues:
    - Diligence in exhorting and inuiting the gueſts, verſ. 22.
    - Faithfulneſſe in reporting vnto the Lord their ſucceſſe, ver. 21.
  - Gueſts: either
    - Such as were called and would not come, as the
      - Proud, *I haue bought a farme*, verſ 18
      - Couetous, *I haue bought fiue yoke of oxen*, verſ. 19.
      - Voluptuous, *I haue married a wife, & therefore cannot come*, verſ. 20.
    - Such as were called and did come vpon a
      - Gentle perſwaſion, as the
        - *Poore*, i. ſuch as ſin vpon negligence.
        - *Feeble*, i. ſuch as ſin vpon infirmitie.
        - *Blinde*, i. ſuch as ſin vpon ignorance,
        - *Halte*, i. ſuch as ſin vpon knowledge, halting betweene God and *Baal*.
      - Powerfull exhortation, as it were *compelling them* to come. verſ. 23

This

This man, is God: called *Man*, for the capacitie and comfort of men. In executing his seuere iudgements he is as a Lion, and a Leopard: Hosea 13. 7 *I will be vnto them as a very Lion, and as a Leopard in the way of Assur. I will meet them as a Beare, that is robbed of her whelpes, and I will breake the Kall of their hearts.* But in shewing his mercie like to man (as [k] Interpreters obserue:) for a man if he be not transformed into an inhumane beast, hath compassionate bowels, and a soft heart: or if with [l] *Augustine* we construe this of Christ, he was *a certaine man*: *homo verus*, albeit not *homo merus*: and this supper is the [m] whole worke of our saluation, euen that heauenly banket which Almightie God ordained before the foundations of the world, for his elect people, begun in his kingdome of grace, but accomplished in his kingdome of glory, when as we shall see him face to face. The riches of his abundant mercie then appeare both in his preparation, and inuitation. First, in his prouision, his guests bring not any thing with them to furnish his feast: [n] *He hath killed his fatlings, drawne his wine, prepared his Table.* He that is all in all, hath himselfe prouided all, and enioyneth his seruants to tell this vnto all; *Come, for all things are now ready.* Paradise was made before man was created, a great supper ordained, the guests as yet not inuited. Here then is no place for [o] merit, we cannot bring one dish vnto the Lords table, not one daintie to this heauenly banket, nay we cannot bring so much as a little sauce to quicken our appetite, not one good [p] thought to stirr vs vp vnto a good worke, but all our [q] sufficiencie is of God: electing alone creating alone, redeeming alone, glorifying alone. The preparation and participation of all this great supper is, [r] *gratia sine merito, charitas sine modo*: grace beyond merit, loue beyond measure.

This feast is commended here by a double name: 1. Because *a supper*. 2. Because *a great supper*.

There be foure kinds of suppers, as [t] one wittily, the { Sinners, Deuills, Good mans, Lords } Supper.

The sinner maketh a supper vnto the deuill, when in gaining the world, [t] he loseth his owne soule: *fœnus pecuniæ, funus animæ*: for as there is [x] ioy in heauen when a sinner is found, which once was lost: so there is as were a feast in hell, when a sinner is vtterly lost, which once was likely to be found.

Secondly, the deuill Prepareth a blacke banket for sinners in hell, where there shall be but these two dishes only, [y] *weeping and gnashing of teeth*. At other feasts (as it is in the prouerbe) the more the merrier, but at this sorrie supper the more people, the greater miserie: fathers howling for their children, wiues for their husbands, euery friend and fellow lamenting each other.

Thirdly, the good man prouideth a supper vnto God himselfe, when as he doth open the doore of his heart, and suffer the words of exhortation and doctrine to come in: *Behold* [z] (saith Christ) *I stand at the doore, and knocke, if any man heare my voice, and open the door, I will come in vnto him, and will sup with him and he with me.* [a] I will here sit with him at the feast of his cheerefull conscience while he liueth: and hereafter he shall be filled with the great supper of my glorie, when he is dead. For God ordaineth a feast also for his elect, begun in this life, which is *our* [b] *ioying in the holy Ghost, and* [c] *feasting in our conscience*: continued in the next, when as we shall haue perfect consummation and blisse both in bodie and soule.

If we construe this of the [d] preaching of the Gospell, of the feast of grace by Christ, it may well be tearmed a [e] *supper*: because Christ was manifested in the last [f] daies, in the worlds euening, as the Paschall Lambe was offered about the going downe of the Sunne, Deut. 16. 6. But if we take this (as [g] *Gregorie* the great and [h] *Hilarie*) for the cheere which heauen affords, it may most fitly be called a supper: for the promulgation of the law was as it were a breakfast in the beginning of the day: the first preaching of the Gospel a dinner in the noone of the Church:

[k] *Chrysostom. Theophylact. Euthymius in loc.* I led them with cords of a man, Hos. 11. 4
[l] *De verbis Dom. serm.* 33.
[m] *Consule Panigarol. prolog. hom. Dominic.* 2 *post Pentecost. & Caten. Aquinat in l. cum.*
[n] Prou 9. 3.
[o] *Marlorat. & Culman in loc.*
[p] Philip. 2. 13.
[q] 2 Cor. 3 5.
[r] *Bernard.*

[t] *Dormi secur. Dom. 2. post Trinit.*
[t] Matth. 16 26
[u] *Leo. ser. 6 de Ieiunio decimi mensis.*
[x] Luke 15. 7.
[y] Matth. 24. 51

[z] Apocal 3 20

[a] *Rupert & Bullinger in* Apocal 3.
[b] Rom. 14. 17.
[c] Prou. 15. 15.

[d] *Caluin. Marlorat. Zepper.*
[e] *Theophylact. in locum.*
[f] Hebr. 1. 2.
[g] *Hom. in Luc.* 14
[h] *In Matth.* 22.

Church: as Christ himselfe teacheth vs, *I haue prepared my dinner*, Matth. 22. 4 But the fruition of happinesse obscurely shadowed in the one, more fully shewed in the other, is a supper: [i] because after this meale we shall goe to rest and endlesse ease. There is toyling in our Lords vineyard, and labouring in his harvest after breakefast; and after dinner; his seruants vnder the Law, yea his sonnes vnder the Gospell also [k] *must worke out their saluation in feare and trembling.* But as soone as they begin to liue the life of Glorie, there followeth a continuall Sabbath: *Euen so saith the Spirit, blessed are they that die in the Lord, for they rest from their labours, and their good workes follow them*, Apocalyps 14. 13.

[i] *Haymo apud Veg. Dom. 2. post Pentecost. Idem Bertrand. & alij*

[k] Philip. 2. 12.

Let vs examine now why this Supper is called *great*, and that is in respect of the { Feast-maker. / Cheere. / Companie. / Place.

The Feast-maker is so great, as that all the tongues of men and Angels cannot report how great: and therefore they tell of his greatnesse, not in the positiue degree, but in the comparatiue: [l] *A great King aboue all Gods*: and in the superlatiue, *optimus maximus*: euen [m] all in all: [n] *Est super omnia, sine quo nulla essent omnia*: for of him, and through him, and for him are all things, Rom. 11. 36

[l] Psal. 95. 3.

[m] 1 Cor. 15 28

[n] *Augustin. Confess. lib 6. cap 6.*

Secondly, the Supper is great in respect of the great cheere, which exceedeth all sense, and all science: for as our eye cannot see; so our heart cannot conceiue what daintie fare [o] *God hath prepared for them that loue him.* If the transfiguration of Christ on the mount accompanied only with two Saints, *Elias* and *Moses*, amazed *Peter* in such sort, that he cried out [p] *Master it is good for vs to be here*; then how good will it be for vs to [q] rest on Gods holy hill, where we shall euer enioy the companie of all the Patriarkes, of all the Prophets, of all the Saints, of all the glorious Angels, yea the presence of God himselfe, seeing face to face?

[o] 1 Cor. 2. 9.

[p] Matth. 17. 4

[q] Psal. 15. 1.

Thirdly, this Supper is great in respect of the companie, which is not only good, as I haue said, but also great: such as come to this feast are many, such as being inuited earnestly will not come, are more. Gods elect compared with the reprobate, are but [r] *a little flocke*, but consider them in themselues, and you shall finde them many: for all the *poore, feeble, blinde, and halt come to this feast*: and our Sauiour saith expresly, that [s] *many shall come from the East, and West, and shall sit downe with Abraham, Isaack, and Iacob in the kingdome of heauen*: yea the number of such as eate of the Lambs supper is without number, Apocal. 7. 9.

[r] Luke 12. 32.

[s] Matth. 8. 11.

Fourthly, this Supper is great in respect of place: for the finest things are situate in highest places: as for example: the earth as grossest is put in the lowest roome, the water aboue the earth, the aire aboue the water, the fire aboue the aire the spheres of heauen aboue any of them, and yet the palace where this feast is kept is aboue them all, in the heauen of heauens.

[t] See *Cooper in* Rom. 8. 18.

[t] Euery childe of God at three sundry times, hath three sundry places of residence: the first is our mothers wombe, the second earth, and the third heauen. If we compare these three together in time, bounds and beauty, we shall finde the second doth not so farre excell the first, as the third excels the second: in our first house we remaine ordinarily nine monethes; in our second house some continue [u] threescore and ten times twelue moneths: but in our third house we liue for euer, as being an [x] *euerlasting habitation.* If we compare them in largenesse, we shall finde that as the belly of a woman is but of narrow bounds in regard of this ample vniuerse; so this is nothing in comparison of that high palace, being infinitely greater then the whole firmament; one starre whereof is bigger then the whole earth: if we compare them in beauty, the firmament, which is the seeling of our second house, beautified with Sunne, Moone, and Starres, and shining more gloriously then all the precious stones in the world, shall be no other thing but the neather side of the pauement of our third house.

[u] Psal. 90. 10

[x] Luke 16 9.

If then the rule be true, that foure things especially perfect a good feast: [y] *Homines belli collecti, locus electus, tempus lectum, apparatus non neglectus*: assuredly this

[y] *Varro apud Aul. Gel. lib. 13 cap. 11.*

this Supper is very great, as being ordained by the best Feast-maker, and furnished with the best cheere, in the best place, for the best company. I will end this meditation with [z] *Augustine, Merces tua Domine, magna nimis, magnum enim magna decent; neq; enim magnus es tu, & parua merces tua. sed vt magnus es tu, ita magna merces tua*: Great, O Lord is thy reward, for great things doe well become great persons; as thou then art great, so thy feast is great: *A certaine man ordained a great Supper.*

And bade many.] First his speciall guests and peculiar people of the Iewes, inuiting them, [a] *at sundry times and in diuers manners, in old time by the Prophets, in these last dayes by his Sonne.* But when they put of their calling, God caused his seruants to [b] turne to the Gentiles. As soone as the bidden guests *all at once began to make excuse*, God commanded his inuiters, the Prophets and the preachers to *goe into the streets, high waies, and hedges, and to compell all such as they met, to come vnto the feast*: that is, (as [c] Christ expounds himselfe) when the Iewes the children of his kingdome were cast out, he called the Gentiles dispersed ouer the face of the world, from the East, and West, to sit downe with *Abraham, Isaack*, and *Iacob*, in the kingdome of heauen: for [d] *God is no accepter of persons, but in euery nation he that feareth him and worketh righteousnesse, is accepted with him*: [e] *he will that all men should be saued, and come vnto the knowledge of the truth.*

As God doth call many, so many waies; inuiting some gently, compelling other more forcibly, [f] not by fetters and fire, but by strong reasons of powerfull exhortations out of the Scripture: [g] for lightnings and thundring proceeded out of his throne, as well as mild voices:

He calleth vs vnto this great suppper, as [h] *Salomon* insinuates especially foure wayes:
1. By the outward preaching of his word.
2. By the inward operation of his holy Spirit.
3. By manifest iudgements.
4. By manifold benefits.

By these meanes he calleth vs; as he did our fore-fathers heretofore: the number of Preachers amongst vs is [i] great, and his Spirit [k] dwelleth in vs, his iudgements vpon our nations haue beene many, and his mercies aboue all: and therefore let vs not [l] harden our heart, but heare his voice, lest he sweare in his wrath, that we shall not enter into his rest. I beseech you let vs not while he calleth vs vnto this great supper in season, and out of season, so friendly, so freely, so frequently, make friuolous excuses, and say that we cannot, or will not come: lest he protest *in his displeasure that we shall not taste of his Supper.*

They all at once began to make excuse] The [m] way to heauen is narrow, and few finde it; the gate strait, and few enter in: many be called, but few come to this heauenly supper. Here then if there were no more text in all the Bible, wee may learne not to doe as the most, but to doe as we must. It is better to haue good company in heauen, then great company in hell: euery man almost affects to be singular in his fashion, and singular in his faction also: but if any will bee singular in deed, let him be Christs guest; let him come to the supper of the Lambe. For many are bidden and most refuse to come: the first saith, *I haue bought a farme.* It is lawfull to purchase a farme, to buy bullockes and to marry but these things hinder vs in our comming to this feast, when as wee preferre them before this feast; as [n] *S. Paul* expounds this parable notably: *Let such as haue wiues, be as though they had no wiues, and they that buy, as though they possessed not, and they that vse this world, as though they vsed it not.* The [o] first stop in our way to Christ is ambition, *I haue bought a farme, and I must needs goe to see it.* The second is couetousnesse, *I haue bought fiue yoke of oxen, and I goe to proue them.* The third pleasure, *I haue married a wife, and therefore cannot come.* For [p] all that is in the world, is, lust of the flesh, the lust of the eyes, and pride of life. [q] Lust of the flesh, *I haue married a wife*: lust of the eyes, *I haue bought fiue yoke of oxen*: pride of life, *I haue bought a farme.*

[r] *Villa, boues, vxor, cœnam clausere vocatis:*
Mundus, cura, caro, cœlum clausere renatis.

Here

[z] *Soliloq. cap. 36*
[a] Heb. 1.1.
[b] Acts 13. 46
[c] Matth. 8. 11.
[d] Acts 10.34.
[e] 1 Tim. 2. 4.
[f] *Iohn Frith* answer to the B. of Rochester, pag. 57.
[g] Apocal. 4. 5.
[h] Prou. 1. vers. 23, 24, 25.
[i] Psalm. 68. 11
[k] 1 Epist. Iohn 2. 27.
[l] Psal. 95. 8.11
[m] Matth. 7.14.
[n] 1 Cor 7. 29, 30, 31.
[o] *Augustine. ser. 33. de verbis Domini.*
[p] 1 *Epist. Ioan.* 2 16.
[q] *Sic Augustin. vbi supra. Iansen. concord. cap. 91. & Diez. con. 2. in loc.*
[r] *Ludolphus de vita Christi. part. 1. cap. 81.*

Here [f] some note the proud mans absurd folly: for whereas he should haue first seene, and then bought his farme; he first bought it, and then desired to see it: indeed none are more blinde then the proud, who to satisfie their ambitious humour, forget often their profit and ease. The Court is the sea wherein aspiring minds desire to fish; but what get they? You demand, said that [t] old Courtier, what I do in the court? mine answer is, *I doe nothing, but vndoe my selfe*: and I can say this of other suiters, *If ten be dispatched ninetie be despighted.* It is worthily noted that *ambition is charities ape*: for as loue giueth almes to the poore; so pride bribes to the rich: as loue is patient for eternall things; so pride is patient for earthly things: as loue suffereth long for veritie; so pride suffereth long for vanitie: in a word, as [u] loue, so pride, *beleeueth all things, hopeth all things, indureth all things:* [x] *Ambitio crux ambientium*, Ambition is the proud mans racke whereon he is tortured in the middest of his honour, as neglecting all religion, acquaintance, mirth, ease, good fellowship: preferment in the court, offices in the citie, Lordships in the countrey must be got, vncouth, vnknowne, vnseene, *I haue bought a farme, and I must needs goe to see it.*

But his greatest fault was [y] in losing an euerlasting kingdome, not for a Popedome, or Dukedome, or Earledome, or for some great Lordship, but for a little land, a vile village, *villam emi.* Without all question if the proud man had thorowly considered, and knowne his farme before [z] he bought it, he would neuer haue purchased it at such a deare rate. The couetous is such an arrant foole too, [a] respecting his base cowheard, more then his soules shepheard: and the voluptuous man is not a whit [b] wiser in forsaking eternall ioy, for a short pleasure: [c] *breuis est, & non vera voluptas.*

Most of the popish Postillers, especially the Friers, obserue that the married man is more wicked and vnciuill then the rest: for whereas they make formall excuses, and craue pardon for not comming, he saith in plaine termes, I cannot come. Their words indeed are better, but their practise worse: [d] *Sonat humilitas in voce, sed superbia in actione*: [e] the voice is *Iacobs* voice, but the hands are the hands of *Esau*: they seeme more religious and ciuill before men, but they be no better affected to God, and his supper, then the greatest ruffins in the world: nay this hypocriticall holinesse is more damnable then open wickednesse.

[f] S. *Ambrose* by these three sorts of men excluded from the great Supper, vnderstands mystically, *Gentiles, Iewes and Heretikes*: [g] other, otherwise, but the best exposition is neerest the letter.

He that hath an eare to heare, let him heare while God calleth [h] *ad cœnam in Mensa*
- *Scripturæ, doctrinalem sapientiam.*
- *Ecclesiæ, Sacramentalem Eucharistiam.*
- *Deuotæ conscientiæ, spiritualem lætitiam.*
- *Gloriæ, immortalem sufficientiam.*

Obey while God knocketh at thine heart by his spirit, and speaketh vnto thine eare by the Preachers of his word, lest thy conscience apply that to God which once [i] *Virgil* of *Æneas*, crying after his lost wife *Creusa*:

Ne quicquam ingeminans; iterumq́, iterumq́, vocaui.

Lest one day Christ himselfe say to this Nation, as he did heretofore to [k] Hierusalem: O England, England, how often would I haue gathered thy children together, as the hen gathereth her chickens vnder her wings, and ye would not

The Gospell and Epistle parallel excellently; for [l] we come to the great Supper commended in the one by faith, and loue commanded in the other.

O Father of mercy, which art willing all men should be saued, and come to thy great Supper; exclude me not, I beseech thee, from thy feast, and fauour: but euer guide me with thy Spirit, in thy waies vnto thy kingdome, that I may shun daily more and more pride of life, lust of the flesh, immoderate cares of the world and all things else which hinder our comming to thee. Lord I am *poore* in merit, but thou art rich in mercie: *feeble*, but thou art my strength: *halt*, but thou canst direct my steps, and make me to tread in thy paths vprightly: *blinde*, but thou art the light of the world. Sweet Iesu, draw me, that I may come to thee, and runne

[f] *Iacob. de vorag & Pontan.*
[t] *Anton. Gueuara epist.*
[u] 1 Cor. 13. 7
[x] *Bernard lib. 3 de considerat.*
[y] *Diez con 1. in locum.*
[z] *Pontan.*
[a] *Melanchon. postil in loc.*
[b] *Insania læta voluptas symbol*
[c] *Ouid.*
[d] *Gregor. hom in locum.*
[e] Genes. 27. 22
[f] *Com in loc*
[g] *Origen, apud Aquin. in loc.*
[h] *Bertrandus in Euangel. Dous. 2 post Pentecost*
[i] *Ænead. 2*
[k] Matth. 23 37
[l] *Bertrand vbi supra. Ferus ser. 2. Dom. 3. post. Pentecost Idem postil. cum glossis & aly.*

runne after thee, that I may taste in this life thy Supper of grace, and be filled in the next with thy Supper of glory. Amen.

The Epistle. 1. Pet. 5. 5.

Submit your selues euery man one to another.

S. Peter in this Epistle doth exhort vs to sundry duties, instructing vs in our carriage [m] toward
- God,
  - Men, *Submit your selues euery man one to another*, &c. *for God resisteth the proud, and giueth grace to the humble*, vers. 5.
  - God,
    - *Humble your selues vnder his mightie hand, that he may exalt you, when the time is come*, vers. 6.
    - *Cast all your care vpon him, for he careth for you*, vers. 7.
    - Giue him all honour; *to him be glory and dominion for euer and euer*, Amen. vers. 11.
- Satan, resisting him in
  - Sobrietie: / Watchfulnesse: } vers. 8.
  - Faith: vers. 9. *as being assured that the God of all grace, which hath called vs vnto his eternall glory by Christ Iesu, shall his owne selfe (after that yee haue suffered a little affliction) make you perfect, settle, strength and stablish you*, vers. 10.

[m] *Aquin in loc.*

Submit you selues euery man one to another] The eight beatitudes mentioned Matth. 5. are [n] like *Iacobs* ladder, reaching from earth vnto heauen: and the first step thereof is humilitie, *Blessed are the poore in Spirit.* For as God hangeth the earth vpon [o] nothing, that it might wholly depend vpon him: [p] euen so doth he found the world of his Christian Common-wealth vpon nothing, and this nothing is an humble dispriſing and forsaking of all our owne abilities, and an only relying vpon his Almightie power, and grace: submit your selues therefore *ye younger*, especially to such as are Elder in [q] order, or in [r] age. The [s] Deacon in obedience to the Priest, the Priest to the Bishop, and the Bishop to Christ: and so downeward in humilitie: the Prelate to the Priest, the Priest to the People, being *ensamples to the flocke, not Lords ouer Gods heritage*, 1 Pet. 5. 3. euery man seruing one another in loue, Galath. 5. 13.

[n] *Cromatius con. de 8. beatitud.*
[o] Iob 26. 7.
[p] *Peraldus Lugdunensis.*
[q] *Hugo, Carthusian Arias apud Lorin. in loc.*
[r] *Calvin.*
[s] *Ignatius epist. ad Smyrnen.*

Knit your selues togither in lowlinesse of minde] In the vulgar Latine, *humilitatem insinuate*, that is, *in* [t] *sinu habete*: [u] cherish it in your bosome, with loues [x] heat that it may be [y] both hearty and [z] ready for vse, when occasion is offered. The latter English Bibles interpret ἐγκομπώσασθε, *decke your selues inwardly with lowlinesse of minde.* For a faire woman hath not a better ornament then modestie, nor a great man a more comely garment then humilitie. [a] *Put on therefore tender mercie, kindnesse, humblenesse of minde, meekenesse, long-suffering.* Herewith adorne your selues as with a [b] *robe and a crowne.*

[t] *Gloss. interlinear.*
[u] *Arias.*
[x] *Hugo,*
[y] *Lorin.*
[z] *Em. Sa exhibete. Hen. Stephan. humilitatem vt quæ sit ornamento amamplectimini.*
[a] Coloss. 3. 12
[b] Iob 29. 14.

But the translation of King *Henrie* the eighth, and our Text here, *Knit your selues togither in lowlinesse*; as [c] *Erasmus* and *Vatablus* elegantly: *Sentit humilitatem arcte retinendam in animo, veluti nodis illigatam, ne per vllam occasionem queat extundi. S. Peter* alluded haply to Christs example, who washing his Apostles feete as a patterne of humilitie, [d] *girded himselfe with a towell.* The Church is a [e] *body knit togither by euery ioynt.* It is very fit therefore that we should button fast and binde sure the garment of meekenesse about euery part. And the Church is an [f] *army with banners*, in battell aray: we must therefore be knit together in lowlinesse, euery one obseruing one another in his ranke, strictly: for if any shall either out of feare play the coward, or out of ambition be to forward, and so disorder the fight, he doth open a gap to the common enemie, *who goeth about as a roaring Lion seeking whom he may deuoure.* The foreward in all battells euen by

[c] *Annot in loc.*
[d] Iohn 13. 4.
[e] Ephes. 4. 16.
[f] Cantic. 6. 3.

by a certaine preheminence in right of their manhood belongeth vnto the [g] Kentish men: and our Archbishop vnder God and the King is as chiefe in the holy warrs of our Church: his Dioceſſe then ought aboue all other to be knit together in lowlines and loue: but if the forward ſhall be backward, and the reareward on the contrarie proue to forward, and ſo we march out of order and ranke what can we well expect but [h] *fightings without and terrours within?*

[g] *Lambert* Perambulation of Kent, *pag.* 14.

[h] 2 Cor. 7. 5

For God reſiſteth the proud, and giueth grace to the humble.] There be many motiues to meekeneſſe, as the [i] conſideration of things { *Intra*, *Iuxta*, *Contra*, *Infra*, *Supra*.

[i] *Bonauent. diet ſalut. cap.* 36

If we looke into our ſelues; our conſcience will ſhew that our ſinnes are for their number great, and for their nature grieuous. If we looke round about vs one neighbour hath more wit, another more credit, many more wealth, and all (for any thing we can learne truly) more worth: haply we may gueſſe at ſome few follies in other, but we certainly know many faults in our ſelues. If we looke what is againſt vs, *our aduerſarie the deuill as a roaring Lion, walketh about ſeeking whom he may deuoure.* If we looke downward, we behold our mother earth, as the wombe from whence we [k] came; and the tombe to which one day we muſt returne againe: *cùm ſis humi limus, cur non humilimus?* If we looke vpward; God in heauen *reſiſteth the proud, and giueth grace to the humble*: he reſiſted proud [l] *Pharao*, proud [m] *Haman*, proud [n] *Herod*, the proud [o] Phariſie, thruſting proud [p] *Luciſer* out of heauen, proud [q] *Adam* out of Paradiſe, proud [r] *Saul* out of his kingdome, proud [s] *Nabuchodonoſer* out of mens ſocietie, to conuerſe with beaſts. On the contrarie he did exalt *Abraham* eſteeming himſelfe *but duſt and aſhes*, Gen. 18 27. to be *the father of all that beleeue*, Rom. 4. 11. He did exalt humble *Dauid* from the ſhepheards crooke, to the Kings crowne: he gaue ſuch grace to meeke *Daniel* and *Ioſeph*, as that of poore priſoners he made them companions of Princes: and he ſo regarded the lowlineſſe of the Virgin *Marie*, that all generations account her bleſſed. It is [t] recorded in holy writ, that the Lord went by the Prophet *Eliah*, *and a mightie ſtrong winde rent the mountaines and brake the rockes, before the Lord, but the Lord was not in the winde: and after the winde, came an earthquake, but the Lord was not in the earthquake: and after the earthquake came fire, but the Lord was not in the fire: and after the fire came a ſtill and ſoft voice*, and then the Lord ſpake to the Prophet: inſinuating, that God will not reſt in a turbulent ſpirit, puft vp with the winde of vaine-glorie; nor in a cholerike angry ſoule which is euer in combuſtion and heate; nor in an auarous heart, buried in furrowes of earth and cares of the world: but he will [u] *dwell in a contrite and humble ſpirit*, [x] *taking vp the ſimple out of the duſt, and lifting the poore out of the mire, pulling downe the mightie from their ſeats, and exalting the lowly, reſiſting the proud, and giuing grace to the humble.*

[k] Geneſ. 3. 19

[l] Exod. 14
[m] Eſter 7
[n] Acts 12 23.
[o] Luke 18
[p] Eſay 14. 12
[q] Geneſ. 3.
[r] 1 Sam. 31
[s] Dan. 4. 29

[t] 1 Kings 19

[u] Eſay 57. 15.
[x] Pſal. 113. 6

Submit your ſelues therefore vnder the mightie hand of God.] [y] There be ſome which are { Humbled, but not humble. Humble, but not humbled. Both humbled, and humble.

[y] *Bernard, ſer.* 34 *ſuper Cant & Ardens in locum.*

Pharao, Iulian, Herod, were humbled vnder the Lords Almightie hand; but they were not in any ſubmiſſion humble. [z] *Thou haſt ſtricken, O Lord, but they haue not ſorrowed, thou haſt conſumed them, but they refuſed to receiue correction.* Some men, albeit not humbled vnder affliction, are humble: ſo we [a] reade that *Gothfrey* of *Bolion* being in the top of his honour, refuſed to be crowned at Hieruſalem with a crowne of gold, becauſe Chriſt his Maſter had beene crowned in that place with a crowne of thornes. And [b] *Cyprian* writes of *Celarinus* and *Aurelius*, *In quantum gloria ſublimes, in tantum verecundia humiles, vt dum nihil in honore ſublimius, nihil in humilitate ſubmiſſius.* And [c] *Auguſtine* acknowledged himſelfe to be the leaſt, when as indeed he was the beſt Biſhop of his times: *Ego minimus non ſolũ omniũ Apoſtolorum, ſed omnium Epiſcoporum.* Other are both humbled vnder Gods hand, and humble. So *Dauid* and *Paul*, and the children

[z] Ieremie 5. 3.
[a] *Blondus & promptu. Iconum: part.* 2 *pag.* 160.
[b] *Epiſtle* 34.

[c] *Lib.* 1. *de actis cum Fœlic. Manic. cap.* 6.

children of Iſrael; in a word, all the ſonnes of God: [d] *When he ſlew them they ſought him, and enquired after God early.* For the good it is good to be in trouble, Pſal. 119 71. Affliction is like the read ſea; wicked Ægyptians are drowned in it, but all Iſraelites are ſafe: *Croſſes are* [e] *bitter arrowes ſhot from a louing hand* and therefore let vs ſubmit our ſelues vnder this hand of God, *who will (after we haue ſuffered a little affliction) exalt vs in the time to come*; ὁ καιρῷ, in his due time, both in this world and in the next: and therefore ſeeing [f] times and ſeaſons are in his power only, *let vs caſt all our care vpon him*, and ſay with [g] *Eli, it is the Lord, let him doe what ſeemeth him beſt*; and with [h] *Iudas Machabeus, as the will of God is in heauen, ſo be it*: and with [i] *Ioab, let the Lord doe that which is good in his eyes*: he will in good time [k] binde vp the broken hearted, appointing oyle of ioy for mourning, and giuing a garment of gladneſſe for the ſpirit of heauineſſe, exalting ſuch as haue ſubmitted themſelues vnder his mightie hand.

[d] Pſal. 78 34.

[e] *Nazianzen.*

[f] Acts 1. 17.
[g] 1. Sam 3. 18
[h] 1 Mach 3 60
[i] 2 Sam. 10. 12
[k] Eſay 61. 1. 3

Caſt all your care vpon him.] Chriſt in ſaying, *be not careſull for your life, what ye ſhall eat or what ye ſhall drinke*; condemnes extraordinary [l] diffidence, not ordinary prouidence: immoderate carking, not a moderate care: for euery man muſt [m] labour in his vocation, and [n] prouide for his owne, namely, for them of his houſhold, otherwiſe he denieth the faith, *and is worſe than an Infidel.* An heathen man only taught by the lawes of nature, will take care for his familie; much more ought Chriſtians, Inſtructed by the word of God. If it be not lawfull to care prouidently for to morrow: wherefore did [o] *Salomon* ſend the ſluggard to the Piſmire? and [p] commend the good huſwife? *ſhee ſeeketh wooll and flax, and laboureth cheerefully with her hands; as the ſhips of Merchants, ſhee bringeth her food from a farre.* Wherefore ſhould the Scripture magnifie the wiſdome of *Ioſeph*, in laying vp corne for ſeuen yeeres to come? Wherefore had Chriſt a [q] bagge, and *Beniamin* a ſacke?

[l] *Muſculus & Caluin. in Mat. 6. 25.*
[m] Ephes. 4. 28.
[n] 1 Tim. 5. 8

[o] Prou. 6 6.
[p] Prou. 31. 13.

[q] Iohn 12. 6.

Whereas therefore there is a three-fold care *ſollicitudo* { *Spiritus.* *Corporis.* *Curioſitatis.*

The firſt is [r] commanded, the ſecond permitted, and only the laſt forbidden; as exceeding in meaſure, and preceding in place. For [ſ] firſt, we muſt ſeeke the kingdome of God and the righteouſneſſe thereof, and then in their place prouide for things of this world, euery man in his calling honeſtly, painfully, cheerfully, leauing the [t] ſucceſſe to God, and as it is in the Text, *Caſting all our care vpon him* See *Thomas 2. 2æ. quæſt. 47. art. 9. in fin. quæſt. 55. art. 6. per totum. Melanct hon, Marlorat, Maldonat in Matth. 6. 25. ſed præcipuè Lorin. in hunc loc & com act. cap 11. verſ. 29.*

[r] Cor. 7 34.
[ſ] Matth. 6. 33

[t] Caſt thy burden vpon the Lord and he ſhall nouriſh thee: Pſal 55. 23.

For he careth for you] [u] *Dauid* ſaith, I am poore and needy, but the *Lord careth for me.* For how ſhall he (quoth *Auguſtine* vpon that place) not care for thee now, who did care for thee being yet [x] vnborne? *Qui habuit curam tui antequam eſſes, quomodo non habebit curam tui cùm iam hoc es quod voluit vt eſſes?* He is our maker, and we are as [y] clay in the potters hand. If then we fall from him at any time, we ſhall be daſhed in [z] peeces as a potters veſſel: but if we be not wanting vnto our ſelues and him, he will neuer be wanting vnto vs; as the ſame Father in the ſame place ſweetly, *Nuſquam tibi deeſt, tu illi noli deeſſe, tu tibi noli deeſſe.*

[u] Pſalm. 40 20
[x] Pſal. 139. 15.

[y] Rom 9. 21.
Iſaiah. 64, 8
[z] Pſalm. 2. 9.

The [a] Patriarke *Iacob* pondering in his minde Gods exceeding great care towards him in his pilgrimage, breakes forth into this excellent confeſſion: *I am not worthy of the leaſt of all thy mercies and all thy truth which thou haſt ſhewed vnto thy ſeruant; for with my ſtaffe came I ouer this Iordan, and now haue I gotten two bands.* Euen ſo many a poore ſcholler borne in the North and in the South too, may well ſay with holy *Iacob*; I came to *Cambridge* with my walking ſtaffe only deſtitute of meanes and money; yet Almightie God hath ſo bleſſed me, that I now poſſeſſe two benefices, as a reward of my labour, and for further imployment: I am taken vp out of the duſt, and lifted out of the mire, to ſit with Princes of the people, Pſalm. 113. 6, 7.

[a] Genes 32. 10

[b] Saint *Auguſtine* thinking often of this argument, concludes in fine with this

[b] *Soliloq. cap. 14 & Confeſſ. lib. 3. cap. 11.*

This heauenly meditation: *O good God, thou doest so behold my waies and my paths, and so watch and ward night and day for my safetie, like a continuall watch man, as though thou haddest forgot all thine other creatures in heauen and earth, and haddest cast all thy care vpon me alone, hauing no care at all of the rest; for the light of thine vnchangeable sight neither increaseth, doe thou see but one, nor diminisheth, if thou behold things diuers and infinite. Thou seest all things as one thing, and one thing as all things; and therefore thou being whole in all time, and without time, doest behold me wholly together and alwaies. euen as if thou haddest nought else to consider of: yea so thou standest vpon my guard, as though thou wouldest forget all other things, and bend wholly to me alone: for alway thou shewest thy selfe present, if thou finde me ready to receiue thee; goe I, where I will, thou wilt neuer* [c] *forsake me, vnlesse I forsake thee first.*

[c] Iosua 1. 9. Heb. 13. 5.

Here the Gospell and Epistle meet: for God so careth for vs as a good Shepherd, *which hauing an hundred sheepe, if he lose one of them, instantly leaueth ninetie and nine in the wildernesse, and goeth after that which is lost vntill he finde it: or as a woman hauing ten groats (if she lose one) doth light a candle and sweepe the house, and seeke diligently till shee finde it.*

Be sober and watch, for your aduersarie the deuill] Concerning our resisting of Satan and his malice, See Gospell Sun. 1. and 3. in Lent. Gospell on Whitsunday, Epist. 21. Sund. after Trinitie.

Sit clypeus firmata fides, oratio telum,
Et gladius verbum, cætera Christus agat.

The Gospell, Luke. 15. 1. *vnto* v. 11

Then resorted vnto him all the Publicans and sinners to heare him.

IN this Gospell obserue three points especially:

1. *Resorting of sinners vnto Christ*, vers. 1.
2. *The murmuring of the Pharisies against it*, vers. 2.
3. *Christs apologie for it*: intimating in two [m] quicke parables, one of the lost sheepe, another of the lost groat, that he came into the world to seeke and saue that which was lost: and therefore conuersing with sinners, he did not (as the scribes imagined) infect himselfe, but affect their persons, and effect their good.

[m] *Et viua & vnificantia sunt verba: Luther in locum.*

Then resorted vnto him all the Publicans and sinners] We finde in holy Scripture, that [n] *the Lord is farre off from the wicked*, and that [o] *saluation is farre from the vngodly, bacause their* [p] *iniquities haue separated between them and God, and haue hid his face that he will not heare them.* How then I pray doe sinners, or rather how can sinners resort vnto Christ? answer is made by [q] distinction, impenitent, retchlesse, incorrigible sinners, heaping vp wrath against the day of wrath, euery day pulling downe greater damnation vpon their head, make wals of separation betweene themselues and Christ: but the contrite being sorrowfull for that which is past, and carefull to preuent all occation of sinne to come, [r] draw neere to God, and he doth draw neere to them: he drew them first by [s] grace, then they ranne after him by repentance. Cant. 1. 3. *Draw me* (saith the Church to Christ) *and we will runne after thee: for* [t] *no man can come to me* (saith our Sauiour) *except my Father draw him.*

[n] Prou. 15. 29.
[o] Psal. 119. 155
[p] Esay 59. 2.
[q] *Culman. con. 1 Zepper. con. 2, in locum.*
[r] Iames 4. 8.
[s] *Bernard. ser. 21. in Cantica.*
[t] Iohn 6. 44.

In the comming then of sinners vnto Christ, three things are regardable:

1. [u] *Terminus à quo receditur*, from whence they come.
2. *Terminus ad quem acceditur*, whither they goe.
3. *Motus per quem proceditur*, vpon what feete and how.

[u] *Bertrandus Dom. 3. post Pentecost.*

They went from their sinne to their Sauiour, from the wolfe to the Shepherd, from death vnto life, from the paths of hell, in which are found all sorts of [x] darknesse,

[x] darkeneſſe, namely, *ſuperiour* darkneſſe, as wanting the [y] beatificall viſion: *inferiour* darkeneſſe, hell being a botomleſſe pit, *Abyſſus ſine baſi, profundum ſine fundo*: *interiour* darkeneſſe, in the ſoule, which is the labyrinth of conſcience, for vngodly men are [z] wearied in the waies of deſtruction, as one prettily, [a] *Labyrinthus, quaſi labor intus*: *exteriour* darkneſſe, as being full of vgly blacke ſins; out of this way, leading vnto ſuch vncomfortable darkeneſſe, theſe Publicans and ſinners returne to Chriſt the [b] light of the world, [c] inlightning all ſuch as ſit in darkneſſe and in the ſhadow of death. He giueth vs externall light, for his word is a lanterne to our feet, Pſal. 119. 105. internall light, [d] leading vs into all truth euen with his owne Spirit: eternall light, for the Saints in heauen ſhall ſhine as ſtarres for euer and euer, Dan. 12. 3.

The feet on which all theſe come to Chriſt was repentance, [e] conſiſting in { Contrition. Faith. Obedience.

First, a penitent muſt haue ſorrow, *Come vnto me* (ſaith [f] Chriſt) *all ye that are wearie and laden, and I will eaſe you.* The proud ſinner who doth not finde his ſinne, the careleſſe who doth not feele his ſinne, is not entertained of Chriſt, only ſuch are refreſhed as weigh the burden of their ſins, and groane vnder the ſame: *Come all ye that are laden.*

In this ſorrow, leſt a ſinner diſpaire, he muſt adioyne faith, apprehending the merits of Chriſt for the free pardon of all his ſinnes. At this time, and in this buſineſſe he may not meddle too much with the Law, but account *Moſes* (as [g] *Luther* boldly ſpeakes) an excommunicate perſon, and ſo caſt his eyes vpon Chriſt alone, being the [h] Lambe of God which taketh away the ſinnes of the world.

Vnto faith he muſt adde obedience, that vnderſtanding how he is deliuered out of the hands of all his enemies, he may ſerue God in holineſſe and righteouſneſſe all the daies of his life. Theſe vertues appeared in theſe Publicans: *heartie ſorrow*, for that they turned from their old courſe: *true faith*, in comming to Chriſt the Sauiour of the world: *vnfained obedience*, for that they came nigh him and heard him. If we ſhall be like theſe, Chriſt aſſuredly will [i] euer be like himſelfe: when any ſhall proue ſuch ſinners, he will not faile to be ſuch a Sauiour. When [k] *S. Baſil* asked *Ephreem* why he would not be a Prieſt; *Ephreem* anſwered him, becauſe he was a great ſinner: vnto whom *S. Baſil* replyed, *I would to God I were ſuch a ſinner*: and ſo well were it for vs, if we were ſuch ſinners as theſe Publicans: otherwiſe this Goſpell affords no comfort for vs. The Text indeed ſaith that there ſhal be ioy in heauen ouer a ſinner, but it is *ouer a ſinner that repenteth*: as [l] one doth aptly gloſſe the place, *Non ſuper vno peccatore pœnitentiam cogitante, aut ſuper vno pœnitentiam dicente, aut ſuper vno pœnitentiam docente, ſed ſuper vno pœnitentiam agente.* Chriſt embraceth here ſinners, but ſuch as heare him, and come nigh him; *erant appropinquantes*, as it is in the vulgar Latine.

In matching cloth and horſes, we ſay that ſuch are vnlike, come not neere one to the other, albeit they be in the ſame place; but of things that are like, we ſay, that they come nigh one another: in like ſort, this neerenes is not in reſpect of place, for ſo the moſt vnrepentant wretch is neere God, according to that of [m] *Dauid, Whither ſhall I flie from thy preſence?* but this neereneſſe is in reſpect of grace, drawing neere to God in qualitie, being [n] *merciſull, as our Father in heauen is merciſull, and* [o] *perfect as he is perfect.*

Againe, theſe Publicans came to Chriſt, not only to wonder at him, or as the Phariſees here to murmure againſt him, and entrap him; but with an honeſt heart to heare, that is, (according to the [p] Scripture phraſe) to obey him. A Preacher [q] offereth vp his hearers vnto God, euery pariſhioner therefore muſt examine himſelfe, whether his Paſtor haue ſacrificed him or not. If vncleane perſons, as the Sow, returne to their mire, and drunkards, as the dogge, returne to their vomit; they be not offered vp vnto the Lord, but are like the beaſt which hath broken the rope, and will not be ſacrificed. He that hath eares to heare, let

[x] *Iacob de voragin. ſerm. 2. Dom. 3 poſt. Trinit.*
[y] Matth. 25 41.
[z] Wiſdome 5. 7
[a] *Iſidor. Etymolog. lib. 4. Idem Diez. con 1. Dom. 3. poſt. Penteceſt.*
[b] Iohn 1, 9.
[c] Luke 1. 79.
[d] Iohn 16. 13.
[e] *Melanchthon. poſtil. in loc.*
[f] Matth. 11. 28
[g] *Com. in Galat. 4. 3.*
[h] Iohn 1. 29.
[i] Heb 13. 8.
[k] *Amphilochius apud Voſſium de vita Ephreem, pag. 16.*
[l] *Ludolphus de vita Chriſti, part 2, cap 7. Idem Stella.*
[m] Pſal 139. 6
[n] Luke 6 36.
[o] Matth 5. 48
[p] Luke 10 16. Matth 18. 15
[q] Rom, 15. 16

let him heare. Let him resort vnto the Church as the Publicans vnto Christ, not to sleepe, nor to carpe, nor to gaze, but to marke whatsoeuer is sayd out of Gods holy word attentiuely, to lay it vp in hi heart faithfully, to practise it in obedience fruitfully.

The Pharisies and Scribes murmured] [r] Murmuring is betweene secret backbiting and open rayling; they could not vtterly conceale their hatred, and they durst not openly vent it: they *murmure* therefore. Now there be [f] many causes of this murmuring: the first is enuie, by which a man in creation little lesse than an Angell, is in this respect made a great deale worse than a deuill; for one deuill enuieth not another, and yet the proud Pharisies enuie the poore publicans in their comming to Christ. It is [t] obserued truly, that we may saue our selues from the lier by not speaking with him, and from the proud by not accompanying him, and from the slothfull by not troubling him, and from the glutton by not eating with him, and from the contentious by not disputing with him: but from the spightfull it is not sufficient either to flie or flatter him, he cannot be well if another he better; and therefore God, as it may seeme, should wrong him exceedingly to send him vnto heauen, where one doth [u] excell another in glory, and God aboue all; he must be cast into the pit of hell, where he may finde no matter of enuie, but all obiects of extreme miserie.

The second cause was their intollerable pride, highly scorning the Publicans as dogs, in so much as they would neither eat nor enter into an house with them as [x] one notes wittily, *The deuill being cast out of the Pharisies by prayer and fasting enters againe at the stately gate of pride and priuie staires of enuie.*

A third cause was their preposterous zeale, making the Commandements of God a cloake to their murmuring: for the Law saith, an Israelite may not conuerse with a Cananite or wicked Idolater: [y] *Thou shalt not make couenant with them, neither shall they dwell in thy land, lest they make thee sinne against me.* They pretend in deepe hypocrisie zeale to God, yet intend to slander his only begotten Sonne, saying, *He receiueth sinners and eateth with them*: insinuating to the common people, that Christ was such a one as they were with whom he was conuersant: I will therefore turne the words of the [z] Poet vpon them:

——— quantum vertice ad auras
Æthereas, tantum radice in tartara tendunt.

The wicked [a] *bend their tongues like their bowes*, and then they [b] *shoot at such as are true of heart*, [c] *euen mightie and sharpe arrowes*: and aptly doth the Scripture compare bitter words vnto the winged dart: [d] for as a warre-arrow makes a double wound, one in piercing the flesh, another in the pulling of it out: euen so scandalous imputations at the first hurt by the report, and then at the last, albeit they be wiped out, leaue still a skarre. This made the [e] Wiseman say, that the slanderer is a terrible man in his country, *terribilis*, as the vulgar Latine, or as [f] other, *Formidandus est in ciuitate sua vir linguax.*

As in cases of mortalitie, one scabbed sheepe infects a whole flocke: so in moralitie, [g] *with the cleane thou shalt be cleane, and with the froward thou shalt learne frowardnesse, a* [h] *little leauen sowreth a whole lumpe*: yet Christ being the Sonne of righteousnesse, could not be corrupted in shining vpon the dunghill of sinne, but in accompanying the bad he made them good, [i] feeding them spiritually, while they fed him corporally. The Pharisies obiection, *he receiueth sinners*, is false; for he did not consent vnto their sinne, but correct it: as then an [k] vnbeleeuing wife is sanctified by dwelling with a beleeuing husband: so these sinners eating and conuersing with Christ our [l] righteousnesse are made Saints: it is a good rule, Keepe company with such as thou mayest make them better; or they thee, them better, [m] *infirmum fratrem assumite*; thee better, *nunc te melioribus offer*, as a Poet, according with a Prophet, *With the holy thou shalt be holy, and with a perfect man thou shalt be perfect*, Psal. 18. 25.

But he put forth this parable.] [n] Some Diuines attribute seuerally these three parables in this chapter, vnto the three persons in holy Trinitie, referring the parable

[r] *Ardens in loc.*
[f] *Heming. postil. in locum.*
[t] *Guevara epist.*
[u] 1 Cor. 15. 42
[x] *Gregor. Mag.*
[y] Exod. 23. 32. & 34. 12.
[z] *Virg. Æneid. 4*
[a] Ierem. 9. 3.
[b] Psalm 11. 2.
[c] Psal. 120. 3.
[d] *Vega. Dom. 3. post Pentecost.*
[e] Ecclesiastes 9. 20.
[f] *Vatablus.*
[g] Psalm 18. 26.
[h] 1 Cor. 5. 6.
[i] *Ardens in loc.*
[k] 1 Cor. 7. 14.
[l] 1 Cor. 1. 30.
[m] Rom. 15. 1.
[n] See Zepper. con. 2. Dom. 3. post Trinit.

parable of the loſt ſheepe vnto God the Sonne, of the loſt groat to God the Holy Ghoſt, of the loſt childe to God the Father:

All referre the firſt parable to Chriſt which is the [o] *good Shepheard*, in whom our Euangeliſt notes eſpecially foure things:
1. He ſeekes a loſt ſheepe vntill he findes it.
2. When he hath found it, he layeth it on his ſhoulders.
3. He doth reioyce.
4. He brings it home.

So [p] Chriſt in his
Life, *ſought the loſt ſinner vntill he found him.*
Death, *he layd him on his ſhoulders.*
Reſurrection, *he reioyced for him.*
Aſcenſion, he did open the doores of heauen, and bring him vnto his owne Fathers houſe and home.

The [q] fowler doth not affright the birds with any terrible noiſe, but allure them them vnto his ginne with a ſweet call.

Fiſtula dulcè canit volucrem dum decipit auceps.

Almightie God in giuing the law terrified the people with [r] thunders and lightnings: *Ephraim therefore fled away like a bird*: but our bleſſed Sauiour in deliuering the Goſpell vſed an inticing voice, *Come vnto me all ye that are laden, and I will eaſe you.* Yet the beſt tricke the fowler hath, is to bring game to his ſnare by a ſtale or *quoy duck*: ſo Chriſt that he might the better call home ſinners and winne men vnto God, [t] *appeared in the ſhape of a ſeruant, and conuerſed with ſinners*: he being the Sonne of God became the Sonne of man, that the ſonnes of men might be made the ſonnes of God. He did *leaue ninetie and nine ſheepe in the wildernеſſe, and went after one that was loſt vntill he found it*: that is (as [u] *Origen*, [x] *Ambroſe*, [y] *Hilarie*, [z] *Chryſoſtome*, [a] *Euthymius* expound it) he did leaue the Angels, and for vs men and our ſaluation came downe from heauen, and was incarnate by the Holy Ghoſt. Other, as [b] *Hierome epiſt. ad Damaſum, Auguſtin quæſt. Euangel. lib. 2. cap. 32. Theophylact, in loc. Anſelmus in Matth.* 18. and moſt of our new writers, he did leaue the iuſt, and ſought after ſinners only.

If we take the firſt expoſition, it may be ſayd that he did leaue the good Angels *in the mountaine*, [c] that is, in heauen, as hauing no need of repentance, the damned Angels *in the wilderneſſe*, that is, in [d] hell, as being vncapable of grace. Now the reaſons are manifold, why Chriſt did ſeeke loſt *Adam*, rather then the loſt Angell: as firſt the deuill was the partie ſeducing to ſinne, but *Adam* the partie ſeduced: [e] *Angelus ergo, quanto ſublimior in gloria, tanto maior in ruina; ſed homo quanto fragilior in natura, tanto facilior ad veniam.* Secondly, Satan inſtantly fell from heauen as [f] lightning, and [g] was vtterly loſt, and therefore could not be found againe: but *Adam* had ſpace and grace giuen him alſo to repent. Thirdly, [h] all Angels did not fall with *Luciſer*, and ſo none were partakers of his puniſhment, but ſuch as had beene partners in his ſinne; but in [i] *Adam* all men were loſt. Fourthly, [k] man is Gods groat, bearing his ſuperſcription and image more fully then Angels: and therefore Chriſt leauing the deuills in hell, and Angels in heauen, came into the world to redeeme man out of the hands of all his enemies. If we take the latter interpretation, Chriſt is ſayd to leaue the [l] iuſt in an eſtate of grace, to ſeeke and ſaue the loſt ſinner; [m] or rather he leaueth in the wilderneſſe all ſuch as hold themſelues iuſt, and thinke they need no repentance, that is, *the Scribes and Phariſies*, and embraceth all *Publicans and ſinners*, acknowledging themſelues to be ſicke, and that they need a Phyſition: *for he came not to call the righteous, but the ſinners to repentance*, Mat. 9. 13

Chriſt finding the loſt ſheepe in his life, laid him on his ſhoulders at his death; his [n] owne ſelfe bare our ſinnes in his body on the croſſe, that we being deliuered from ſinne ſhould liue to righteouſneſſe: *Humeri Chriſti crucis brachia ſunt illic peccata mea depoſui, in illa patibuli nobilis cernice requieui*, ſaith [o] *Ambroſe*: the braces of the croſſe are the ſhoulders of Chriſt, I haue laid all the burden of my faults vpon them, able to beare the ſinnes of the whole world: I will lie downe and take my reſt in the boughes and boſome of that ſweet tree. But how

[o] Iohn 10. 14.
[p] *Panigarola hom. in Euang. Dom. 3. poſt Pentecoſt. part. 2. Idem ferè Caietan & Culman. in locum.*
[q] *Diez con. 1. Dom. 3 poſt Pentecoſt.*
[r] Exod. 20. 18.
[s] Oſea 9. 11.
[t] Philip. 2. 7.
[u] *Hom 2. in Geneſ.*
[x] *Apolog. Dauid. cap. 5.*
[y] *In Matth. 18.*
[z] *Hom. 60. in Matth.*
[a] *In Matth. 18. Idem Gregor. hom. 34. in Euangelia.*
[b] *Tom. 3 fol. 126*
[c] *Euthymius in Matth 28.*
[d] *Panigarol. hom dom. 3. poſt Pentecoſt. part. 1.*
[e] *Albinus quæſt. in Geneſ. Idem Auguſtin. de mirabil ſcript. lib 1. cap. 3.*
[f] Marke 10. 18
[g] *Auguſtin vbi ſupra.*
[h] *Auguſtin. Enchirid. ad Laurent. cap. 28.*
[i] 1 Cor. 15. 22
[k] See *Panigarol. vbi ſupra.*
[l] *Bucer apud Marlorat. in loc. Ianſen. concord. cap. 94. Ludolphus de vita Chriſti, part 2. cap 7.*
[m] *Auguſtin. quæſt. Euangel. lib. 2. cap. 33. Ambroſe, Fulke Culman. Panigarol. in loc.*
[n] 1 Pet. 2. 24. and Eſay 53. 4.
[o] *Com. in loc.*

how can this be conſtrued of the croſſe, ſeeing the Text ſaith, he laid it *on his ſhoulders with ioy*? Chriſt cried on the croſſe, [p] *Behold and ſee if euer there be any ſorrow like vnto my ſorrow.* Chriſt himſelfe doth anſwer this obiection, Ioh. 10. 17. *I lay downe my life for my ſheepe, no man taketh it from me, but I lay it downe of my ſelfe.* And [q] ſo Chriſt is ſayd to lay the loſt ſheepe on his ſhoulders ioyfully, for that he died willingly, [r] *Quia voluit, quando voluit, & quomodo voluit.*

And as Chriſt died for the ſinnes of the loſt ſheepe, ſo he [ſ] roſe againe for his iuſtification: and then he reioyced ſaying [t] *peace be to you*: but in his aſcenſion, as ſoone as he came home, *he called together his louers and neighbours, ſaying vnto them, reioyce with me, for I haue found my ſheepe which was loſt: and ſo there ſhall be ioy in heauen ouer one ſinner that repenteth, more then ouer ninetie and nine iuſt perſons which need no repentance.* If we conſtrue this clauſe (*which need no repentance*) of ſuch as are iuſtified and ſtand in the ſtate of grace, [u] neither God, nor Angels, nor men eſteeme more a penitent ſinner, then they doe of them that continue iuſt and godly: [x] for the greateſt meaſure of grace requireth alway the greateſt meaſure of our loue: but in this vnexpected alteration and happy change, there is a [y] newer occation of ioy, and thankſgiuing to God in another kinde, then for the perſeuerance of the iuſt: as a [z] Captaine for the preſent reioyceth euer one coward ſtoutly charging vpon his enemie, more then ouer ninetie nine tall ſouldiers who neuer forſooke the field: and as a plough-man in a ſudden motion reioyceth euer one bad acre that brings him a good crop, more then ouer all the reſt of his land: or as [a] *Aquine*, an hundred markes beſtowed vpon a begger, is a greater gift then if it had beene giuen vnto a King. And thus (as [b] *Cyprian* obſerued) Chriſt ſpeaking to mans capacitie, ſheweth here that the conuerſion of euery ſinner is exceeding acceptable to God.

But alas, [c] *all we like ſheepe haue gone aſtray*, we haue turned euery one to his owne way from the paths of God; all therefore need Chriſt to fetch vs home: *all need repentance, for there is none* [d] *righteous*; *quis illa genere vna eſt, non ſpecie*, ſaith *Ambroſe* vpon the place: by this one ſheepe is meant all ſuch as are ſaued by Chriſt, it is one in kinde, but not in particular: for all *are* [e] *one body, but many members.* I ſubſcribe therefore to their iudgement, who by ſuch as need no repentance, vnderſtand hypocriticall Iuſtitiaries, hauing ſuch an high conceit of their owne puritie, that they thinke they need not amendment: and ſo there is greater reioycing in heauen ouer one penitent ſinner, then ouer many ſuch impudent Saints.

Firſt the glorious Angels haue ioy, for that they ſee ſo good fruit of their [f] miniſtrie. Secondly, for that their number is [g] increaſed, and ſo the moe the merrier: againe, the whole Trinitie reioyceth at the conuerſion of a penitent God the Father, Sonne, and Holy Ghoſt.

An earthly father hath ioy when his ſonne is conceiued: as [h] *Abraham* reioyced at the conception of *Iſaak*: when he is borne; ſo [i] *Zacharias* at the birth of *S. Iohn Baptiſt*: when he is growne vp and ſtandeth at the table, Pſal. 128. 4. So God our heauenly Father hath ioy when a man is made his childe, begotten and borne by the ſeed of his word, eſpecially when he comes home to [k] eat bread at his table in his houſe.

God the Sonne likewiſe doth ioy: firſt, in ſeeing ſuch a good effect of his paſſion, implied in the parable of the loſt ſheepe. Secondly, for that his image decayed in man is reſtored fully, deſcribed in the parable of the loſt groat. Thirdly for that his [l] brother which was loſt is found againe, declared in the parable of the loſt childe. Laſtly, God the Holy Ghoſt hath ioy, for that the [m] dens of Satan and [n] inſtruments of ſinne, from one iniquitie to another, are now become his ſanctified [o] members, his dwelling [p] houſes, his holy temples, 1. Cor. 6. 19.

The Church of God on earth hath her part in this heauenly reioycing alſo: [q] *Qui ſunt iſti pater, paſtor, & mulier? nonne Deus pater, Chriſtus paſtor, mulier Eccleſia? Chriſtus te ſuo corpore vehit, qui tua in ſe peccata ſuſcepit, quærit te Eccleſia, recipit pater.*

[r] Three

[p] Lament 1. 12

[q] *Caietan & Vega in loc. Conſule Thom. part. 1. quæſt. 46. & 47.*
[r] *Auguſtin. de Trinit. lib. 4. cap 13.*
[ſ] Rom. 4. 25.
[t] Iohn 20. 19.
[u] *Rhem. in loc.*

[x] *Thom part 1 quæſt 20. art 4.*
[y] *Caietan. & Ianſen. in loc.*
[z] *Gregor. hom. 34. in Euangel.*

[a] *Vbi ſupra.*
[b] *De duplici Martyrio.*

[c] Eſay 53. 6.
[d] Rom. 3. 10.

[e] 1 Cor. 12. 13

[f] Heb. 1. 14. Pſal 91. 11
[g] Matth. 22 30

[h] *Gen. cap. 18. & 21.*
[i] Luke 1.

[k] Luke 14. 15.

[l] Pſal. 22. 22. & Heb 2. 17
[m] Luke 11. 14. 15.
[n] Rom. 6. 9.
[o] 1 Cor. 6.
[p] Heb 3. 6.
[q] *Ambroſ. com. in locum.*

[r] Three things moue men to compaſſion: Simplicitie. Propinquitie. Neceſſitie.

[r] *Ludolphus de vita Chriſti, part.2.cap.7.*

So theſe three moue God to pitie: firſt, our ſimplicitie, noted in the parable of the loſt ſheepe, which is a ſillie creature. Secondly, our propinquitie, ſignified in the parable of the loſt groat, for a Chriſtian hath Gods image, and beares Chriſts name. Thirdly, neceſſitie, ſhewed in the parable of the loſt ſonne: *How many hired ſeruants, at my fathers haue bread enough, and I die for hunger?* O ſweet Ieſu, who diddeſt leaue the glorious Angels in heauen, the damned ſpirits in hell, the iuſt men on earth, and cameſt into the world to call ſinners only to repentance; ſeeke me thy loſt ſheepe, ſaue me thy loſt ſonne, that there may be mirth on earth, and reioycing in heauen ouer one ſinner that repenteth, more than ouer ninetie nine which need no repentance.

The Epiſtle. Rom. 8. 18. *vide V. 24*

I ſuppoſe that the afflictions of this life, are not worthy of the glory which ſhall be ſhewed vpon vs.

SOme things in the writings of *S. Paul* are [s] hard to be vnderſtood: This Epiſtle containing the [t] chiefe myſteries of all Diuinitie, ſo difficult as any: this Scripture more darke then other parts of this Epiſtle: [u] whether we conſider the matter, or the words. It is a tract of eternall glory which is not fully [x] reuealed vnto vs here, but ſhall be ſhewed vpon vs hereafter: and it hath a phraſe or two not vſed [y] elſe-where throughout the whole Bible: but leauing curious and criticall annotations vnto ſuch as liſt to read (*Auguſtin. lib. quæſt. 83. quæſt. 67. & lib. expoſit. quarund. propoſition. ex epiſt. ad Rom. Ambroſ. epiſt. 21. 22. Hieron. com. in loc. & epiſt. ad Auitam, tom. 2. fol. 153. Caluin. Inſtitut. lib. 2. cap 1. §. 5. & lib. 3. cap. 25. §. 2. Sixt. Senen. Bibliothec. lib. 6. annot. 245. & 340. Theophylact. Oecumen. Primaſius, Anſelme, Aquin. Caietan. Eraſmus, Peter Martyr in loc.*) I will according to my accuſtomed breuitie, ſelect a few moſt vſefull obſeruations to ſtrengthen vs againſt vnbeleefe and misbeleefe.

[s] 2 Pet. 3. 16.
[t] See *Melanct. argument. & diſpoſit. orat. epiſt. ad Rom. tom. 4 fol. 3. & Pet. Martyr. præfat. com. ad Rom.*
[u] *Sarcerius in locum.*
[x] 1 Cor 2.
[y] *Cowper in lot.*

Our Apoſtle then in the text read, comforteth all ſuch as are vnder Chriſts croſſe by [z] three reaſons eſpecially:

The firſt is taken from the bleſſed end of our afflictions and happy [a] *Cataſtrophe*, verſe 18. wherein obſerue,
- Who ſpeakes, *I ſuppoſe.*
- What is ſpoken, *the afflictions of this life are not worthy of the glorie which ſhall be ſhewed vpon vs*: inſinuating [b] foure excellencies in the celeſtiall reward.
  1. Dignitie, for that it is *a glory.*
  2. Eternitie, not a preſent, but a glory which *ſhall be.*
  3. Claritie, for that it ſhall be *ſhewed.*
  4. Veritie, for that it ſhall not only be reuealed vnto vs, but alſo *reuealed in vs* or *ſhewed vpon vs.*

[z] *Melanchon. Tileman. Royard*
[a] *Martyr. in loc.*
[b] *Aquin. in loc.*

The ſecond argument is from the communion of ſufferers, [c] *Euery creature fernently deſireth and hopeth for our redemption*, yea, *groaneth with vs, and trauelleth in paine together*: and therefore let vs not be diſcouraged in our affliction, hauing ſo great companie:

Solamen miſeris ſocios habuiſſe doloris.

[c] *Aſpice venturo lætentur vt omnia ſæclo. Virgil. Eclog 4.*

The third argument is from the patterne and patience of the bleſſed Apoſtles, and other deare children of God: *Not only the creature, but alſo we which haue the firſt fruits of the Spirit, mourne in our ſelues, and wait for the adoption of the children of God*, euen *the deliuerance of our bodies*: and therefore hauing ſo good company let

let vs [d] chuſe rather to ſuffer aduerſitie with the people of God, than to enioy the pleaſures of ſinne for a ſeaſon.

I ſuppoſe] The [e] Wiſeman ſaith, *He that hath good experience can talke of wiſdome. Paul* then hauing tryed both; *affliction*, as [f] being in labours more abundant, in ſtripes aboue meaſure, in priſon more plenteouſly, in death oft, in perils of waters, in perils of robbers, in ieopardies of his owne nation, in ieopardies among the Heathen, &c. *and glory*, being [g] taken vp into the third heauen, and hearing words which cannot be ſpoken, which are not poſſible for man to vtter: I ſay, *Paul* who ſuffered more preſent affliction, and had ſeene more future glory than vs all, out of his owne experience concludes, *I ſuppoſe*: the verbe [h] λογίζομαι doth import thus much; After iuſt reckoning this is the ſumme which I collect and gather, or after long reaſoning I thus poſitiuely determine: ſo that it is not only *Pauls* opinion, or meere coniecture; but (as ſome [i] popiſh Interpreters obſerue with vs) his certaine knowledge, *That the paſſions of this life are not worthy the glory which ſhall be ſhewed vpon vs.*

The firſt excellencie noted in our felicitie which in the world to come ſhall be reuealed, is, that it is a *glory*: the [k] very name whereof is acceptable, for what would not a Heathen man doe to winne glory? [l] *Q. Mutius Scenola* burnt his owne hand for ſtriking amiſſe: *Curtius* in glittering armour and well mounted on his horſe, caſt himſelfe into a gulfe to deliuer his country from the plague: *Brutus* alſo being ambitious of honour, to preſerue the liberties of his natiue ſoyle, neglected the liues of his owne ſonnes.

[m] *Vicit amor patriæ, laudumq́, immenſa cupido.*

If [n] Infidels endure ſo much affliction only for a puff of a little vaine-glory; what ought a Chriſtian to ſuffer for [o] *a farre more excellent and eternall weight of true glory*? The Burgeſſes of Hieruſalem aboue be not of baſe linage, but truly noble; for by their [p] ſecond birth all of them are the [q] ſonnes of God, and [r] brothers of the Lord Ieſus. The Citizens of Tyrus are deſcribed by the Prophet [ſ] *Eſay* to haue beene companions vnto Princes; but in that heauenly Hieruſalem euery citizen is a crowned King, and none but Kings are free-men of that incorporation, knit among themſelues by the bond of one ſpirit into ſuch an holy communion, as that euery one of them accounteth the glory of his brother an increaſe of his owne glory: for it is not in heauen as vpon earth; here the ioy of one doth occaſion oft ſorrow to another; here the light of the Sunne doth darken the Moone, and the light of the moone doth obſcure the luſtre of the Starres here when halfe the earth is illuminated, all the reſt is in darkneſſe: but in heauen albeit [t] there *is another glory of the Sunne, and another glory of the Moone, and another glory of the Starres, one Starre differing from another in glory*: yet the light of the one doth augment the light of another, the glory of one ſhall be the glory of all: [u] *Diſpar eſt gloria ſingulorum, attamen communis lætitia omnium.*

2. This glory is not now, but *ſhall be*: noteing a ſecret oppoſition betweene the [x] preſent troubles of this life, which are but for a *now*, and the future ioyes of the next, which endure for euer: *our light affliction which is but for a moment, cauſeth vnto vs a farre more excellent and eternall weight of glorie*, 2. Cor. 4. 17. And as the croſſe *which is now* comes ſhort of that crowne *which ſhal be*, both in weight and eternitie: ſo the pleaſures of ſinne continuing but for a ſeaſon, are not of any worth to be compared with that infinite weight of eternall wrath due to them. As the ſeuen yeeres of famine in Ægypt [y] did eate vp the former ſeuen yeeres of plenty: ſo ſhall the endleſſe paines of the reprobate make all their former pleaſure to be forgotten, the day will come wherein they will ſay, *we haue no pleaſure in them*, Eccleſiaſtes 12. 1.

3. We note the claritie of this glory, [z] for that it ſhall be *reuealed* or *ſhewed vpon vs:* it was from [a] euerlaſting prepared for vs, but it is not as yet poſſeſſed of vs, indeed [b] *we are now the ſonnes of God, but yet it doth not appeare what we ſhall be* [c] *for our life is hid with Chriſt in God, but when Chriſt which is our life ſhall appeare then ſhall we alſo appeare with him in glory.* [d] *Then the reprobate ſhall change their minde,*

[d] Heb. 11. 25.
[e] Eccleſiaſticus 34. 9.
[f] 2 Cor. 11.
[g] 2 Cor. 12.
[h] Dr. Fulke defence of Eng. tranſlations againſt G. Martin cap. 9. ſect. 1
[i] Idem Martyr & Beza in loc. Anſelmus & Caietan in loc.
[k] Theophylact.
[l] Tertullian. lib. ad Martyr.
[m] Virgil.
[n] See Auguſtin. de ciuit. Dei, lib. 5. cap. 18 & Martyr. in locum
[o] 2 Cor. 4. 17.
[p] Ioh. 3. 3.
[q] Rom 8. 14.
[r] Hebr. 2. 17.
[ſ] Cap. 23. 8.
[t] 1 Cor. 15. 41
[u] Auguſtin Medit cap. 25.
[x] Oecumenius in locum.
[y] Geneſ. 41. 30
[z] Theophylact. Oecumenius, Aquin
[a] Matth. 25. 34
[b] 1 Epiſt. Ioh. 3. 2.
[c] Coloſſ. 3. 3.
[d] Wiſd. 5. 3.

minde, and ſigh for griefe, and ſay this is he whom we ſometime had in deriſion, and in a parable of reproch; we fooles thought his life madneſſe, and his end without honour, but now is he counted among the children of God, and his portion is among the Saints.

Eternall happineſſe is granted in our election, promiſed in our vocation, confirmed in our iuſtification, but not throughly poſſeſſed vntill our glorification: for [c] *while we are ſtrangers in the bodie we are abſent from the Lord: non queras in via, quod tibi ſeruatur in patria* (ſaith [f] *Auguſtine*;) ſeeke not that in the way which is reſerued for thee till thou come to thy countrie. There is [g] a time to weepe and a time to laugh; here the time is to weepe, *for* [h] *in the world ye ſhall haue affliction*: hereafter our mourning ſhall be turned into mirth, Iohn 16. 20. *for* [i] *they that ſow in teares ſhall reape in ioy.* Let vs therefore [k] poſſeſſe our ſoules in patience, [l] reioycing in the Lord alwaies, and againe, I ſay, reioycing. O taſte and ſee (ſaith [m] *Dauid*) how gratious the Lord is, bleſſed is the man that truſteth in him. If thou wilt draw me (quoth the [n] Church vnto Chriſt) we will run after thee, we will reioyce and be glad in thee. [o] *Si ſic bonus es ſequentibus te, qualis futurus es conſequentibus?* If thou Lord be ſo good to ſuch as ſeeke thee, what wilt thou be to ſuch as finde thee? for we may be well aſſured that the firſt fruits of the ſpirit and earneſt of our heauenly inheritance, wherein our greateſt comfort conſiſts in this life, ſhall appeare as nothing, when that infinite maſſe of glory ſhall be broken vp and communicated vnto vs, according to that of our Apoſtle, [p] *When that which is perfect is come, then that which is imperfect ſhall be done away.*

Laſtly, [q] Diuines obſerue the veritie or ſoliditie of this glory, for that it ſhall be ſhewed *vpon vs*, or as other reade, *in vs* Here then is a remarkable difference betweene the glory of a Chriſtian, and the glory of a worldling: [r] *the Kings daughter is all glorious within*, but the worldling is all glorious without. Now the [ſ] Philoſopher hath taught truly, that ciuill honour is not in the power of the perſon honoured, but in the perſon honouring: and therefore the worldlings glorie depending vpon the breath of vaine men, and poſſeſſion of vaine matters, is altogether vncertaine: but the Chriſtians glory, which is within, [t] cannot bee taken from him.

Firſt, this doctrine concerning our glory to come, confutes euidently the Popiſh opinion of merit: for there muſt be an equall proportion betweene the labour and the reward, where the labour deſerueth the reward: but there is a great diſproportion here, betweene our preſent affliction and future glory, not only [u] *cognitione, ſed conditione*: the reward infinitely ſurpaſſing the worke both in truth, and in time. Therefore no paſſion or action can be worthy of the glory which ſhall be ſhewed vpon vs: as ſome read, *non ſunt pares*: as *Arius Montanus, non ſunt dignæ paſſiones nunc temporis ad futuram gloriam*, as the *Rhemiſts* according to the vulgar Latine, *the paſſions of this time are not condigne to the glory to come*. For although a man could ſerue God moſt feruently for the ſpace of a thouſand yeeres and ſuffer, if it were poſſible, ten thouſand deaths euen for Chriſts ſake, yet he ſhould not deſerue to liue one halfe day in the courts of heauen, as their owne [x] *Anſelmus* ingenuouſly.

This collection I finde in the Commentaries of the moſt ancient [y] Fathers, as alſo ſtoutly maintained in our new writers: ſee Goſpell for *Septuageſima* Sunday *Fulke in loc.* and defence of Engliſh tranſlation againſt *Martin. cap. 9.* from the firſt to the ſeuenth ſection: Doctor *Abbot* againſt *Biſhop, tit. Merit. pag. 667.* Doctor *Morton* appeale, *lib. 2. cap. 11. §. 5.*

Secondly, this ouerthroweth [z] *Epicurus*, denying Gods prouidence, becauſe the wicked ſurfet in pleaſure, while the godly ſuffer in paine: for there is another reckoning in another life, where the mirth of the one ſhall be turned into mourning, and the griefe of the other into glory.

Thirdly, the meditation of our felicitie to come, ſhould thruſt out of our vnbeleeuing hearts, all doubtfull and all carnall conceits of heauen; it is a *glorie*, not

[c] 2 Cor. 5. 6.
[f] *De Sanctis, Serm. 46.*
[g] Eccleſiaſtes 3. 4.
[h] Iohn 16 33.
[i] Pſal 126. 6.
[k] Luke 21. 19
[l] Philip 4. 4.
[m] Pſalm 34. 8.
[n] Cantic. 1. 3.
[o] *Bernard. Ser. 47. in Cantica.*
[p] 1 Cor. 13. 10
[q] *Aquin. Caietan. Cowper.*
[r] Pſalm. 45. 14
[ſ] *Ethic. lib. 1.*
[t] Iohn 16. 22.
[u] *Gorran in loc*
[x] *De meſurat. crucis: & naſcitur autem.*
[y] *Chryſoſtome Theodoret. Oecumen. Primaſius*
[z] *Melanchthon. in locum.*

not hidden as in this life, but *reuealed*, and ſo reuealed, as that it is not only without vs, or vpon vs, but reuealed *in vs*, and that not for a now, but for euer.

Laſtly, this ſhould incite men vnder the croſſe to runne with patience the race that is ſet before them, as being aſſured that their reward in heauen is a life, and ſuch a life as is [a] eternall: a glory, and ſuch a glorie as is a [b] crowne of glory: a kingdome, and ſuch a kingdome as cannot be [c] ſhaken: it is an inheritance, and ſuch an inheritance which is [d] immortall and fades not away. [e] Tell O man what thou moſt deſireſt? Is there any thing thou loueſt better than life? Is there any better life than a life of glory? Is there any greater glory than a kingdome of glory? Is there any ſurer kingdome than that which is thine by the right of an immortall and permanent inheritance? Yet all theſe things are prouided and reſerued for them who patiently ſuffer with the Lord Ieſus.

[a] Rom. 6. 23.
[b] 1 Pet. 5. 4.
[c] Heb. 12. 28.
[d] 1 Pet. 1. 4.
[e] *Cowper. in loc.*

Preached in *Holyngborne*, Ian. 15. ann. 1610. at the Funerall of Sir *Martin Barnham* Knight, who was in his time the diamond of his familie, the oracle of his acquaintance, *Romney* marches eye, the glory of his pariſh; and ſtarre of thoſe parts. Vpon whom Almightie God, infinitely rich in mercy beſtowed in the gifts of the world, *good meaſure*; in the gifts of nature, *preſſed downe*; in the gifts of grace, *ſhaken togither*; in the gifts of glory, now *running-ouer*.

Concerning the two ſubſequent arguments, If I haue ſpoken already the truth and enough, embrace it; if not, I pray thee draw me with good reaſons, and I will runne after thee further, as [f] *Auguſtine* in the like caſe. But in the meane while I will accuſe my ſelfe with [g] *Origen*; *Gratias ago Deo, quod ignorantiam meam non ignoro*: yet excuſe my ſelfe with the [h] Poet:

Non ego cuncta meis amplecti verſibus opto.

[f] *Lib. 1. de Trinit. Cap. 3.*
[g] *In Ioſuam:*
[h] *Virgil. 2. Georgic.*

The Goſpell, Luke 6. 36. *vnto* V. 43

Be yee merciſull as your Father alſo is merciſull, &c.

[i] See S. *Auguſtin. de conſenſu. Euang lib. 2 cap 19. & Maldonat. in Math. 5.* reconciling. *Matthew* and *Luke.*

CHriſts excellent Sermon preached in the [i] champion of the Mount vnto his [k] newly choſen Apoſtles, hath [l] two principall parts, one concerning the Goſpell, another expounding the Law. This our text is parcell of the ſecond part to wit, an [m] abridgement of all his long diſcourſe touching loue:

[k] Luke 6. 13.
[l] *Zepper. con. 1. in Euang. Dom. 4. poſt Trinit.*
[m] *Luther. poſtil. maior. in loc.*

Wherein hee doth exhort all his followers vnto mercifulneſſe, by
- Precept, *Be yee merciſull in*
  - Abſtaining from iniurie,
    - *Iudge not, condemne not*, amplified, verſ. 41. 42.
  - Doing good,
    - *Forgiuing*, verſ. 37.
    - *Giuing*, verſ. 38.
- Patterne, *as your Father is merciſull*, in
  - Vnderſtanding, *a perfect maſter, and not a blinde leader of the blinde*, verſ. 39. 40.
  - Affection, euer readie to giue and forgiue, *kinde vnto the vnkinde.*
- Promiſe, *Iudge not, and ye ſhall not be iudged; condemne not, and ye ſhall not be condemned; forgiue, and ye ſhall be forgiuen; giue and it ſhall be giuen vnto you*: recompencing euery point of our mercie with a greater portion of his grace.

[n] *Ferus ſerm. 1. Dom. 5. poſt Pentecoſt.*
[o] *Fagius com. in Apothegm. Rab. cap. 5.*

Be yee merciſull] He ſaith, [n] *eſtote, non fingite*, not only ſeeme but ſhew your ſelues merciſull in deed and in truth, as *S. Iohn* expounds his Maſter, 1. Epiſt. chap. 3. verſ. 18. The [o] *Romans* vſually painted friendſhip with her hand on her heart,

heart, ſignifying that a true friend ſhould haue nothing in the circumference of his lips, which at the firſt came not from the center of his loue: ſaluting, iudgeing, giuing, forgiuing from the heart. Hypocrites are ſo preciſe, that comedies and other like paſtimes are reputed by them either heliſh or heatheniſh; and yet by their good leaue, themſelues are the greateſt ſtage-keepers, and the moſt vſuall maskers in the whole world: as [p] *Auguſtine* and [q] *Ambroſe* ſpeak, *Theatricall actors of other parts and perſons*, appearing in [r] ſheeps clothing, when as inwardly they be rauening wolues. If a diſtreſſed neighbour come to their gate, they will ſhew him more diuinitie than humanitie, cloying his memorie with texts againſt idleneſſe and beggerie, but I warrant you, not ouer-charging his ſtomacke with meat againſt hunger: and for that *a Papiſt will rather loſe a pennie than a Pater noſter*; they to croſſe the ſuperſtitious in all their damnable poſitions, are more willing to giue *a pater noſter than a pennie*. The wicked will giue *panem promptuarij*, but they forſooth are ſo mercifull as to giue *panem ſanctuarij*: as if an hungry ſoule were like [f] *Charles* of *Prage*, who ſupped oft with a few ſentences and argumentes in the ſchoole.

[p] *De Ser. Dom. in monte, lib. 2. in principio.*
[q] *Lib. de Elia, cap. 10*
[r] Matth. 7. 15.
[f] *Dr. Humfred. in vita Iuelli, pag. 26.*

Againe, Chriſts *eſtote* makes againſt apiſh Courtiers, as being more curious to ſalute, than carefull to ſalue their brethren. That old faſhion of ſaluting hand in hand is left, and now embracing one another we caſt armes in armes: but (as one well obſerued) *an handfull of that old friendſhip is better than an armefull of the new courteſie*. This fault heretofore was vpon the point a Courtier only, but now citizens and countrymen too can [t] *ſpeake friendly, imagining miſchiefe in their heart*. Howſoeuer they ſeeme to be like *Plato*, who was accounted an [u] honie mouth, or *Bernard*, ſo called, [x] *quaſi bona nardus*: as ſweet as ſpicknard: or *Theophraſtus*, ſo termed for his heauenly language: yet if you will examine their actions, you ſhall finde them as faithleſſe as *Peter*, denying their maſter as trecherous as *Iudas*, betraying their Lord, as cruell as *Doeg*, ſlaying their Prieſts, as malitious as *Cain*, killing their brother, as vnnaturall as *Nero*, murthering their mother: [y] *melle linguæ ſitæ atq; orationes, lacteq;; corda ſunt felle lita atq; acerbo aceto*: ſo that we may conclude with [z] *Bernard, periculoſa tempora iam non inſtant, ſed extant*: the dangerous daies fore-told by [a] Chriſt, wherein our charitie ſhould wax cold, are not inſtant only, but extant.

[t] Pſalm. 28. 3.
[u] *Ficinus in vita Platonis.*
[x] *Epitaph. Bernard. in fine. operum.*
[y] *Plautus in Truculento, act. 1.*
[z] *De conſiderat. lib. 1.*
[a] Matth 24. 12

As your Father is merciſull] *Adam* aſpiring to be like God in knowledge, was caſt out of Paradiſe: Lucifer aſpiring to be like God in maieſtie, was caſt out of heauen; but by coueting to be like God in goodneſſe and loue, neither man nor Angell, euer did nor ſhall transgreſſe. *As*, in the text, is a note of qualitie, not equalitie: we cannot equall God in loue; for alas all our mercifulneſſe is faint and finite, whereas his mercy towards vs is full and infinite: yet we muſt be [b] *followers of God as deare children*, imitating his example ſo faſt as we can, and ſo farre as we may; louing one another as Chriſt loued vs, as for the manner, albeit wee cannot for the meaſure. See Epiſt 3 Sun. in Lent.

[b] Epheſ. 5. 1.

New God is
- Skilfull in *dirigendo* being a perfect maſter.
- Pitifull in *corrigendo*, not [c] breaking the bruiſed reed, nor quenching the ſmoaking flax.
- Bountifull in *porrigendo*, giuing to all [d] bread and [e] breath and all things.

[c] Matth. 12. 20
[d] Matth. 6. 11
[e] Acts 17. 25.

According to this copie we muſt draw the lines of our life, not iudging any, but in [f] *long ſuffering and doctrine*, [g] *doing good vnto all, eſpecially to ſuch as are of the houſhold of faith*: in giuing we muſt be ſo mercifull as Chriſt, [h] *who laid downe his life for vs*: in forgiuing readie to pardon euery man, *euen as God for Chriſts ſake forgaue vs*, Epheſ. 4. 32.

[f] 2 Tim. 4. 2.
[g] Galath. 6. 10
[h] 1 Iohn 3. 16

Iudge not] [i] He doth not here ſimply forbid to iudge, but rather inſtruct how to iudge. He doth not infringe the publike iudging of the Paſtor, or Prince: not of the Paſtor, for his Apoſtle [k] *Paul in his name*, did excommunicate an inceſtuous Corinthian, and it was his owne canon elſewhere, *dic Eccleſiæ*, Matth. 18 17. and as for the ciuill Magiſtrates authoritie to iudge, [l] God commanded *Moſes*

[i] *Hieron. in Matth. 7.*
[k] 1 Cor. 5. 4.
[l] Exod. 18. 21. 22.

Moſes to prouide men of courage, *fearing God, and hating couetouſneſſe, and to place them Rulers and Iudges ouer his people*: ſtrictly charging all men vnder the Goſpell alſo, to [m] ſubmit themſelues vnto ſuperior powers. Neither doth he condemne priuate iudging of our ſelues and other vpon ſufficient ground: not of our ſelues, for *euery man muſt examine himſelfe*, ſaith *Paul*; and therefore whereas our bleſſed Sauiour here, *Iudge not, and ye ſhall not be iudged*: he not confounding, but expounding his matter: [n] *If we would iudge our ſelues, we ſhould not be iudged.* It is lawfull alſo to paſſe our iudgement of other in ſome matters, and at ſome time; for if a brother offend thee, ſaith [o] Chriſt *tell him his fault between thee and him alone*; if he will neither heare thee nor the Church, *hold him as an Heathen man and a Publican.* The ſinnes of ſome men (as [p] *Paul* ſpeakes) are open before hand, and goe before vnto iudgement: and therefore knowing ſuch by their [q] fruits, it is lawfull to iudge and condemne them too, ſaying, that a rancke Atheiſt obſtinately dying an Atheiſt is damned. If any matter appeare ſo manifeſtly, [r] *Woe to them that ſpeake good of euill, and euill of good, which put darkneſſe for light, and light for darkneſſe, that put bitter for ſweet, and ſweet for ſowre.*

[m] Rom. 13. 1.
[n] 1 Cor 11. 31
[o] Matth. 18.15
[p] 1 Tim. 5. 24.
[q] Matth. 7. 16.
[r] Eſay 5. 20.

Our Sauiours meaning then is not (as [s] Interpreters generally note) to forbid all kinds of iudging, but only raſh and vncharitable cenſuring of our brethren: it is our part to commend in another euery thing which is apparant good, and to make the beſt of any thing which is doubtfull: as Chriſt conſtrueth himſelfe; we may not be curious in obſeruing, nor criticall in condemning *a mote in anothers eye, not ſeeing the beame that is in our owne eye*: we may not be forward to finde peccadilloes in other, ouerſeeing groſſe faults in our ſelues. *Hypocrite, caſt out firſt the beame that is in thine owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.*

[s] *Auguſtin. de ſerm. Dom. in monte, lib. 2. Ianſen. concord cap 43. Ferus ſer. 4. Dom. 5. poſt Trinit. Chryſoſtom Euthym Anſelem Caietan. Maldonat in Matth, 7 & reliqui fere omnes in loc.*

Condemne not] If we iudge raſhly, let vs not proceed to condemne vncharitably: [t] for he that ſeemeth in our eye reprobate, may be iuſt before God; or if to day bad, he may to morrow be better: and therefore let vs not iudge, much leſſe condemne [u] before the time. [x] *S. Auguſtine* hath well obſerued that raſh iudgement conſiſts in two things eſpecially; to wit in condemning a man, and in condemning his meaning: as for example, thy neighbour is bountifull in releeuing the poore; thou ſeeſt his maundie, but thou knoweſt not his minde, and therefore condemne not his meaning: if afterward it be made manifeſt vnto thee, that he beſtowed his almes not out of true charitie, but out of vaine-glorie; yet condemne not vtterly the man, he may liue long, and loue better: *non ergo reprehendamus ea quæ neſcimus quo animo fiant, neque ita reprehendamus quæ manifeſta ſunt vt deſperemus ſanitatem.* Here then the Goſpell is expounded in the Epiſtle, *Iudge not, condemne not*, ſaith Chriſt in the one; becauſe it doth not appeare who be the ſonnes of God in this life, ſaith *Paul* in the other.

[t] 1 Cor 4. 8.
[u] *Vbi ſupra.*

Forgiue, and it ſhall be forgiuen, giue, and it ſhall be giuen vnto you] Our iuſtification before God is not by theſe good workes, as the Papiſts ordinarily note; but only by faith in Chriſt, as the Scripture teacheth [y] elſe-where: yet becauſe iuſtifying faith is *operatiue, working through loue*, Gal. 5. 6. this giuing and forgiuing are [z] ſignes and ſeales of our faith: hereby we make [a] *our calling and election ſure, knowing that we are tranſlated from death vnto life, becauſe we loue the brethren*, 1 Iohn 3. 14. See Epiſtle 2. Sunday after Trinitie, and the Goſpell on all Saints day.

[y] Habac. 2. 4. Rom 5. 1. Galath 2. 16. *Luther poſtil maior in loc.*
[z] *ſignum & ſigillum.*

The mercifulneſſe of God in forgiuing is great in reſpect of { Debtor, [b] for man offending vs is our mate, but God whom we treſpaſſe in our maker. Debt, our neighbours debt vnto vs is but *an hundred pence* but our debt to God is *ten thouſand talents*, as Chriſt in the parable, Matth. 18. 24. 28.

[a] 2 Pet. 1. 10.
[b] *Auguſtin in Pſalm.*

Now then if a [c] debtor owing thee but an hundred pounds, and hauing a band of thine in his hands of a thouſand, ſhould out of his loue ſay, forgiue me the leſſer

[c] *Vega in Euang. Dom. 1. poſt Trinit.*

leſſer debt, and I will forgiue you the greater ſumme, thou wouldeſt entertaine his kinde offer greedily: yet ſuch is the caſe betweene God and thee, forgiue but a penny, and you ſhall be forgiuen a pound, forgiue but an hundred, and you ſhall be forgiuen a thouſand: forget but a mote, forgiue but a mite, and God will forgiue thee a maſſe, yea a mine.

Good meaſure, and preſſed downe, and ſhaken together, and running ouer.] He [d] that ſeeketh good things getteth fauour, but he that ſeeketh euill it ſhall come vnto him: all men for the moſt part loue the mercifull, and loth the miſer: but albeit inconſtant men oft proue ingratefull, [e] *rewarding euill for good*; almightie God is euer ſo good as his word, [f] yea better then his promiſe, giuing to ſuch as giue, [g] *an hundred fold now at this preſent, and in the world to come eternall life.* They that ſowe ſparingly, ſhall reape alſo ſparingly; but they that ſowe liberally ſhall reape liberally, 2. Cor. 9 6. Prou. 11.24. and 28.27. Deut. 24.19. In a word God giueth vs [h] *good meaſure*, in the gifts of the world; [i] making our garners full and plentuous with all manner of ſtore: *preſſed downe* in the gifts of nature: giuing vs health and ſtrength of bodie, teaching our hands to warre and our fingers to fight, [k] making our feet like Harts feete, and our armes able to breake a bow of ſteele: *ſhaken togither* in the gifts of grace; *running ouer* in the gifts of glory: for all that we can giue or forgiue to men, is not worthy of the glorie which ſhall be beſtowed vpon vs: and [l] here the Goſpell and Epiſtle meet againe.

The Lord of his infinite goodneſſe encreaſe and multiply vpon vs his mercie: that he being our rule and guide, we may ſo reſpect his holy word, and expect his heauenly reward, that paſſing through things temporall, we loſe not finally the things eternall: Amen.

[d] Prou. 11. 27.
[e] Pſalm. 35.12
[f] *Auguſtin. ſer. 99. de temp. Maiora tribuit quàm promittit*
[g] Marke 10 30
[h] *Poſtil. cum gloſſis & figuris in locum.*
[i] Pſal. 144. 13.
[k] Pſal. 18. 33. 34.
[l] *Vide Ferum. ſer. 2. Dom. 5 poſt Penteceſt.*

The Epiſtle. 1. Pet. 3. 8.

Be ye all of one minde and one heart. &c.

THe [m] *Roman Miſſall* addeth here the words *in oratione*: but as their owne [n] Ieſuit cenſureth aptly, *propter vſum Eccleſiæ non eſt mutandus vſus ſcripturæ*: we may not alter the text to fit our turne. The vulgar Latine hath *in fide*: whereupon *Aquine, Lyranus, Hugo, Carthuſianus*, and many moe popiſh Interpreters haue conſtrued this of faith: [o] as farre from the matter as the blinde mans arrow from the marke. The Church of England tranſlates according to the word [p] originall [q] *in concluſion*, or [r] *finally*; ſo the moſt accurate Papiſts: *Emmanuel Sa* reades, *denique*, *Caietan* and *Lorinus*, *in fine*, *Vatablus*, *in ſumma*. The *Rhemiſts* according with them all, *in fine, all of one minde*: for *S. Peter* hauing deliuered many precepts appertaining to many particular perſons in the former part of this Chapter, he commeth in our text to ſet downe [ſ] generall rules, as a ſumme of all ſummes in groſſe, belonging to all men, in all matters:

Inſtructing vs how to { Doe good, *be ye all of one minde*, &c. / Suffer euill, *not rendring euill for euill, or rebuke for rebuke.*

All which he doth inforce by two principall arguments eſpecially; from our { 1. Calling, verſ. 9. *knowing that ye are thereunto called, euen that ye ſhould be heires of the bleſſing.* / 2. Comfort, { Eternall, *he that doth long after life, and loueth to ſee good dayes, let him refraine his tongue from euill*, verſ. 10. 11. / Internall, *the eies of the Lord are ouer the righteous*, verſ. 12. *and therefore bee not afraid nor troubled, but ſanctifie the Lord God in your heart*, verſ. 14. 15. / Externall, *who is he that will harme you if you follow that which is good?* verſ. 13

[m] Dom. 5. poſt Penteceſt.
[n] Lorin in loc.
[o] Eraſmus annot in loc. Nihil huiuſmodi Petrus aut ſenſit, aut ſcripſit.
[p] τὸ δὲ τὸ τέλος.
[q] Bib. Hen. 8.
[r] Bib. Eliz. & Geneua.
[ſ] Aquine, Sarcerius, Caietan. Caluine.

Be ye all of one minde and of one heart] Concerning *vnanimitie*, see Epist. 1. Sund. in Lent, and Epist. on whitsunday: concerning *brotherly loue*, see Epist. 3. Sunday after Easter: concerning *pitie*, Epist. 2. Sunday after Epiphanie, and Epist. 2. after Trinit. concerning *meekenesse*, Epist. 3. Sunday after Trinit. Only note by the way, that in this excellent catalogue meekenesse is the last, and vnanimitie the first vertue; for without [t] loue we could not haue the rest, and without [u] humilitie we cannot keepe the rest.

[t] 1 Cor 13.4:5
[u] *Aquin. & Marlorat in loc.*

Not rendring euill for euill, or rebuke for rebuke] In deed, *not euill for euill*: in word, *not rebuke for rebuke*; for as [x] one doth glosse the text, *Reddere bonum pro bono humanum, reddere malum pro malo belluinum, reddere malum pro bono diabolicum, reddere verò bonum pro malo diuinum*: it is the part of a man to render good for good, it is the part of a beast to render euill for euill, it is the part of a deuill to render euill for good, but it is the part of Gods Childe to render good for euill See Epist. 3. Sunday after Epiphanie.

[x] *Royard. hom. 1. in loc.*

But contrariwise blesse, knowing that ye are thereunto called, euen that ye should be heires of the blessing] The [y] Father of mercies hath [z] blessed vs with all spirituall blessings in heauenly things: he [a] called vs to this blessing in our election from all eternitie, Matth. 25. 34. *Come ye blessed of my Father, inherit ye the kingdome prepared for you from the foundations of the world*: and he calleth vs euery day to this blessing by the Gospell of Christ, [b] *in whom all the nations of the world are blessed*: he blessed vs when we did curse him, and [c] therefore let vs, imitating his example, blesse those that curse vs, that we may be the [d] children of our Father in heauen, suffering his Sunne to shine vpon the good and euill, and his raine to fall vpon the iust and vniust. This is our calling, and euery man ought, saith [e] *Paul*, abide in that vocation wherin he was called: a Christian in this case must say to the sonnes of *Belial*, as [f] *Balam* once to the seruants of *Balake* if Satan would giue me *an house full of siluer and gold*, or as he vainly promised, Christ, if he would and could giue me [g] *all the kingdomes of the world*, I cannot goe beyond the word of the Lord my God to doe lesse or more; seeing his will is that I should blesse, I may *not render euill for euill, or rebuke for rebuke*.

[y] 2 Cor. 1. 3.
[z] Ephes. 1. 3.
[a] *Sarcerius in locum.*
[b] Galath. 3. 8.
[c] *Killius collect. in loc. Idem Beza & English Gloss.*
[d] Matth. 5. 45.
[e] 1 Cor, 7. 20
[f] Numb 22. 18
[g] Matth. 4. 9

For he that doth long after life and loueth to see good daies] [h] The Doctors vsually construe this of eternall life; for the present is not indeed a life, but rather a death: in which are not good, but euill daies; according to that of the Patriarke *Iacob*, [i] *Few and euill haue the dayes of my life beene*. So *S. Paul*, Ephes. 5. 16. *Redeeme the time, for the dayes are euill*: and so *S. Augustine* in Psal 33. *Semper mali dies in seculo, sed semper boni dies in Deo*. Yea but some will obiect, heauenly Hierusalem [k] *hath no need of the Sunne, neither of the Moone to shine vpon it, for Christ the Sunne of righteousnesse is the light of it*: how then are dayes in the world to come? [l] Answer may be, that our Apostle speakes in the plurall, insinuating the great light and eternitie which the Saints haue, [m] *for the iust shall shine as the Starres for euer and euer*: here we liue but a short day, *giue vs this day our daily bread*; but hereafter in the world to come we shall haue dayes, and those good dayes, and great dayes, euen such as shall haue no night. Or haply *S. Peter* heere spake plurally, to signifie that the Father of lights hath two daies, [n] one of grace another of glory. Thou canst enioy neither, except thou refraine thy tongue from euill and thy lips that they speake no guile.

[h] *Hieron. Augustin. Euthym. Turrecremata Genebrard. in Psal. 33. Idem Aquin. & Lorin. in locum.*
[i] Genes 47. 9.
[k] Apocal. 21. 23
[l] *Aquin in loc. & Euthym. in Psal. 33.*
[m] Dan. 12. 3,
[n] *Vitriacus apud Lorin. in locum.*

[o] Other referre this to the ciuill life; for *if a man* [p] *seeke euill it shall come to him*: he that will not abstaine from iniuring others shall be paid home againe the [q] same measure. Doest thou desire to see good dayes, and to lead in this present world a peaceable life, full of comfort to thy friends, and content to thy selfe be not [r] a busie Bishop in another mans dioceese, but [s] studie to be quiet and to meddle with thine owne businesse: *refraine thy tongue from euill, and thy lips that they speake no guile, eschew euill and doe good, seeke peace and ensue it.*

[o] *Sarcerius & Marlorat. in locum.*
[p] Prou. 11. 27
[q] Matth. 7. 2.
[r] 1 Pet. 4. 15.
[s] 1 Thess. 4. 11

Let him refraine his tongue from euill] If thou doest loue to see good dayes, performe good duties: [t] in word, *refraine thy tongue*: in deed, *eschew euill, and doe good*: in thought, *seeke peace and ensue it.* Refraine thy tongue from all euill

[t] *Aquin. in loc.*

speaking

ſpeaking in [n] generall, and thy lips that they ſpeake no guile: in particular, refraine thy tongue from [x] ſlandering thy neighbour behinde his backe, and thy lips from flattering him before his face. *Thy tongue* (ſaith *Aquine*) from open euill, and *thy lips* from ſecret hurt. This leſſon is hard, for the [y] tongue is an vnruly euill, full of deadly poiſon, it muſt be kept with a [z] watch, and with a [a] bridle, yea with [b] doores and barres.

It is recorded in [c] Eccleſiaſticall hiſtorie, that the reuerend Hermite *Pambo* being ignorant himſelfe, deſired another to teach him a Pſalme: who hearing the firſt verſe of the 39. Pſalme, *Dixi cuſtodiam*, I ſaid I will take heed to my waies, that I offend not in my tongue; would not ſuffer his tutor to proceed vnto the ſecond verſe; for (ſaith he) the firſt is leſſon enough: and excuſing himſelfe for not reſorting vnto his ſchoole-maſter in three moneths after, he confeſſed ingenuouſly, that as yet he had not learned well his firſt lecture: yea fortie nine yeeres after being asked of the ſame matter, his anſwer was ſtill the ſame, that as yet hee had not fully kept this one leſſon, which is our leſſon here, *refraine thy tongue*, &c.

Let him eſchew euill and doe good] An [d] abridgement of the Law, whoſe negatiue part forbids all euill, and affirmatiue commands all that is good: now, ſaith [e] *S. Iames*, *he that faileth in one point is guiltie of all*: and therefore we muſt not not only decline that which is bad, but alſo [f] cleaue to that which is good: [g] ceaſing to doe euill, learning to doe well; [h] hating euill, louing iuſtice; [i] deſtroying vice, planting vertue. The [k] tree that bringeth not forth good fruit, is hewen downe and caſt into the fire, [l] leaues are not ſufficient, it muſt not keepe the ground barren, Luk. 13.7. The ſlothfull and vnprofitable ſeruant [m] hiding his maſters talent in the earth, haply did eſchew euill, and yet he was caſt into vtter darkneſſe for that he did no good: *bonum enim non eſt defectus, ſed effectus; neque ponitur in non officiendo, ſed in proficiendo.*

Let him ſeeke peace and enſue it] *Inquirat*, [n] *id eſt intus quærat*: let him earneſtly ſeeke it with all his heart, peace with God, [o] which paſſeth all vnderſtanding; and peace with men, [p] if it be poſſible with all men. [q] *Inquirat affectu, ſequatur effectu*: let him affectionately ſeeke it, and effectually follow it; if thou ſee it going away, run after it, purſue it with eagerneſſe, vſing all meanes poſſible that it depart not from thee: [r] *perſequere donec aſſequaris*, inſue it vntill thou canſt enioy it.

For the eyes of the Lord are ouer the righteous] And therefore ſeeing the God of [ſ] conſolation is euer ready to confound our enemies, and comfort vs in extremitie: *Be not afraid of any terrour of them, neither be ye troubled, but ſanctifie the Lord God in your heart.* In doing good there is a great labour, yet a greater reward: [t] *Grandis labor, ſed grande præmium eſſe quod martyres, eſſe quod Apoſtoli, eſſe quod Chriſtus.*

Who is he that will harme you if you follow that which is good?] For [u] when the wayes of a man pleaſe the Lord, he will make his enemies at peace with him: or if we conuerſe with ſuch as will not haue peace; yet *happie are you when any trouble happeth vnto you for righteouſneſſe ſake*: your temporall harme ſhall occaſion an eternall good; for [x] great is your reward in heauen; or as [y] *Auguſtine* moſt diuinely, *inimicus in terra geminat conuitia, tu in cœlo lucra.*

[n] *Euthym. in Pſalm. 33*
[x] *Sarcerius in locum.*
[y] *Iam 3.8.*
[z] Pſalm. 141.3.
[a] Pſal 39 3.
[b] *Eccleſiaſticus 28.24*
Tripartit hiſt. lib. 8 cap. 1.
[d] *Genebrardus in Pſalm. 33.*
[e] *cap. 2. verſe 10*
[f] Rom. 12.9.
[g] Eſay 1.19
[h] Amos 5.15.
[i] Hieron. in *Pſal. 33.*
[k] Matth 3.10.
[l] Matth 21.19
[m] Matth 25.25
[n] *Gloſſa.*
[o] Philip 4.7.
[p] Rom. 12 18
[q] *Aquin. in loc.*
[r] *Em. Sa. in* Pſal 33.
[ſ] 2. Cor. 1.3.
[t] *Hieron epiſt. ad Euſtoc.*
[u] Prou. 16.7.
[x] Matth 5.12.
[y] In Pſal 54.

The Gospell. Luke 5. 1. vulo p. 12

It came to passe that (when the people pressed vpon him to heare the word of God) he stood by the lake of Genezareth, &c.

- 1 Zealousnesse of the people in hearing, vers. 1. *they pressed vpon him to heare the word of God.*
- 2 In this Gospell obserue the
  - Carefulnesse of Christ in teaching,
    - Affirming the truth in his word, wherin note
      - Circumstances of
        - Time, *when people pressed.*
        - Place, *on the water in a ship.*
        - Gesture *he sate.*
      - Substance, *he taught the people.*
    - Confirming the same with a wonder, about which fiue points are regardable:
      1. Christs command, *launch out into the deepe*, &c. vers. 4.
      2. *Peters* obedience, *Master wee haue laboured all night, and haue taken nothing, neuertheless at thy command*, &c. verse 5.
      3. The fishers agreeing, *they beckned to their fellowes*, &c. verse 7.
      4. The miracle, *they inclosed a great multitude of fishes*, verse 6.
      5. The consequence of the miracle, *when Simon Peter saw this, he fell downe at Iesus knees*, saying, *Lord goe from me, for I am a sinfull man*, &c. verse 8, 9, 10, 11.

[a] Pellican, Aretius, Zepper.

[a] Iansen. concord. cap. 26.

When the people pressed vpon him] Our blessed Sauiour drew men vnto him in such sort, that neither his Maiesty nor their miserie, neither [b] hunger, nor [c] night, nor [d] strangenesse of place, nor straitnesse of passage could keep them from him: *vt magis irruerent quam rogarent, & medicinam salutis non sperarent per humilitatis gratiam, sed per importunitatis iniuriam*: as [e] *S. Ambrose* doth glosse this text: They came to Christ, and comming *they pressed vpon him*: and they pressed *to heare* and to heare *the word of God*. Whose [f] zealous diligence condemnes exceedingly the want of deuotion in many people, who being crop-sicke, doe not hunger after the righteousnesse of Gods kingdome, nor thirst after the water of life; but loath the Gospell of Christ, euen that heauenly Manna, which is the spirituall food of their soules. When the people pressed, Christ preached: Hereby directing vs to strike with the [*] hammer of his word while the zeale of our hearers is hot, *being* [g] *instant in season and out of season.*

[b] Marke 8. 2
[c] Luke 4. 4. 2.
[d] Luke 4 42.
[e] Serm. 11.
[f] See postil. Heming & Ardens in loc.
[*] Ierem. 23. 29.
[g] 2 Tim. 4 2

And he entred into one of the ships which pertained to Simon] It is a very common note, that *Simons* ship is a [h] type of the Church militant, floting in the waues of this troublesome world. The politicians accuse it of folly, the superstitious of heresie, the schismaticall of idolatrie, the Iewes iest at it, the Separatists runne out of it, the Turkes despise it. In this ship Christ is tossed, but the people stand on the shoare. The [i] Pastor is exposed to greater perill then his parishioners, if any tempest arise. [k] *Literally*: Christ taught in the wildernesse, in the city, sometime conferring with [l] one, sometime instructing multitudes, in the synagogue, in the streets, on the land, in the water; in euery place where he came it was his meat and his drinke to do the will of his Father, and therefore being here pressed vpon

[h] Ambros. vbi supra. August. quæst. Euang. lib. 2 quæst. 2. Beda, Tolet. in locum.
[i] Hemingius
[k] Ambros. Iansen. Caietan in locum
[l] Iohn 4.

vpon, and oppreſſed with troupes of auditors, he makes a ſhip his [m] pulpit, [n] that he might with greater conuenience teach them. Euery man therefore muſt labour in his ſeuerall vocation and office to follow Chriſts example, doing ſo much good as he can at all times and in all places.

And prayed him that he would thruſt out a little from the land] He did intreat who might haue commanded: hereby ſhewing his [o] meekneſſe; as [p] alſo that *his* [q] *yoke is eaſie and his burden light*: And laſtly, that no [r] ſeruice is acceptable to God; except it be done with our heart and good will cheerfully, Prou.23.26. *Myſtically*, Chriſt aduiſing *Peter* to *thruſt out a little from the land*, doth inſinuate that ſuch as do inſtruct the people muſt neither be ſhallow, nor yet too deepe in their doctrine: they muſt thruſt off from earth, and yet but a little: [s] *Vt nec terrena eis præcipiantur, nec ſic à terrenis in profundiora ſacramentorum recedatur vt ea penitus non intelligant.* Or as [t] other, he thruſt off a little from the land, to ſignifie that his fiſhing is not as our angling: we ſtanding on the ſhore draw fiſh out of the ſea, but he riding on the ſea caught men on the ſhore: for the Church his [u] plant is a tree turned vpſide downe, whoſe root is in heauen, albeit her boughes are on earth.

He ſate downe] This geſture ſheweth his [x] Maieſtie, *teaching as one that hath authoritie*, Mark.1.22. as alſo that his words are [y] ſetled and ſure like to mount Sion which cannot be remoued: *heauen and earth ſhall paſſe away*, (quoth he) *but my words ſhall not paſſe away*, Matth.24 35.

And taught the people] Firſt he taught men, and then caught fiſh; [z] preferring the ſpirituall food before the corporall: he gaue both in due time; firſt a Sermon, and after a Salmon. It is ſaid in generall only, *that he taught*: [a] intimating that his inſtruction at this time, and in this place, was ſuch as at other times, and in other places. Now Chriſts other Sermons ſtood vpon two points eſpecially; repentance and faith: Repentance, Matth.4.17. *From that time Ieſus began to preach, amend your liues, for the kingdome of heauen is at hand*: Faith, Luk.4.18. *The Spirit of the Lord is vpon me, that I ſhould preach the Goſpell vnto the poore*, &c. This was the ſummarie pith of all his doctrine, and ought to be the ſubſtance of all our hearing and preaching. [b] For euery Chriſtian hath two contrarie natures, one of the fleſh, another of the Spirit; and that he may become perfect in Chriſt, his earneſt endeuour muſt be to tame the fleſh, and comfort the Spirit. The Law *is the* [c] *miniſterie of death*, and ſo ſerueth fitly for the ſubduing of the fleſh: and the Goſpell is *the* [d] *power of God vnto ſaluation*, and ſerueth as aptly for the ſtrengthening of the Spirit.

And when he had left ſpeaking] [e] After his words he comes to works: hereby teaching that *our good deeds are the beſt gloſſe we can ſet vpon any text.* It is recorded in the ſtories of *England*, that [f] *Ethelburga* reclaimed her incontinent and lewd husband more with one example, then ſhe could with infinite precepts: and that [g] *Egbertus* in a great difference concerning the celebration of Eaſter, was heard and embraced of each ſide, *Quoniam & doctor ſuauiſſimus, & eorum quæ agenda docebat executor doctiſſimus.*

Launch out into the deepe] Albeit euery good and perfect gift be from aboue; [h] yet we may not neglect ordinary labour in our vocation. An husbandman muſt [i] haſte to riſe vp early, late take reſt, eat the bread of carefulneſſe, and then haply his ground ſhall ſtand ſo thicke with corne, [k] that it laugh and ſing: then his [l] garners may be full and plenteous with all manner of ſtore: then his ſheepe may bring forth thouſands, and ten thouſands in his field; his oxen ſtrong to labour, and no decay in his cattell. If the Preacher plant with *Paul*, and water with *Apollos*; in his doctrine plant, water in his exhortation; plant in the Pulpit, water in the Preſſe; plant in his inſtruction, and water in his conuerſation; aſſuredly the Lord will giue an increaſe; He ſhall incloſe within the net of the Church a very great multitude of ſoules. He that hath an office muſt attend his [m] office, the ſea-man ought to keepe his ſhip, and the tradeſman his ſhop, vſing ordinarie meanes, and ordinary labour about theſe meanes; according

[m] *Zepper.con.2. in locum.*
[n] *Tolet. in loc. Idem Panigarolla ex Chryſoſtom.*
[o] *Theophylact.*
[p] *Beauxamis.*
[q] Matth. 8. 30.
[r] *Pontan.*
[s] *Auguſtin. vbi ſupra. & Gregor. Moral. lib. 17. cap. 14.*
[t] *See Panigarol hom. in loc. part. 1.*
[u] Eſay 5.7.
[x] *Auguſtin. de ſerm. Dom. in monte, lib. 1. Idem Bonauent. & Beauxamis in locum.*
[y] *Arboreus in locum.*
[z] *Sarcerius in locum.*
[a] *Marlorat. in locum.*
[b] *Perkins* tract how to apply Gods word, *ſect. 1, 2.*
[c] 2.Cor.3.7.
[d] Rom 1.16.
[e] *Tolet.*
[f] *Malmesbur. de geſtis Regum Angl. lib 1 cap. 2*
[g] *Beda lib. 5. cap. 23. & Baronius annal tom. 9 fol. 9.*
[h] *Culman. Marlorat. Zepper.*
[i] Pſal 127.3.
[k] Pſal 65 14.
[l] Pſal,144.13.
[m] Rom 12.7.

to that of the [n] Psalmist, *Thou shalt eat the labours of thine hands; O well is thee, and happy shalt thou be.* First feare God, then labour, and so eat: if *Peter* will haue fish, he must *launch out into the deepe, and let slip his nets.*

We haue laboured all night and haue taken nothing, neuertheless at thy commandement I will loose forth the net] [o] Many things might hinder *Simon* in his faith and obedience. First, for that he was already wearied, *we haue laboured.* Secondly, for that Christ, as it might seeme, commanded a thing both hard and fruitlesse. Hard, because to *launch out into the deepe*, is more dangerous than to ride neere the shore. Fruitlesse, we haue laboured in the [p] fittest time, to wit, *in the night, and all night, and yet haue caught nothing, neuertheless at thy command*, &c. [q] Ye sow much, and bring in little; yee eat, but haue not enough; yee drinke, but are not filled; yee clothe you, but yee be not warme: because, saith the Lord, mine house is waste, and yee runne euery man vnto his owne house. So *Peter* here laboured in vaine, till he tooke Christ into the ship with him; after at his word, and in his name loosing his net, hee caught a great number of fishes. *It is the* [r] *blessing of the Lord that makes a man rich.* Against which rule two sorts of men offend especially, the faithlesse, and the careless. The faithlesse, imagining that increase of wine and oyle dependeth altogether vpon their owne wit, industrie, cunning, and sometime couin. Against this follie *Dauid* composed the 127. Psalme, *Except the Lord build the house, their labour is but lost that built it.* The careless, who neuer thinke on God in obtaining a blessing, nor thanke God in vsing his blessing. [s] Let vs learne therefore by this present miracle, that euery man ought to labour in his vocation, and that the successe of his labour commeth only from God: for it is not said, [t] *duc in alium*, but *duc in altum*; insinuating that if Christ blesse *Simon*, he shall euen with the same net, and in the same deepe where he could take nothing, *inclose a great multitude of fishes.*

In a misticall sense: the reason why the fishers of men labour much all night, and all day too, yet catch nothing, is either the fishes fault, or the fishers fault.

The fishes fault, because [u] some are { Craftie and will not. / Slipperie and cannot. / Great and may not. / Little and dare not.

The worldling is so wise that he will not bite at the bait, or come neere the net: the proud man holds *Peter* idle when he preacheth of humilitie: the wanton cannot endure so much as a text against incontinence: the miserable wretch accounts his Pastor vncharitable, when he makes a Sermon against couetousnesse: He stoppeth his eares euen like the [x] deafe Adder, and will not heare the Charmer, although he charme neuer so sweetly: but what saith the Scripture; *the Lord* [y] *catcheth the wise in their owne craftinesse.* Such as will not be caught in their life, will they nill they, shall be caught at their death: [z] *Agree with thine aduersarie* (saith our Sauiour) *quickly whilest thou art in the way:* [a] that is, labour to be reconciled to God while thou liuest, and hast time to repent, lest God in his anger bring thee to the Iudge, which is Christ; and Christ deliuer thee to the goaler, which is the deuill; and the deuill cast thee into prison, which is hell: I tell thee thou shalt not depart thence till thou hast paid the vtmost farthing; and therefore better it is to be caught in *S. Peters* net here, then to be bound in euerlasting chaines hereafter.

Hypocrites are slippery like Eeles, aud cannot be taken: a fisher cannot tell whether they be caught or no; when *Peter* hath them inclosed in his net, and as he thinks in his hand sure, they will shew him a slippery trick:

Qui capit anguillam per caudam non capit illam.

Statesmen of eminent place may not be taken; it is policie for *Peter*, if he launch out into the deepe, and let slip his net, not to touch them. *I will get me to the great men and speake to them* (saith the Prophet [b] *Ieremie*) *but these men haue broken the yoke and burst the bonds*, as the great flie breakes the cobweb.

[n] Psalm. 128. 2.

[o] See *Iacob. de vorag. serm. 1. Dom. 5. post Trinit.*

[p] *Tolet. & Aretius.*

[q] Hagga 1. 6. 9

[r] Prou. 10. 22.

[s] *Hemingius.*

[t] *Tolet. & Maldonat. in loc.*

[u] *Iacob de Vorag. ser. 3. in loc.*

[x] Psalm 58. 4.

[y] Iob 5. 13.

[z] Matth 5. 25.

[a] *Augustin de serm. Dom. in monte lib. 1.*

[b] Cap. 5. vers. 5.

[c] The

[c] The Kings of the earth ſtand vp, and the Rulers take counſell together, againſt the Lord and againſt his annointed, ſaying, let vs breake their bonds aſunder, and caſt away their cords from vs. And therefore *Paul* who was an excellent fiſher, and had throughly conuerted many, caught but a peece of King Agrippa. So the [d] text, *almoſt thou perſwadeſt me to become a Chriſtian*: almoſt is a great deale for ſo great a perſon: for [e] *not many noble, not many mightie, not many wiſe men after the fleſh are called*: One *Gamaliel* or two may be caught among the wiſe, ſome few *Zachees* among the rich, haply *Nicodemus* among the Phariſies, a *Centurion* among the mightie, a *Theophilus* among the noble: moe would bee caught if they were not too great to be taught. It was once ſaid by a [f] reuerend Father boldly: *The Kings Chaplaines are of the cloſet, and they muſt keepe his faults cloſe.* The leaſt ſinnes of the greateſt are like mount *Sinai* which may not be touched. And this I take to be the true reaſon why Princes are *Veniſon in heauen*, a rare diſh, and why ſo tyrannous on earth, as our [g] Chronicles of *Ethelred*, *ſæuus in principio, miſer in medio, turpis in exitu.*

[c] Pſalm 2.

[d] Acts 26.28.

[e] 1. Cor. 1.26.

[f] *B. Latymer.* "

[g] *Malmeſ de geſt R. Angl. lib. 2. cap* 10. "

Laſtly, ſome fiſhes are ſuch minnumes as that they dare not be taken: albeit they wiſh well vnto the fiſhers, and their fiſhing; yet they feare to come neere, leſt their hookes hurt them. If any perſecution ariſe for the truth in the ſhip, inſtantly they ſlip out of the net againe. Now [h] three ſorts of men ought to be great venturers, a Souldier, an Husbandman, and a Merchant. Euery Chriſtian is Gods ſouldier, promiſing in holy Baptiſme to fight vnder Chriſts banners againſt the world, the fleſh, and the deuill. He muſt therefore [i] *ſuffer affliction as a good ſouldier of Ieſus Chriſt.* Euery Chriſtian is an husbandman in Gods field, he muſt therefore venture his ſeed: for [k] *he that obſerueth the winde ſhall not ſow, and he that regardeth the clouds ſhall not reape.* Euery Chriſtian is a factor in Gods buſineſſe, Luk. 19.13. *negociamini donec venero*: he muſt not therefore feare to put out his talent for his maſters aduantage. But howſoeuer ſome fiſhes are too great, and ſome too little, ſome too ſubtile, ſome to ſilly; yet we muſt *launch out into the deepe and let ſlip our nets*, It is Chriſts iniunction, and we muſt obey. [l] Such as ſay they will not preach, becauſe they ſee little fruit of their labours, are troubled with that God gaue them no charge of; and leaue that vndone God chargeth them with. And haply ſome fault may bee found in the fiſhers alſo that nothing is taken, and that as we may gather out of the text in foure reſpects:

[h] *Chryſoſtom.*

[i] 2. Tim. 2 3.

[k] Eccleſiaſtes 11.4.

[l] *B. Latymer* Serm. at Stanford.

1. When they doe not fiſh in a good place: namely, when they doe not *launch out into the deepe.*

2. When they doe not fiſh with good nets, *but broken.*

3. When they doe not fiſh in a good time: to wit, *in the night*, and not in the day.

4. When they doe not fiſh at Chriſts command: *in verbo Ieſu.*

Firſt the fiſhers of men ought to launch into the deepe, [m] opening vnto the people *great myſteries of godlineſſe*, 1. Tim. 3. 16. ſpeaking vnto the [n] ſou'e and conſcience. The multitude, and moſt for the multitude ſake, giue paſſage rather to that which is ſuperficiall, then vnto that which is ſubſtantiall: our time reſembling a riuer or ſtreame which carieth downe vnto vs that which is light and blowne vp, but ſincketh all that which is waightie and ſolide, and ſo while *Peter* fiſhes in the ſhallow plaſhes of moraltie, not in the deepe places of Diuinitie, no maruell if his taking be ſmall. The ſlant and froth of a faire phraſe without ſoundneſſe of argument, and depth of iudgement, is like the firſt letter of a patent, or limed booke, which though it hath flouriſhes at large, yet is it but a letter, and by reaſon of thoſe curious ornaments, not ſo well read as another plaine character. [o] *Pigmalions* frenzie is a good embleme of this vanitie; for words are but the images of matter; and except they haue life of profoundneſſe and quicke inuention, to fall in loue with them, is all one as to fall in loue with a picture.

[m] *Ambroſ. ſerm* 11.

[n] *Ambroſ. lib* 3. *de Virg. n. idem. Tolet. in loc.* " " "

[o] Aduancement of learning, *lib.* 1. "

Secondly, the fiſhers of men catch little when they fiſh with broken nets, and ſuch are they who teach learnedly and liue lewdly: their accurate ſpeech haply doth incloſe many, but their ill example preſently maketh holes in the net, and ſo

ſo they ſeldome draw men out of darkeneſſe into light, out of the gulfe of the dead ſea into the land of the liuing: and therefore they muſt *waſh their nets*, as the fiſhers here, and *mend them*, as *Iames* and *Iohn* [p] elſewhere.

Thirdly, when they fiſh *in the night*, [q] that is, in the darkeneſſe of their ignorance, not in the light of holy Scripture. [r] *They would be Doctors of the Law, and yet vnderſtand not what they ſpeake, neither whereof they affirme.* Or when they doe not obſerue the beſt hint and time: for if *Peter* will haue any fiſh, he muſt [s] *caſt out the net on the right ſide of the ſhip*: he muſt [t] diuide the word of truth aright and teach dexterouſly.

Laſtly, [u] when they doe not fiſh in the word and in the name of Ieſus. [x] *I haue not ſent theſe* (ſaith the Lord) *yet they ranne, I haue not ſpoken to them, and yet they propheſied.* He that is Gods Ambaſſadour muſt not deliuer his owne errand, but the [y] words of God, in the [z] name of God: for this (as [a] one notes) is to caſt out the net on the right ſide of the ſhip.

They incloſed a great multitude of fiſhes] Here we may note Chriſts exceeding goodneſſe, and wiſedome. [b] Goodneſſe, in paying to *Peter* ſo great a fare for his ſhip. [c] Wiſedome, for that he called a fiſher by this extraordinarie draught of fiſh, as he did the *ſtar-gazing-wiſe by a ſtar*, Mat. 2.

But their net brake] *S. Peters* fiſhing at the right ſide of the ſhip, Ioh. 21 6. is a [d] type of the Church triumphant; for Gods elect are ſaid to ſtand at his [e] right hand: but his fiſhing here doth repreſent the Church militant, the draw-net whereof incloſeth [f] all kinds of things, the bad with the good; and therefore [g] ſchiſmatickes and heretickes *breake the net* and ſlip away; but the Lord knoweth [h] his, and no man ſhall [i] plucke them out of his hand; *rumpitur rete, ſed non labitur piſcis*, as venerable *Beda* notes vpon the place. The reprobate may breake the net, but not one of Gods elect ſhall periſh.

And they beckened to their fellowes which were in the other ſhip, that they ſhould come and helpe them, and they came] It is obſerued truly, [k] that the people are like the ſea, and the Preachers are like to winde: as the ſea of it ſelfe would be quiet, if the windes did not moue and trouble it: ſo the people would be tractable, and peaceable, if ſedicious Orators did not ſet them in agitation. When we deſire they ſhould draw with vs, they pull from vs; if we pull one way, and they draw another way, how ſhall we fill the ſhip with fiſh, the Church with Conuerts? It is confeſſed, at the leaſt profeſſed on each ſide, that both of vs are partners, and haue ſhare in the fiſh: and yet becauſe we firſt beckened and called them to vs, and they want power to fetch vs to them; either they draw not with vs, or elſe they draw againſt vs: And this (as [l] one ſaid) is *a plaine quarrell betweene diſcretion and ſtomacke.* If peace-makers are bleſſed, aſſuredly ſuch as plant by writing, and water by ſpeaking, the bitter roots of contention among vs, are moſt accurſed. *Auicenna* reports out of *Rufus* an ancient Phiſition, that there was a young maid, who being fed and nouriſhed long time with poiſon, liued her ſelfe in perfect health, and yet her venimous breath infected all thoſe who came nigh her. Our Sciſmatickes haply finde no great annoyance in their owne eſtate, yet their breath vndoubtedly poiſoneth other of more weake iudgement. For, alas, what ſhall ſilly fiſh doe, when as they ſee *S. Andrew* row to the North, and *S. Peter* call vnto the South: when they ſupplant one another, who ſhould ſupport one another?

When [m] *Ioab* vnderſtood that his enemies were encamped both before and behinde him, he diuided his armie betweene himſelfe and his brother *Abiſhai*, with this direction: If the *Aramits* be ſtronger then I, thou ſhalt helpe me: but if the children of *Ammon* be too ſtrong for thee, I will come to ſuccour thee. So likewiſe I would to God our partners in *S. Andrewes* boat would aſſiſt vs in *S. Peters* ſhip againſt Atheiſts, and our helpe ſhould neuer be wanting vnto them againſt the Papiſts. O that all our armies and forces once might be combined againſt our common aduerſaries. If it be poſſible (good Lord) let there be peace betweene the meſſengers of peace, the fiſhers of men, that helping one another mutually,

[p] Matth. 4. 21.
[q] *Ferus ſerm. 4. in locum.*
[r] 1 Tim. 1. 7.
[s] Iohn 21 6.
[t] 2 Tim. 2. 15.
[u] *Ardens, Ianſen.*
[x] Ierem. 23. 21.
[y] 1 Pet. 4. 11.
[z] 1. Theſſ. 4. 1.
[a] *Maldonat. in* Iohn. 21 6.
[b] *Theophylact.*
[c] *Chryſoſtom.*
[d] *Gregor. in Euangel hom. 24 Rupert. & Maldonat. in Ioan. 21.*
[e] Matth. 25 34.
[f] Matth. 13. 47.
[g] *Auguſt. queſt. Euangel lib. 2. queſt. 2.*
[h] 2. Tim. 2. 19.
[i] Iohn 10 28.
[k] Aduancement of learning, *lib. 2.*
[l] Relat of religion vſed in the Weſt. *ſect. 26.*
[m] 2. Sam. 10.

mutually, both ships may be filled with fishes vntill they *be ready to sincke.* The Gospell and Epistle meete here; for this president of vnitie doth excellently glosse the Text in the Epistle, *be ye all of one minde and of one heart, loving as brethren.*

When Simon Peter saw this he fell downe at Iesus knees, saying, Lord go from me, for I am a sinfull man] [n] If *Peter* were so great a sinner, he should rather haue desired to keepe with him his Sauiour, for the sick need a Physitian: and therefore [o] some thinke that he spake this out of amazement, as not well considering what he said: other, that it is an [p] humble speech of a true [q] contrite: [r] like to that of the Centurion, Matth. 8.8. *Master, I am not worthie that thou shouldest come vnder my roofe.* Hence all men, especially the fishers of men, may learne, when any good is done by their ministerie, not to magnifie themselues, but glorifie God. For howsoeuer [f] *Paul plant and Apollos water, onely God giueth increase*: say with *Peter* humbly, *Lord goe from me, for I am a sinfull man*; that Christ may speake to thy soule comfortably, *feare not.* Concerning the words of Christ, *henceforth thou shalt catch men*, See Gospell on *S. Andrewes* day.

[n] *Ardens.*
[o] *Maldonat.*
[p] *Ambrose, & Euthymius.*
[q] *Sarcerius & Marlorat.*
[r] *Beruxamin.*
[f] 1 Cor. 3.6.

The Epistle. Rom. 6.3. *vide ℣. 12*

Know ye not that all we which are baptized in Iesus Christ, are baptized to die with him, &c.

S Aint *Paul* in this Chapter mooues a question, and makes an answer. The question is, *Shall we continue in sin that grace may abound?* vnto which he doth answer:

1. With an *absit*, God forbid: for the [t] grace of God appearing, teacheth vs that we should deny vngodlinesse and worldly lusts. [t] Tit. 2.11.
2. With an argument, *How shall we that are dead to sinne liue yet therein?* A [u] dead nature cannot worke: such then as are dead to sinne may not, yea cannot, as dead; liue in sinne. So the Church in the [x] Canticles: *I haue put off my coat, how shall I put it on? I haue washed my feet, how shall I defile them againe.* [u] *Aquin. in loc.* [x] *Cap. 5.3.*

He proues his reason to be good, in [y] respect of our life
- Past, as *being dead and buried to sinne*, which is our mortification.
- Present, as *walking in a new life*, which is our viuification.
- Future, *beleeuing that we shall liue with him also*, which is our glorification.

[y] *Gorran in loc.*

Or as other, he doth argue from the [z] fruit and [a] end of holy Baptisme: namely, [b] repentance, consisting in
- Mortification
  - Begun, which is *our dying to sinne*, vers. 3.
  - Continued and increased, which is *our buriall*, vers. 4.
- Viuification, which is our arising from [c] *dead workes, and liuing vnto God in newnesse of life.*

[z] *Caluin & Tileman.*
[a] *Dr. Fulke.*
[b] *Melanthon. & Sarcerius.*
[c] Heb. 6.1.

Know ye not] [d] Hence we may learne, that in *Pauls* age the people well vnderstood the doctrine of the Sacraments, and other mysteries of holy beleefe. The which as it doth vtterly condemne the carnall Gospellers negligence; so confute sufficiently the learned Papists opinion of ignorance: for it is not, as they fondly conceiue, the mother of deuotion, but as the Councell of [e] *Toledo* determined, *a grand-dame of all errour.* It is our duty so to learne Christ, and [f] grow in knowledge, as that being asked a reason of our hope, we may giue vp a verdict without an *ignoramus*: as *S. Peter* exhorteth in his first Epistle, chap. 3. vers. 15. And [g] *Gregorie* the Great sitting in *S. Peters* chaire, *qui ea quæ sunt Domini nesciunt, à Domino nesciuntur.*

[d] *Martyr.*
[e] *Con Toletan. 4. Can. 24.*
[f] 2. Pet 3.18.
[g] *In Pastorali, part. 1. cap. 1.*

Baptized

Baptized in Iesus Christ] We may not here collect with [h] *Ambrose*, that it is sufficient to be baptized in the name of Christ, without any mention of the Father and Holy Ghost. [i] For to be baptized in Christ, is to be baptized according to Christs institution, and that is, [k] *in the name of the Father, and of the Sonne, and of the Holy Ghost.* Not implied only, but expressed also: [l] for as the matter of Baptisme, so likewise the forme must be sensible. See *Lombard 4. sent. dist. 3. § de forma baptismi. Thom. ab Argentin. Altissiodor. & reliqnos scholast. ibidem. Aquinat. vbi in margine. Mel Can. loc. Theolog. lib 6. cap. 8. Bellarm. de Sacramento Baptismi, cap. 3. §. præter hos errores. Apostol. Can. 49. & 50. apud Balsamon. fol. 119.*

Or as [m] other, to be baptized into the death of Christ, is to be baptized in the faith of his death: or as *Paul* expound himselfe, *to be baptized into the similitude of Christs death.* He speakes not of the forme of Baptisme; but of our [n] conformitie to Christ by Baptisme. For [o] *all that are baptized into Christ, haue put on Christ*: [p] *euerie where bearing about in their bodie the dying of the Lord Iesus.*

Now the custome in old time was to dip, and as it were to diue the whole bodie of the baptized in the water; as may be shewed in the monuments of the [q] Ecclesiasticall histories, as also by the register of Gods owne record: for *Iohn* the Baptist is said to haue baptized in Enon beside Salim, [r] *because there was much water there.* And *S. Luke* reports, Acts 8. 38, 39. that the great *Eunuch of Æthiopia went into the water, and came out of the water at his Baptisme.* For this cause the sacred Fonts in our Churches are so large, [s] that the Minister at his discretion, according to the temper of the weather, and the strength of the childe, might either dip it in the water, or else powre water vpon it. For charitie and necessitie may dispense with ceremonies, and mitigate the rigour of them in equitie.

This immersion in the primitiue Church (as the [t] Doctors obserue) was threefold, to signifie the three persons in holy Trinitie, God the Father, God the Sonne, God the Holy Ghost: as also that Christ continued in the graue three dayes: *Augustin. citat. in Decret. dist. 4. Lombard. lib. 4. sent. dist. 3. §. de immersione. Thom. part. 3 quæst 66. art 8. Bellarm. de sacramento Baptismi, cap. 26. §. quarta est.* Or as [u] *Durandus* addeth further, to shew that in Baptisme we are cleansed from three sorts of sinne; to wit, offences in thought, word, and deed. But when the wicked *Arrians* abused this ancient ceremonie to proue three natures in the Trinitie (not as the Catholikes intimating three persons and one God, according to Christs owne forme: *Baptize them in the name*, not in the names; [x] *vnum enim nomen est, vna Diuinitas*) [y] it pleased the Church in processe of time to change this order, and instead thereof to vse but once dipping only. Where note by the way, that ancient and [z] Apostolicall traditions, according to the present occasions of the Church, are alterable.

This once dipping hath three parts:

- Putting into the water, [a] noting the mortification of sinne by the power of Christs death: *Know ye not that all wee which haue beene baptized in Iesus Christ, are baptized to die with him? Our old man is crucified with him also, that the bodie of sinne might be vtterly destroied.*
- Continuance in the water, insinuating the buriall of sinne, to wit, a continuall increase of mortification: *We are buried with him by Baptisme for to die.*
- Comming out of the water, confirming our spirituall viuification to newnesse of life, in all holinesse and righteousnesse, obtained by the power of Christs resurrection: *Like as Christ was raised from death by the glory of the Father; euen so we should walke in a new life: for if we be grafted in death like vnto him, euen so shall we be partakers ō of the holy resurrection.*

The summe of all is, that by Baptisme we die to sinne and liue to God: our death and buriall is, in [b] respect of sinnes imputation and efficacie. First, in respect of imputation: for albeit some reliques of old *Adam* remaine in the new man,

[h] *De Spirit. Sanct. lib. 1. cap. 3. Martyr. in loc. & Mel. can. loc. Theolog. lib. 6. cap. 8.*
[i] Matth. 28 9.
[k] *Thom. 3. quæst. 66 art. 6. & Caietan. ibidem.*
[l] *Ardens.*
[m] *Ambros. de Sacrament. lib. 2. Cap. 7. & Aquin. in loc.*
[n] Galath 3. 27.
[o] 2. Cor. 4. 10.
[p] *Magdeburg. cent. 1 lib. 2. col 497.*
[q] Iohn 3. 23.
[r] Com Bk. tit. Publike Baptisme.
[s] *Tertull. lib. de corona militis. Augustin de temp. ser. 201. Gregor. Nyss. lib. de Baptismo.*
[t] *Rational. diuin lib 6. cap. 81.* Num 12.
[u] *Ambros. de Sacramentis, lib 2. cap. 7. & Theophilact. in Matt.*
[x] *Gregor. epist. lib. 1. epist 41. & Con. Toletan. 4 cap. 5.*
[y] *Canus loc. Theolog. lib. 3. cap. 5.* See Dr. *Mortons* appeale *lib. 2. cap 25. sect. 10.*
[z] *Chrysost. in 1. Cor. 15. 29. Thom. 3. part. quæst. 66 art 7. Calum Institut. lib. 4 cap. 15 § 5 Perkins Calen. cap. 33.*
[a] *Melanchthon. in locum.*
[b]

man, yet [c] all his offences are couered, as the Scripture plainly, [d] *there is no condemnation vnto such as are in Christ.* And as for [e] nnes efficacie; whereas the motions of sinnes in the members of an vnregenerate man haue force to bring forth fruit vnto death, Rom. 7.5. [e] *he that is borne of God sinneth not.* He doth not liue to sinne, but to [f] Christ who died for his sinne.

Thus I liue (quoth *Paul*) *yet not I now, but Christ liueth in me.* [g] Christ himselfe is the life which I now liue, in this regard he and I are both one. This seemeth a very strange manner of speaking, I liue, I liue not; I am dead, I am not dead, I am a sinner, I am not a sinner; I liue not now as *Paul*, but *Paul* is dead. Who is it then that doth liue? The Christian. [h] Our corrupt state subiect to sinne and concupiscence, is called *the old man*: but our person reformed in and by Christ, is termed *the new man.* I liue indeed in the flesh, but not through the flesh, or according to the flesh; for [i] *I am crucified vnto the world, and the world is crucified vnto me.* The truth is, *I liue by faith in the Sonne of God*: or as the text here speakes, *I am grafted into Christ.* Now the [k] graft doth liue not of it selfe, but by the sap of the stocke: we are twigs, and Christ is the tree: [l] *without him we can doe nothing, but in him and through him* [m] *all things.* If all then which are baptized into Christ, haue put on Christ, and are dead with him, and buried with him, and risen againe with him, I hold the saying iustifiable, that the *baptized partie going into the water of holy baptisme foule, commeth out of it cleane.* So [n] *S. Augustine, Lauacrum regenerationis purgat à reatu omnium peccatorum quæ humana traxit natiuitas, & contraxit iniquitas.* So [o] *Lactantius*:

Candidus egreditur, nitidis exercitus vndis,
Atq; vetus vitium purgat in amne nouo.

So [p] *Paulinus*:

Inde parens sacro ducit de fonte sacerdos,
Infantes niueos corpore, corde, habitu.

For this Sacrament (as [q] *Aquine* speakes) is a commemoration of Christs passion which is past, a demonstration of his grace which is present, and a prognostication of his glory which is to come.

[c] Psalm. 85. 2.
[d] Rom. 8. 1.
[e] 1 Ioh. 3. 9.
[f] *Primasius in locum.*
[g] *Luther. in Galath. 2. 20.*
[h] *Rhem. in loc.*
[i] Galath. 6. 14.
[k] *Caluin. vbi supra, Caietan & Martyr in loc.*
[l] Iohn 15. 5.
[m] Philip. 4. 13.
[n] *Retract. lib. 1. cap. 7.*
[o] *In carmine, salue festa dies.*
[p] *Apud B. Rhenan. annot in Tertullian. lib. de Corona militis*
[q] *Part. 3. quæst. 60. art. 3.*

The Gospell. MATTH. 5. 20. *vnto* v. 27

Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisies, ye cannot enter into the kingdome of heauen, &c.

THis Gospell hath two parts, a { Generall proposition, *except your righteousnesse, &c.* / Particular exposition, *ye haue heard that it was said vnto them of old time,* &c.

In the proposition obserue three points especially. First, that we cannot enter into the kingdome of heauen without righteousnesse, *nisi iustitia.* For [r] *without shall be dogs, enchanters, and whoremongers.* [s] *All they that doe such things shall not inherit the kingdome of God.* Only that man *shall rest vpon the Lords holy hill, that leadeth an vncorrupt life, doing the thing that is right, and speaking the truth from his heart,* Psalm. 15. A Christian by good workes ought to manifest his faith vnto [t] God, [u] his neighbour, and his [x] owne soule.

Secondly, this righteousnesse ought to be *our owne righteousnesse*, and not others, *iustitia vestra.* [y] The same soule that sinneth shall die; the sonne shall not answer for the fault of the father, neither shall the father beare the iniquitie of the sonne, but the righteousnesse of the righteous shall be vpon him, and the wickednesse of the wicked vpon himselfe. The [z] Papists affirme that the Church hath a treasurie of good workes, to be disposed at the Popes discretion. As for example: *Iohn* the Baptist did fast more then he was commanded, and the blessed *Marie* liued more strictly then God required: if any then in the Church of Rome be inioyned to fast, or doe some like penance, for his siluer he may get an

[r] Apocal. 22. 15
[s] Galath. 5. 21
[t] 1 Thess. 4. 3
[u] Iames 2. 18
[x] 2 Pet. 1. 10
[y] Ezech. 18. 20
[z] *Bellarmin de Indulgen. lib. 1. cap. 2.*

an Indulgence, [a] *tesseras veniales vænales*, he may purchase a great deale of iustice for a little money. The Pope being Gods Vicar, can apply the fasting of *S. Iohn Baptist*, and the superabundant righteousnesse of *Marie* to any penitent at his owne pleasure. The which is a pretty tricke to fill his owne coffers, and empty the peoples.

Qui [b] *fore debuit gratiæ datiuus,*
factus est Ecclesiæ rerum ablatiuus.

Christ here sings another note to his Disciples, *except your righteousnesse*, &c. insinuating that we cannot enter heauens gate without a righteousnesse in our selues, how soeuer it be not of our selues. A iustice not of our parents, or of our Pastors, or of any friend liuing, or Saint dead: but *a righteousnesse* [c] *inherent in our owne persons*, according to the tenour of Scriptures elsewhere. [d] God will reward euery man according *to his workes*: and blessed are they who die in the Lord, for *their workes* follow them, Apocalyps 14.13. The Protestants, as [e] *Maldonate* confesseth, all the Protestants, as [f] *Stapleton*, affirme that a iustifying faith is operatiue, working through loue. [g] *Roffensis* as it were composing the difference: *Fides absq; partu operum, hoc est cùm nondum peperit opera, iustificare potest At iam parturit nihilominus, & est operibus grauida, nihil præter tempus partus expectans, id est, paritura est cùm occasio fuerit.* I conclude this point in [h] *Martin Luthers allegorie*, faith is like *S. Iohn* in Christs bosome, possessing all the merits of Christ; and good workes are like *S. Peter* following his Master. Here the Gospell and Epistle meete. Our old man is crucified, and we are dead to sinne that we may liue to God in righteousnesse.

Thirdly, this Euangelicall righteousnesse, must exceed the Pharisaicall iustice, *nisi abundauerit*. There be three sorts of schollers in a Schoole: *incipients* in the lowest forme, for the most part taught by their fellowes: *proficients* in the second, directed by the Vsher: *perfect* in the first or highest seate, instructed by the Schoole-master himselfe. [i] Christ is our Doctor, and the world is his Vniuersitie wherein he hath had three sorts of schollers. Afore the Law, *incipients*, as it were spelling of Gods name, learning the first elements or A, B, C, of religion in the beginning, and therefore Christ taught them by their fellow creatures: [k] *heauen declaring vnto them the glorie of God, and the firmament shewing his handie worke.*

[l] The world's a booke *in folio*, printed all
With Gods great workes in letters capitall.

Proficients vnder the Law, taught by *Moses* and the Prophets, vnder Vshers as it were to Christ: but such as liued after the Law, to wit, in these dayes, had Christ himselfe to be their Tutor: as it appeareth in the first words of this chapter, *When his Disciples came to him, he opened his mouth and taught them*: his owne schollers hauing wisdome it selfe for their instructor, ought to surpasse [m] all other in Christian learning and religious duties. *Except your righteousnesse exceed the righteousnesse* of *incipients* afore the Law, yea of the Scribes and Pharisies great *proficients* (in their owne conceit) vnder the Law, ye shall neuer be made *victors* ye shall neuer be crowned for your industrie, ye shall not, ye cannot *enter into the kingdome of heauen.*

Euangelicall iustice must excell Pharisaicall righteousnesse in foure points especially, to wit, [n] in { Contrition. Faith. Inuocation. Consolation.

But we shall best vnderstand this generall *axiome*, by Christs particular instance: *Ye haue heard that it was said vnto them of old time, thou shalt not kill whosoeuer killeth is in danger of iudgement. But I say vnto you, whosoeuer is angry with his brother vnaduisedly, shall be in danger of iudgement. Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisies*, in expounding and obseruing the Law concerning homicide, *ye shall not enter into the kingdome of heauen.* First he shewes the [o] defect in the Pharisies interpretation, then he deliuereth his owne construction of the Commandement, *Thou shalt not kill.* The Pharisies (as being all

[a] *Budæus lib. 5. de Asse.*
[b] *Poem. de corrupt. Statu eccles. per Illyricum.*
[c] *Dr. Fulke in loc. & Harmon. confess. sect. 9.*
[d] Rom 2. 6. Psal 62. 12. Matth. 16. 27.
[e] *Com in Ioan.* 3. 5.
[f] *De Iustificat. lib. 9. cap 7*
[g] *Art. 1. contra. Lutherum.*
[h] *Super Euangel. in festo Ioan. Euangelist.*
[i] Matth. 23. 8.
[k] Psal. 19. 1.
[l] *Du Bartas* 1. day 1. weeke from Paul. Rom. 1. 20.
[m] *Chrysom. apud Aquin. in loc.*
[n] *Melanchthon. com. in loc.*
[o] *Bullinger. Caluin. Marlorat.*

all for the [p] cleaning of the vtter side) did [q] vnderstand this of the violent outward act onely: but Christ intimates that God is a [r] spirit, and that he will be worshipped in spirit requiring truth in the [s] inward parts; and therefore we must abstaine not only from outragious actuall bloud-shedding, but also from the first intentionall and internall motions of wrath and anger. *I say that whosoeuer is angry with his brother.*

[p] Matth 23.25.
[q] *Melanchton. Caluin. Zepper.*
[r] Ioh 4 24.
[s] Psal 51.6.

Ye haue heard that it was said] Christ came not to destroy, but to [t] fulfill the Law. So that his *but I say*, repeated oft in this Sermon on the mount, was not a contradiction or a correction of the law: but a confutation of the false glosse the Pharisies had set vpon the law. Christ I say doth not here confound, but expound the text of *Moyses* truly, which other had interpreted corruptly. For it is well [u] obserued that he saith not, it is written, but *it is said*. Not written n the commandement it selfe, but said by the Scribes, arresting by their summons and censures all the whole law, making it a nose of wax to serue their owne turnes. Which occasioned our Sauiour in this Sermon to deliuer a full explication of many particular commandements, as in the 31. vers. of this chap. *It hath beene said, whosoeuer shall put away his wife, let him giue her a bill of diuorcement: but I say vnto you, whosoeuer shall put away his wife, except it be for fornication, causeth her to commit adulterie.* And 33. verse: *It was said vnto them of old time, Thou shalt not forsweare thy selfe: but I say vnto you, sweare not at all.* So likewise here, *it was said vnto them in old time, thou shalt not kill, whosoeuer killeth shall be in danger of iudgement: But I say: whosoeuer is angry.* This obseruation is not as [x] *Maldonate* conceiues hereticall, if either his owne [y] *Iansenius*, or [z] *Bertrandus*, or *S. Paul* himselfe be catholike, for he writes also plainly; [a] *The law is holy, iust, and good.* Christ therefore did not correct the Text, but the glosse.

[t] Matth. 5.17.
[u] *Muscul.*
[x] *In loc.*
[y] *Concord. Euangel. cap. 40.*
[z] *In Euangel. Dom. 5 post Pentecost.*
[a] Rom. 7.12 & 1. Tim. 1 8.

Of old time] Where note that it is not any when, or any who, who may priuiledge error or preiudice the truth: according to that of [b] *Tertullian: Veritati nemo præscribere potest, non spacium temporum, non patrocinia personarum, non priuilegium regionum, Dominus enim noster se non consuetudinem, sed veritatem cognominauit.* The power of a King is great, [c] if he bid his subiects make warre one against another, they doe it: if he send them out against his enemies, instantly they goe and breake downe mountaines, and wals, and towers. If he bid kill, they kill: if he say spare, they spare. The reputation of a learned man is likewise so forcible, that *Cicero* said he would rather erre with *Plato*, then conceiue the truth aright with other. [d] One gaue it out in *Basil*, that he did attribute *non minus Farello quam Paulo*: no lesse to *Farellus* then he did to *Paul*. And [e] *Zanchius* reports, how that a Frenchman in *Geneua* protested, *if S. Paul and Caluin should preach at the same houre, that he would leaue Paul and goe to Caluin.* Reuerend antiquitie preuaileth also, for *we may not* [f] *remoue the ancient bounds.* And *Paul* aduiseth his beloued *Timothie*, [g] *Keepe that which is committed vnto thee, deuitans prophanas vocum nouitates*, as it is in the vulgar Latine. [h] *Non dixit antiquitates, sed nouitates, nam si vitanda est nouitas, tenenda est antiquitas, prophana est nouitas, sacrata vetustas.* Which occasioned a [i] great Clerke to say, that he was euer an enemie to nouell opinions, and a friend to old bookes. And yet when old Doctors in old time did erre, Christ had a *but* for them here: *Ye haue heard that it was said vnto them of old time*, &c. *but I say*, &c. The truth is greater and stronger then all, 1. Esdras 4.35. I write not this as if truth and antiquitie were at variance, for Christ in mending the glosse which is old, restored the Law which is more old.

[b] *Lib. de virginibus velandis.*
[c] 1. Esdras 4.
[d] *Calu. Farello.*
[e] *Epist ante Miscellan.*
[f] Prou 22 28.
[g] 1 Tim 6.20.
[h] *Vincent. Lyrinen.*
[i] *Guevara.*

Whosoeuer is angry with his brother vnaduisedly] Christs exposition is partly { Negatiue, shewing what wee should not doe: vers. 22. / Affirmatiue, shewing what wee should doe: vers. 23, 24, 25.

In the negatiue part we may note three degrees of sinne, and three degrees of punishment.

The degrees of sinne mentioned against the Law, *Thou shalt not kill*,[k] are { Angrie thoughts. Scornfull gestures. Opprobrious words.

The degrees of punishment, { Iudgment. Counsell. Hell fire.

First, concerning anger: it is truly said by [l] *S. Hierome*, to strip men of passions is to make them no men: *Est hominem de homine tollere.* [m] *Dauid* and [n] *Paul* in aduising to be *angry and sinne not*, allow that which is [o] naturall, and condemne that only which is culpable. Now lest our Anger should proue faultie, Christ here sets downe two rules for the gouerning of it.

First, concerning the matter and obiect of it, we must not be angrie with *a brother.*

Secondly, for the manner and measure, we may not be transported with this affection *vnaduisedly.*

There bee three sorts of brethren in holy Scripture: by
- Race { Such as haue the same father and mother, as [p] *Iacob* and *Esau.* / Such as are of the same kindred and family: so *Lot and Abraham are called brethren*, Gen. 13. 8.
- Place { Such as are of the same nation: as the Iewes are termed brethren in the [q] Law: *To a stranger thou maist lend vpon vsurie, but not vnto thy brother.*
- Grace, { Common, and so all men are brethren in respect of their generation. / Speciall, and so Christians only be brethren in respect of their regeneration.

Now by brother in the Text is not meant a brother only by race, as if it were lawfull to be angrie with a stranger, albeit not with a kinsmen or mothers sonne: neither is it vnderstood of a brother by place only, as if a man might be angry with an Alien, howsoeuer not with his owne countrey-men: but by brother here Christ meaneth a brother by grace, and that in the largest sense. For as euery man is our [r] neighbour, so likewise in this regard euery man is our [s] brother. A man may iustly be displeased and angry with the fault of his brother, but not with the person of his brother, as [t] *Augustine* iudiciously: *Non fratri irascitur qui peccato fratris irascitur.* Againe, Iudges, and warriours, and other publike ministers of the State may kill; not vpon any priuate grudge, but as an act of iustice, for the common good; destroying one to saue many. So [u] Christ vnto *Peter*; *All that strike with the sword, shall perish with the sword*: *Ergo*, there is a sword to punish him that strikes with the sword. As if Christ should say, whosoeuer doth strike with the [x] priuate sword of reuenge, shall perish with the publike sword of iustice. Magistrates in executing their office may be [y] zealous, not furious. [z] He that in iudging a brother is more violently carried against the man, then against his manners, is in danger of iudgement himselfe.

Vnaduisedly] The word (εἰκῆ) is omitted in the *vulgar Latine*, and in the [a] *Romane Missale*, and in other as well [b] old as new translations. But some Greeke copies, as *Erasmus* acknowledgeth, and such as are [c] ancient retaine it, and the reuerend [d] Fathers in their writings vsually recite and quote it, reading as the Church of England, *Omnis qui irascitur fratri suo temerè*: Whosoeuer is angry with his brother vnaduisedly or rashly. [e] He may not beginne anger without a iust cause, nor continue in it beyond measure. Both are *vnaduised*, and against this rule. We must be slow to wrath, Iames 1. 19. and soone appeased, Ephes. 4. 26. There be [f] foure kindes of angry men. In some the raging heat of wrath is soone kindled and soone put out: and these cholericke people, like gun-powder are no sooner touched, but instantly they be in your face, yet all their anger is but a sudden flash, as fire in dry reeds. In other some this heat is long

[k] *August. lib. 1. de ser. Dom. in monte. Idem Gregor. Moral. lib 21. cap. 5. & Thom. 22æ. quæst. 46. art. 8.*
[l] *Epist. ad Ctesiphon.*
[m] Psal 4 4.
[n] Ephes 4 26.
[o] *Ira non est peccatum quoad esse naturæ, sed quoad esse motus. Gerson.*
[p] Gen. 25. 25.
[q] Deut. 23. 20.
[r] Luke 10. 37.
[s] *Iansen concord. cap. 40. Idem Vatablus.*
[t] *Retract. lib. 1. cap 19.*
[u] Matth 26 52.
[x] *August. contra Faust lib. 22. cap 70 & Calvin Institut. lib. 4 cap. 20 § 10.*
[y] *Est ira per zelum & ira per vitium, Thom. 22æ. quæst. 158. art. 2.*
[z] *Erasmus annot. in loc*
[a] Ergo, the Gospels are not translated out of the Masse book *verbatim.*
[b] *Hierom in loc. & August. retract. lib 1. c 19.*
[c] *Marlor. in loc.*
[d] *Chrys. Theophylact. Euthym. in loc. Irenæus lib. 4 cap 27. Salvian. lib. 3. de Prouident.*
[e] See *Thom. 22æ. quæst 158. art. 1. & 2.*
[f] *Iacob de Vorag serm 3. in loc & Gregor. mag. moral lib. 5. cap. 32.*

long in kindling, and long ere it goe out: and these heauie melancholike persons are like the Christmas logge, if once they beginne to flame, they will continue burning all the day, yea all the night too. In a third sort this fire is soone kindled, and long in burning: and these wretches are worst of all. On the contrary, some be long in kindling and quickly coole, and these last are best. Euen like to God, [g] *the slowest to conceiue wrath, and readiest to forgiue.* They will not begin anger vnreasonably, nor continue anger vnseasonably. From hence then we learne two conclusions especially: First, that our anger doe not arise vainly without a good occasion; as *Caine* was angrie with *Abel*, *Ahab* with *Naboth*, *Saul* with *Dauid*. And secondly, that being iustly raised, it doe not rage too long or too much.

That anger arise not in vs toward other vnaduisedly, we must obserue both our selues, our neighbours, and God. First, let vs consider our owne corrupt nature, which is as easily kindled by wrath, as gunpowder and flax by fire. As then a Merchant hauing such commodities, and knowing their qualitie, doth by warinesse preserue them long from burning: euen so may we our natures that they be not consumed with anger, if we will watch ouer them. It is an old prouerbe, that *euery man is either a foole or a Physitian.* So likewise in this respect, *euery man is vnto himselfe a Deuill or a Diuine.* A Deuill, if he neglect; a Diuine, if he take heed of his owne cholericke disposition. Againe, let vs in our selues abandon all vncharitable suspitiousnesse, a good disposition makes a good exposition. But as the suspitious man thinketh, his neighbour clinketh; he will wring our words to wrong our meaning, of a little sparke of a sillable, kindling a great fire of contention.

As for our neighbours, it is good to marke their vglie behauiour in anger, that seeing how vnseemly it is in other, we might beware of it our selues. [h] *The wicked are like the raging sea*; they are of their owne disposition vnquiet, but if you stirre them a little, they fume, they fome like the sea, *whose waters cast vp dirt and mire.*

[i] *Ipsa sibi est hostis vesania, seq; furendo*
Interimit, moriturq; suis ira ignea telis.

And as a [k] moderne Poet:

Angitur iracundus homo, non re modo verum
Nomine, quam prope sunt anger *&* *angor idem.*

The [l] Fathers aptly terme this distemper *the drunkennesse of the soule.* So that as [m] *Plato* counselled all reuellers to view themselues in a glasse when they are in their loathsome drunken humour; and as the [n] Lacedemonians vsed to make some of their pezants drunke and shew them vnto their youth, hereby deterring them from this beastly sinne, in beholding the senseleſse and vncouth misdemeanour of drunkards: in like sort, it is comely for vs to note the rude language, the murthering eye, the countenance distorted, and in a word, the mad and vnmanlike behauiour of an angry bedlem carried away from himselfe with heat and choler.

Lastly, let vs consider in God, his mercy, prouidence, and iustice. First, his mercy, who forgiueth vs much, and shall not we forgiue our brother a little? [o] When a railing fellow did reuile *Pericles* all the day, and followed him home to his gate when it was night, *Pericles* answered not a word againe, but commanded one of his seruants to light a torch and to bring the brawler home to his owne house. Shall heathen people goe beyond vs that profesſe Christ, and that in a point of Christianitie? Shall reason preuaile more with them, than religion with vs? The Father of mercies, and God of all grace, forgiueth our sinnes of ignorance, sinnes of infirmitie, sinnes of malice, sinnes of riper age, sinnes of youth, open sinnes, hidden sinnes; and therefore (*being* [p] *followers of God as deare children*) if a brother offend vpon ignorance, we should neglect it; if vpon infirmitie, forbeare it; if vpon malice, forget it: howsoeuer forgiue it, being mercifull as our heauenly father is mercifull.

[g] Psal. 103. 8.

[h] Esay 57. 20.

[i] *Prudentius in Psychomachia.*

[k] *Owen Epigram.*

[l] *Basil. Gregor. Chrysost.*

[m] *Ficinus in vita Platonis.*

[n] *Alexand ab Alexand. lib. 3. cap. 25.*

[o] Church Homilie against contention, part. 2.

[p] Ephes. 5. 1.

Secondly, let vs remember Gods all-seeing prouidence; to which if we doe not yeeld in all humilitie, we are not so much angry with men, as displeased with God. He disposeth of libels, of slanders, of all scandalous actions of the bad, to trie the patience and faith of such as are good. [q] *Ad alıquem vsum sanctorum ordinatur omnis actus impiorum à summo Deo, qui prosui regiminis æquitate, bene vtitur etiam malis: vt qui suo arbitrio iniustè viuunt, illius iudicio iustè disponantur.* It is reported in [r] sacred historie, that a certaine man drew a bow ignorantly, and smote the King of Israel betweene the ioynts of his brigandine: the poore man shot at randum, but the Lord so directed his arrow, that it fell vpon wicked *Ahab*. In like sort, when our aduersaries shall *whet their tongue like a sword, and shoot out their arrowes euen bitter words*, as it is in the [t] Psalme, then we must acknowledge that these darts are guided by Gods prouidence to hit vs. As [t] *Dauid* said of railing *Shimei*; *Suffer him to curse, for the Lord hath bidden him: it may be the Lord will looke vpon my affliction, and doe me good for his cursing this day.* We are not to consider so much how wicked they be by whom we suffer, as how iust he is who disposeth of their wickednesse. *Non venit sine merito, quia Deus est iustus; nec erit sine commodo, quia Deus est bonus.*

Thirdly, let vs obserue God in his iustice, who is said here to punish anger with *iudgement*; a scornefull *racha* with a counsell: an opprobrious word with *hell fire*. But if notwithstanding all these caueats our anger arise, the next care must be that it continue not too long: and it continueth too long, when it hindereth or lesseneth any dutie of godlinesse or charitie. *Let not the Sunne go downe vpon thy wrath.* If it arise in thee, let it not raigne in thee, let it not rage in thee. To this purpose Philosophers and Diuines haue giuen vs an excellent rule, namely, that we doe nothing suddenly while this humour stirreth in vs: for rash anger is a bad [u] agent, and a worse [x] counseller. He that either acteth or plotteth any thing in heat, commonly repents in cold bloud. [y] *Finis iræ, initium pœnitentiæ*: Where choler ends, our penance begins.

——[z] *qui non moderabitur iræ*
Infectum volet esse, dolor quod suaserit aut mens,
Dum pœnas odio per vim festinat inulto.

[a] *Basil* the Great abstained three whole yeares from writing against *Eustatius*, lest in his heat and haste he might play the ruffin with his pen. [b] *Architas* said he would haue corrected his seruant, but that himselfe was angrie. [c] *Frederick* the Duke of Saxonie, when he was angrie would shut himselfe vp in his closet, and let none come at him till he had mastered his passion.

That anger arise not in other toward vs vnaduisedly, let vs obserue this one precept of [d] *Paul*; *Studie to be quiet, and to meddle with your owne businesse.* The contention of the Church of England hath especially beene bred by the fond intermedling with the Ministers office, while busie-bodies haue spent all their time in disputing what we should be, not considering in the meane while what themselues are. The Pelican finding a fire nigh her nest, and fearing the danger of her young, seekes to blow it out with her wings vntill she burne them, and makes her selfe a prey in her vnwise pitie: [e] so they which indiscreetly meddle with the flame of dissention kindled in the Church, rather increase then quench it; rather fire their owne wings then helpe others. I had rather a farre off bewaile the fire then stirre in the coales. I would not grudge my ashes to it if those might abate the burning: but since it is increased daily with partaking, I will behold it with sorrow, and meddle no otherwise then by prayers to God, and intreaties to men; seeing mine owne safetie and the peace of the Church in the freedome of my thought and silence of my tongue.

Whosoeuer saith vnto his brother racha] [f] Some deriue this word of the Greeke ῥάκος, in English as much as ragged, or *shake-ragge*; [g] other from the Syrian *raca*, which is a disgraciue terme, much like our English *thou*, when it is spoken in contempt and scorne. [h] Saint *Hierome* thinkes it comes of the Hebrew *rec*, signifying idle head, or emptie braine. But seeing Interpreters haue generally noted

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[q] *Augustcontra Faust Man.lib 16 cap.21.*
[r] 1 King.22.34.
[t] Psal.64.8.
[t] 2 Sam.16.
[u] *Statius.*
[x] *Salust.*
[y] *Seneca.*
[z] *Horat.*
[a] *Baron.annal. Tom.4.ad.an. 371.*
[b] *Ambros.offic. lib.1.21.*
[c] Mr. *Esley* vpon the 6. *Com.*
[d] 1.Thess.4.11.
[e] Dr. *Hall Vowes,lib.3 Medit.52.*
[f] *August. de ser. Dom. in monte lib.1.*
[g] *Chrysost. Theophylact. Euthym.in loc.*
[h] *Com.in loc.raca pro recha. Erasmus.*

a gradation here, *racha* must necessarily be placed in the [i] middle betweene secret anger, and open railing. I subscribe therefore to their [k] opinion, who make *racha* an interiection, or broken speech of an angry minde, breaking out and bewraying it selfe somewhat, though not fully in token of mislike; whereof there be diuers in euery language, as *tush, fie, pish*, in ours. And this rakel-like behauiour is not in imperfect words only, but in [l] all scornefull gestures of contempt; as in countenance, when we carry murthering lookes, in mocks and mowes, in putting forth of the [m] finger, Esay, 58.9. in gnashing of the teeth, in making a loud and absurd noise, shouting and wondring at men as at owles: Ephes. 4.31. *Let all bitternesse and anger and wrath and crying be put away from you.*

To these I will adde another vnseemely carriage, the like whereof I finde not in the Bible, nor in any Comment vpon my text; and that is disdainfully to sleepe at Sermons in contempt of the Preacher: I say, sleepe, not vpon infirmitie, but vpon malice; which is a dogs sleepe, dreaming and awaking at once. By *racha* then are inclusiuely forbidden all hatefull gestures of despight: and all the contrarie duties are commanded, as Christian salutations, humble behauiour, respects and courtesies according to the commendable fashions of the countrey wherein we liue.

I am occasioned here to meet with a peeuish and vncharitable people, who practise themselues, and teach other, that it is vnlawfull for a Christian to salute passengers ordinarily with *a good morrow*, or *God be with you*. I will not pledge them in their owne cup, and answer them in their owne vaine, but call them vnto strict rules of dispute, *res cum re, causa cum causa, ratio cum ratione confligat*, as [*] *Augustine* to the Manichees. I will therefore first set downe their arguments, and then our solutions. Their reasons as I haue gathered from their owne mouthes are principally three.

1. We know not whether euery passenger be a brother or no.

2. Though a brother, haply, yet we cannot tell whither he goeth, and about what.

3. Suppose we well vnderstand what he will, and who he be: yet suddenly to say *God blesse you, God saue you*, &c. is to take the name of the Lord in vaine.

To the first, as euery man is a neighbour: so likewise a brother in this case. For if Christ be so good as his word in this Chapter at the seuenteenth verse, namely, *that he came not to destroy the law, but to fulfill it*: he must vnderstand by *brother* in this text all sorts of men, and all men of all sorts. And whereas they distinguish and say that euery passenger is not a brother in Christ: Answer is made, that salutations are to be performed euen toward such as beleeue not the Gospell, and are not as yet of the household of faith. A precept hereof is found in Christ, [n] *When ye come into an house salute the same*, [o] *saying, Peace be to this house*. A patterne in the Prophet *Elisha*, who said vnto *Naaman* the leper an Aramite, [p] *Goe in peace*. The Prophet approued not his act, yet after the common manner of speech he biddeth him farewell, as the *Geneua* note vpon that place. Secondly, we may well out of charity presume that all ordinary passengers of England are our brethren in Christ, as being baptized in the faith of Christ, and professing the Gospell of Christ vnder the same Christian King, after the same Christian order; and so by consequence to be reputed as members of Christ, and children of God. According to the tenour of our common Catechisme, if once we would vouchsafe to learne and vnderstand it. As for differences about matters of indifferency, *S. Paul* teacheth vs, Ephes. 4. that the most ancient and true bonds of vnity are not one discipline, one ceremony, one policy: but *one God, one faith, one baptisme*. Yea but *S. Iohn* speakes of some to whom we may not say *God speed*. These were notorious apostates, at the least exceeding dangerous hereticks, as it is apparent in the context, who did not only broach another discipline, but another doctrine, [q] that is a contrary doctrine, [r] preaching another Gospell: and therfore not to be receiued into our priuate house, because they will not communicate with vs in Gods house. Their words [s] *fret as a canker*, and therefore they must

[i] *Iansen. concord. cap. 40. Bulling. Marlor. Beaxamus.*
[k] *Augustin. vbi supra. Gregor. Moral. lib 21. cap. 5. Rupert. Thomas, Erasmus, Maldonat. in loc.*
[l] *Muscul. in loc.*
[m] *Vatablus in loc. Isaiæ.*

[*] *Lib. de vtilitate credendi, cap. 1.*

[n] Matth. 10. 12
[o] Luke 10. 5.
[p] 2 King 5. 19. See *Perkins* gouerment of the tongue, *cap.* 6.

[q] *Aquin. Marlorat. Lorin. in 2 Epist. Ioan.*
[r] Galat. 1. 8.
[s] 2 Tim. 2. 17.

must be [t] *reiected after once or twice admonition.* A kinde salutation is a step to familiar conference with them, and that is [u] insufferable. [x] *Nulla cum talibus commercia, nulla conuinia, nulla colloquia misceantur, tamus ab illis tam separati quam illi sunt ab ecclesia profugi.* Secondly, *S. Iohn* wrote this Epistle to a vertuous Ladie the which might easily be seduced by cunning heretikes, euermore ready to [y] *creepe into houses, and leade captiue simple women*: as *S. Hierome* shewes by manifold pregnant instances in his Epistle to *Ctesiphon tom. 2. fol. 253.* So that if wee consider of whom and to whom *S. Iohn* speakes, this ob. will appeare not to be worth an halfepenny.

To their second argument: I say with Christ, [z] *Iudge not.* It is a rule both in law, and loue, that euery man is to be reputed honest, vntill the contrarie be proued. [a] *Charitie thinketh not euill, it suffereth all things, it beleeueth all things.* [b] In *Friceland* there was a phantasticall prophet named *George Dauid*, who calling himselfe Gods nephew, said heauen was emptie, and that he was sent to chuse the children of God, and appoint such as should be saued. In our time there bee many such prophets electing and damning whom they please. But I am sure they haue no more authoritie to make Deuils, then the Pope hath to make Saints. As then a number of his saints are in hell: so questionlesse many of their deuils are, now glorious Saints in heauen. But suppose this passenger hath an intent to kill, and that to robbe; yet our good wish *God be with you*, may diuert them haply from their bad courses, if not conuert them throughly. For they cannot act any wicked designe so long as God is with them, and directs them with his spirit.

To their third obiection; I say that the teaching of such doctrine, making the Scriptures a ship-mans hose to serue their owne malitious humours, [c] is to take the name of God in vaine. But let vs examine their proofe. Men take Gods name in vaine, because they thinke not of God, in saying *God be with you.* But why should we thinke that they thinke not of God, [d] *for what man knoweth the things of a man, saue the spirit of a man which is in him?* Or if they thinke not of God sometime in their salutation, why should any forbid it at all times? Our deuotion is ordinarily more setled, I confesse, when we pray for our brethren in the congregation; yet these short eiaculations vpon the way, many times are so profitable to our brethren, and acceptable to God, as any long prayer whatsoeuer. For what can we say more briefly or sweetly then *the Lord be with you?* For [e] if God be with vs, who can be against vs? And lastly, though we grant, which they can neuer gaine, that we thinke not of God when we thus speake of God; yet it is no more blasphemie, then for a little childe to say Grace, or to [f] learne the Chatechisme, who neither knoweth God, nor vnderstandeth what he saith of God. I conclude therefore that these captious obiecters are not *literati*, but [g] *litteriones*: and I pray with [h] *Augustine*; *Cum non sint idonei spiritualia capere, vtinam saltem desinerent carpere.*

Thou foole] In this one word are inclusiuely forbidden [i] all other opprobrious termes of the like or worse meaning; as knaue, dolt, asse, &c. whereby we disgrace the partie who is our flesh, and Gods image, [k] the which are the two principall grounds of the law, *Thou shalt doe no murther.* Whereas it is obiected that [l] *Paul* called the Galathians *foolish*; [m] answer is made that he did this out of loue to conforme, not out of malice to confound them; and so *mens & propositum distinguunt maleficia*, saith the law. Freindly to shew thy brother his follie is not a wound, but a [n] *precious balme*, *better than the* [o] *kisses of an enemie*: *qui non corrigit, corrumpit*; in some case not to correct is to corrupt thy friend. Another question is moued here, whether superiours, especially Princes, may be transported with anger vnaduisedly towards their vassals, abusing them in reproachfull termes at their pleasure. To this obiection the King of Kings hath giuen answer; [p] *Fathers prouoke not your children to wrath.* A superiour may rebuke sharply, but faults rather than men, and men only in hatred of faults, and both in long-suffering and loue. The master Bee (saith *Basil*) hath no sting, the greater power

[t] Tit. 3. 10.
[u] Rom. 16. 17.
[x] *Cyprian epist. lib. 1. epist. 3.*
[y] 2. Tim. 3. 6.
[z] Matth. 7. 1.
[a] 1 Cor. 13. 5.
[b] *Lanquet. Chron. pag 320.*
[c] Mr *Dod* vpon the 3 Com.
[d] 1. Cor. 2. 11
[e] Rom. 8. 31.
[f] *Timothie* knew the Scriptures of a childe. 2. Tim. 3. 15.
[g] *August lib. 1. contra aduersar. legis, cap 24.*
[h] *Vbi supra, cap. 23.*
[i] *Luther, Musculus, Marlor in loc.*
[k] *Caluin Instit. lib. 2 cap. 8. § 40*
[l] Galat. 3. 1.
[m] *Arboreus in loc.*
[n] Psal 141. 5.
[o] Prou. 27. 6.
[p] Ephes. 6. 4.

power the leſſer paſſion. The vpper region of the aire is calme, ſtormes ingendred in the middle, breake forth in the loweſt. *Regis clementia virtus*: A King is Gods Lieutenant on earth, he muſt therefore be merciſull as our Father in heauen is mercifull. It is the part of a Tyrant, *in imperio nil niſi imperium cogitare*: to glorie with [q] *Lewis* the 11. King of France, that *he paſſed his time in making and vndoing men*; as if he were placed in his throne, *non vt proſit, ſed tantùm vt præſit*, as [r] *Auguſtine* ſpeakes. I finde [s] in hiſtorie, that wiſe men inuented the game of Cheſſe to mitigate the cruelneſſe of Gouernours, in which it is inſinuated, that the King hath need of his Biſhops, of his Knights, yea of the meaneſt pezant that toyleth in his land. And therefore conſidering that he differs onely from his ſubiects *in* [t] *vſe not in ſtuffe*; he muſt become a common father vnto the people, neuer vnaduiſedly prouoking them vnto iuſt indignation and anger.

Concerning the degrees of puniſhment: [u] all ſinnes are mortall in reſpect of their owne merit, how ſoeuer pardonable to the truly penitent by Gods mercie. Chriſt in this gradation doth not allow the papiſticall diſtinction of mortall and veniall ſinne; for *the* [x] *wages of euery ſinne is death*, and in it nature deſerueth hell fire. But he doth [y] allude to the proceeding of the Iewes in their Ciuill Courts, among whom a ſmall matter was heard and decided by the iudgement of three men, other of greater importance determined in a Counſell of 23. Iudges, and laſtly the greateſt of all ended by the ſentence of 71. The [z] Romanes held almoſt the like formes of iudgement. Chriſts intent then is to ſhew that as among men, ſo before God there be different degrees of puniſhment, according to the different degrees of ſinne. See *S. Auguſt de ſerm. Dom in monte, lib.* 1. *Marlorat, & Beza in loc.* concerning the word *Gehenna*; *Galatin. de Arcanis lib.* 6. *cap* 7. *Euthym in loc. Beauxamis Harmon. tom.* 2. *fol.* 201. *Ianſen. Concord. cap.* 40. *pag.* 277. 278. but aboue the reſt, *Eraſmus annot. in Matth.* 10. 28.

If thou offereſt the gift at the Altar, and there remembreſt thy brother hath ought againſt thee, leaue there thine offering before the Altar, and goe thy way firſt and be reconciled vnto thy brother] Our offering is acceptable, when we ſacrifice that which is our owne, with a good intent toward God, and loue toward our brethren. Firſt, we muſt offer our owne, [a] *thy gift.* [b] He that giueth an offering of vnrighteous goods, offereth a mocking ſacrifice, and he doth as one that ſacrificeth the ſonne before the fathers eye.

Secondly, we muſt offer with a good intent, as hauing reſpect vnto Gods *Altar*, and not vnto the [c] commendations of men. If the gift of the wicked be an abomination vnto the Lord, [d] *how much more when he bringeth it with a wicked minde?* If thine eye be ſingle (ſaith our Sauiour) thy whole bodie ſhall be light; but if thine eye be wicked, then all thy bodie ſhall be darke, Matth. 6. 22, 23. This eye, ſaith [e] *Auguſtine*, is our intention, if that be ſingle, directed to the right end, then all the bodie of thy good workes is acceptable to God. I meane ſuch an intent, as is begun, continued, and ended in a liuely faith.

Laſtly, we muſt offer in loue, being *reconciled vnto our brother*, and much more to the Catholike Church, which is the whole [f] brotherhood of Chriſtian men: for God expects and reſpects [g] *mercie rather than ſacrifice.* The partie nocent ought to ſeeke for reconciliation firſt: but for as much as euery man almoſt is readie to pretend innocencie, [h] *ſeeing a mote in his brothers eye, but not conſidering the beame in his owne eye*: thou muſt examine thine owne [i] conſcience ſtrictly, whether thy brother *hath ought againſt thee*, be it neuer ſo little, if enough to make variance, [k] though he conceiue diſpleaſure without a iuſt cauſe. For [l] if thy brother hath iniured thee, forgiue him, and be patient. If thou haſt offended thy brother, aske him forgiueneſſe, and make ſatisfaction [m] anſwerable to the fault. If thou haſt ought againſt thy brother, [n] it is enough thou freely pardon him at the Altar, deſiring forgiueneſſe as thou forgiueſt other: but if thy brother hath ought againſt thee, then go from the Altar, and be reconciled. Chriſt ſaith not [o] if thou haſt offended againſt thy brother in ſecret thought only, for that were to make difference, not to ſeeke peace: but if thou haſt openly treſpaſſed

[q] *Cominæus lib.* 6. *cap* 8.
[r] *Contra Fauſt. lib* 22. *cap.* 56
[s] *Lanquet. Chron. pag.* 39.
[t] *Baſilicon Doron, lib* 2.
[u] *Dr. Fulke in loc.*
[x] Rom. 6. 23.
[y] *Bullinger & Beza in loc.*
[z] *English gloſſ. in loc.*
[a] *Ardens in loc.*
[b] *Eccleſiaſticus* 34. 18, 21.
[c] Matth. 6. 5.
[d] Prou. 21. 27.
[e] *Lib.* 2. *de ſerm. Dom in monte.*
[f] Hebre. 13. 1.
[g] Oſea 6. 6.
[h] Luke 6. 41.
[i] *Melanct. com. in loc.*
[k] *Theophylact.*
[l] *Euthymius*
[m] *Beauxamis ex Chryſoſt.*
[n] *Auguſtin. Ianſen.*
[o] *Muſcul. in loc.*

treſpaſſed againſt him in ſuch ſort that he take notice thereof, *if thy brother hath ought againſt thee*, then *leaue thine offering before the Altar.* [p] Take it not away, but goe thy way firſt; not vnto the Prieſt, but vnto thy brother, and being reconciled vnto him in charitie, come againe that thou maiſt offer thy gift according to Gods good will and pleaſure. But *if thou wilt not agree with thine aduerſarie quickly while thou art in the way with him, he may deliuer thee to the Iudge, and the Iudge deliuer thee to the ſergeant, and then thou be caſt into priſon, out of which aſſuredly thou ſhalt not come till thou haſt paid the vttermoſt farthing.*

[p] *Idem ibidem.*

The Epiſtle. Rom. 6. 19. vnto y^e end

I ſpeake groſſely, becauſe of the infirmitie of your fleſh, &c.

IN this exhortation obſerue the

Manner: *I ſpeake* after the manner of man, or as our text, *groſſely*; [q] not for the matter, for that is high and heauenly; but in reſpect of the forme and phraſe, conſidering their *infirmitie*. By which example [r] Preachers are taught to ſubmit themſelues vnto their hearers vnderſtanding, teaching the groſſe groſſely, though able to ſpeake with the tongues of men and Angels in a learned auditorie. See Goſpell, third Sunday after Eaſter.

[q] *Marloral.*

[r] *Martyr. Caluin. Sarcerius.*

Matter: intreating them to deſiſt from *vncleanneſſe*, and perſiſt in *righteouſneſſe*; and that in regard of the

- [s] Loſſe and ſhame which ariſeth from the one, verſe 20, 21.
- Profit and honour enioyed by the other, verſe, 22, 23.

[s] *Bullinger, Tileman, Gorran.*

As an *Epigram* reſembling the Bee, doth carrie the chiefeſt ſting in it taile; ſo the maine ſtrength of all this text is in the concluſion. I will therefore begin at the end. *The reward of ſinne is death, but eternall life is the gift of God, through Ieſus Chriſt our Lord.* As if our Apoſtle ſhould ſay, [t] Compare God with the deuill, ſanctimonie with ſinne, life with death, and you ſhall find that it is better to ſerue God whoſe gift is eternall life, then Satan whoſe wages for ſinne is euerlaſting death. A ſcripture like the Phyſitians γλυκύπικρον, ſowre-ſweet: for what can be more ſharpe then the firſt clauſe, *The wages of ſinne is death?* And againe, what more ſweet than the latter, *eternall life is the gift of God through Ieſus Chriſt our Lord?* The firſt ſentence may be conuerted thus, *Death is the wages of ſinne.*

[t] *Eraſmus Paraphraſ.*

Now there be three kindes of death: of the

- Bodie, which is the naturall death.
- Soule, which is the ſpirituall death.
- Bodie and ſoule, which is eternall death.

Naturall death is the [u] ſeparation of the ſoule from the bodie, common vnto the good with the bad: for it is a ſtatute law decreed in the great parliament of heauen, that [x] *all men ſhall once die*, [y] *for as much as all men haue ſinned.* Hence it is that many are ſicke and weake and die, 1. Corinth. 11. 30. All men, euen the deareſt children of God (albeit their ſinnes be forgiuen) ſhall taſte of the firſt death, but it is not a curſe, but rather a bleſſing vnto them. It is true that death in it ſelfe, and to the reprobate wicked, is the curſe of God, the very ſuburbs of hell, and, as it is called here, *the ſtipend of ſinne.* Neither is it vniuſt dealing in God, that he ſhould incurre the death of his bodie, who reiected the life of his ſoule. But conſidered in Chriſt, and ioyned with a good life, to Gods elect it is [z] *aduantage*: nothing elſe but a bridge whereby we ſhall paſſe from a valley of teares into a paradiſe of ioyes. According to that of *Salomon*, Eccleſiaſtes 7. 3. *The day of death is better then the day that one is borne.* See *Nunc dimittis.*

[u] *Ariſtot.*

[x] Heb 9. 27.

[y] Rom. 5. 12.

[z] Philip. 1. 21.

Spirituall

Spirituall death in the faithfull is threefold: to wit, a death of

- Sinne: for [a] *how shall we that are dead to sinne liue therein?*
- The law: *through the Law I am dead to the law*; Galat. 2. 19. [b] Against that accusing and condemning law, I haue another law which is grace and libertie, the which accuseth the accusing, and condemneth the condemning law.
- The world
  - Actiue; whereby the world is dead vnto them, as renouncing the pomps thereof, and [c] *accounting all things losse to winne Christ.*
  - Passiue: whereby they be dead vnto the world, which [d] hateth and persecuteth them for Christs sake; reputing them [e] *as the filth of the earth and off-scouring of all things.* Our Apostle comprehends both in one line: Gal. 6. 14. *God forbid that I should reioyce but in the crosse of our Lord Iesus Christ, wherby the world is crucified vnto me, and I to the world.*

[a] Rom 6. 2

[b] *Luther in Galat. 2. 19.*

[c] Philip. 3. 8.

[d] Matth. 10. 22

[e] 1. Cor. 4. 13.

None of these spirituall deaths are the reward of sinne, but on the contrarie the gifts and graces of God. For all such as are dead to the world and sinne liue to God; so the Scripture plainly, [f] *The iust doth liue by faith, euen by faith* [g] *in the Sonne of God, who* [h] *dwelleth in their hearts, and* [i] *quickneth them with his spirit.* There is then a spirituall death in vnbeleeuers, and all such as are not led by the spirit of God. For as the soule is the life of the body; so God is the life of the soule. When he taketh his spirit from vs we walke in the shadow of death; as the faithfull are dead to sinne, so the faithlesse dead in sinne. Matth. 8. 22. *Let the dead burie the dead*; [k] that is, let such as are spiritually dead bury those which are corporally dead. For [l] *a widow liuing in pleasure is dead while she liueth.* And this kinde of spirituall death is a fruit of sinne, because sinne onely [m] *makes a separation betweene God and vs.*

[f] Rom. 1. 7.

[g] Galat. 2. 20.

[h] Ephes. 3. 17.

[i] Ephes. 2. 5.

[k] *Augustin. qu. 6. in Matth. & de Trinit. lib. 4. cap 3. & de Ciuit. lib 20 cap. 6*

[l] 1. Tim 5. 6.

[m] Esay 59. 2.

The third kinde is the death of bodie and soule, and that is *eternall destruction* [n] *in hell fire*, called in holy Scripture *the* [o] *second death*, or death after death. Of which almighty God by the mouth of his [p] Prophet, *as I liue I desire not the death of the wicked, but that he should turne from his way and liue.* To these three kinds I might adde a fourth. And that is, as the Lawyers call it, a ciuill death, an vndoing of our credit and honest reputation in the world. And this death is the wages of sinne likewise, for [q] *the name of the wicked shall rot.* But *S. Paul* here meaneth especially that eternall death is the reward of sinne, as eternall life is the gift of God. And the reason hereof is plaine, [r] a man in sinne doth offend God an infinite maiestie, and therefore deserueth an infinite miserie. But for as much as being finite, he cannot suffer a punishment infinite in greatnesse, *intensiuè simul & semel*: he must endure a paine which is infinite in time, *successiuè sine fine*, an eternall death in an euerlasting fire. See Gosp. 1. Sund. after Trin.

[n] Matth. 10 28.

[o] Apocal 2. 11.

[p] Ezek 33. 11

[q] Prou. 10. 7.

[r] *Ioan. Combis compend. lib. 7. cap. 21.*

The reward] τὰ ὀψώνια, doth [s] signifie victuall properly, wherewith in old time souldiers were allured to fight. His meaning is, that eternall death is the deuils [t] earnest penny, wages and as it were presse-money which he bestowes vpon all his souldiers. Here then obserue that it is the most vnthriftie course to march vnder the colours of Satan, and to *haue* [u] *fellowship with vnfruitfull workes of darknesse.* For hereby men gaine nothing but losse both of body and soule. Who would serue such a master as hath neither will nor abilitie ao preferre his followers? The deuill hath no will, for he was [x] *a murtherer from the beginning*, [y] whose name in Hebrew is *Abaddon*, in Greeke *Apolyon*, a roaring lion seeking whom he may deuoure, 1. Peter 5. 8. and as for his abilitie, though he promise [z] kingdomes, he cannot dispose of a few swine without [a] Christs permission. Alas poore wretch; he hath nothing of his owne but sinne and death. And in nature they be [b] nothing: for God made all things, and all that was made was good, *yea very good*, Gen. 1. 31. But the deuill begat sinne, and sinne bred death. And so by consequence men serue the deuill for a very nothing, his wages is death, and death

[s] *Erasmus & Martyr in loc.*

[t] *Oecumenius in loc.*

[u] Ephes 5. 11.

[x] Iohn 8. 44.

[y] Apocal. 9 11.

[z] Luke 4. 6.

[a] Matth 8. 31.

[b] *Non essentia sed defectio. Augustin. de Ciuit. lib. 22. cap. 7.*

death is nothing. I say, nothing in nature, none of the workes of Gods [c] hand. It were a blessed turne for the wicked if death in Scripture were nothing, if it were a morall nothing; but the truth is, eternall death is such a thing, as that the reprobate shall finde it a priuation of all that is blissefull, and a possession of all that is hatefull and hurtfull. So great is the difference betweene the reward of Satan and the gift of God.

[c] Wisdom. 1. 13

Sinne] The [d] Scriptures haue defined sinne to be *the transgression of the law*: and it is either originall, or actuall. [e] Originall is a priuation of goodnesse, and a corruption of nature, deriued from our first parents *Adam* and *Eua*, whereby tht faculties of our soules, and members of our bodies are disposed and prone to sinne; that euery man may confesse with [f] *Augustine*: *Tam malus puer tantus peccator.* And with [g] *Dauid, I was shapen in wickednesse, and in sinne hath my mother conceaued me.* This contagion is not, as *Pelagius* imagined, onely by imitation and example: but as Saint *Augustine* hath excellently proued in [h] two bookes against him, it is by propagation from the parents vnto the children. I say from the parents, albeit neuer so righteous and holy. [i] *Regeneratus quippe non regenerat filios carnis, sed generat; ac per hoc in eos non quod regeneratus, sed quod generatus est traycit. Sic igitur, siue reus infidelis siue absolutus fidelis non regenerat absolutos vterq; sed reos; quomodo non solum oleastri sed etiam oleæ semina, non oleas generant sed oleastros.* I will not here curiously dispute whether our soules are infected by the contagion of our bodies, as good oyntment by a fustie vessell: or whether God in the very moment of creation and infusion of soules into infants after a sort forsake them. It is sufficient to know that originall sinne, being as a common fire in a towne, men are not so much to search how it came, as to be carefull how to put it out. For death is the wages euen of this sinne also, otherwise little children, who neuer committed actuall offence, should not die. The text is plaine that *all men are by* [k] *nature the children of wrath.* As *Bernard* in his [l] meditations sweetly, *Parentes ante fecerunt damnatum quam natum; peccatores peccatorem in peccato suo genuerunt, & de peccato nutriuerunt; miseri miserum in hanc lucis miseriam induxerunt: nihil ex eis habeo nisi miseriam, & peccatum, & corruptibile hoc corpus quod gesto.* The new borne babe was dead in sinne, before he was borne, trespassing in *Adam*, and so made partaker both of his transgression and guiltinesse, as our Apostle sheweth in the former chapter, concluding in the 18. verse; *By the offence of one the fault came on all men to condemnation.*

[d] 1 Iohn 3. 4.

[e] See *Caluin institut. lib. 1. cap. 1 Perkins aur. Caten. cap. 12. Bucan. loc. com. tit de pec. orig.*

[f] *Confess. lib. 1. cap. 12.*

[g] Psal. 51. 5.

[h] *Tom. 7 fol. 519.*

[i] *Augustin. lib. 2. contra Pelag. & Celestin cap. 40* See *Luther & Melanc loc. com. tit. de pec. origen.*

[k] Ephes. 2. 3.

[l] Cap. 2.

Yea but it is hard and vniust that one should be punished for the fact of another. [m] Answer is made, that *Adam* is not to be considered in this respect as a priuate man, but as a publike person, representing all mankinde, and therefore looke what good he receiued from God, or euill elsewhere, both were common to vs with him. And it is iust before God, and man; before God, because we receiue more benefit by the death of Christ, then we did hurt by the fall of *Adam*. [n] *As in Adam all men die, so in Christ all are made aliue. By one mans disobedience many were made sinners, and by the obedience of one, many made righteous.* It is iust; also before man, for rebellion is punished not onely in the partie delinquent, but in all his posteritie. Now *Adam* was an arrant traytor to the King of all Kings, and therefore such as issue from his loynes haue worthily felt the smart of his fall.

[m] Mr. Perkins *vbi sup. cap.* 11.

[n] 1 Cor. 15. 22.

[o] Rom. 5. 19.

Thus (as I haue shewed) originall sinne is the tree, but actuall sinnes are the fruits. Originall is the root, actuall are the branches. *Iames* 1. 15, *When lust hath conceiued it bringeth forth sinne, and sinne when it is finished bringeth forth death.* He doth vnderstand by lust, [p] originall, and by sinne finished, actuall sinne; [q] the one being as mother, and the other as daughter: originall sinne being the seed of all actuall transgressions against the diuine lawes, *vnum essentia multiplex efficentia.* because, saith [r] *Aquinas, in originali peccato præexistunt virtualiter omnia peccata actualia.*

[p] *Caluin apud Marlorat. in Iacob. 1. 15.*

[q] *Doct. Luke ibidem.*

[r] *12. quæst. 82. art. 2.*

There be sundrie diuisions of actuall sinnes, as in respect of their obiect; sinnes against God, and sinnes against our neighbours: And against both these, some are sinnes of [s] omission, other of commission. And in regard of our intention

[s] Iames 4. 17.

and

and minde, there be [c] ſinnes of infirmitie, ſinnes of ignorance, ſinnes of malice, Sinnes of infirmitie are ſaid to be committed againſt God the Father, whoſe ſpeciall attribute is power: ſinnes of ignorance, againſt God the Sonne, whoſe ſpeciall attribute is wiſdome: ſinnes of malice, againſt God the Holy Ghoſt, whoſe ſpeciall attribute is loue. And theſe ſinnes of malice are either directly committed againſt grace receiued and the good motions of Gods ſpirit in vs, as the blaſphemies againſt the Holy Ghoſt: or elſe conſequently, as Idolatrie and adulterie, the which if once they grow to be habits, exceedingly [n] *grieue the ſpirit of God.* Beſides theſe, and many moe partitions of ſinne, the [x] Papiſts affirme that ſome ſinnes are *mortall*, and other *veniall.* Herein contradicting the text, intimating that death is the reward of euery ſinne, be it neuer ſo little. For [y] *whoſoeuer ſhall keepe the whole law, and yet faile in one point, is guiltie of all.* Howſoeuer he doe not tranſgreſſe *totum legis*, yet he doth breake *totam legem.* And ſo the leaſt ſinne *legally* conſidered is damnable, though *euangelically* the greateſt of all be pardonable. Sinne in vnregenerate men is [z] *regnant*, and therefore mortall. According to that of Saint [a] *Iohn; he that beleeueth not is condemned already*: but in a regenerate man, ſinne doth not reigne as a king, howſoeuer it rageth as a tyrant; it is not admitted with plenarie conſent, but committed, or rather indeed ſuffered with reluxation and griefe. He that is borne of God ſo ſinneth, as if he did not [b] ſinne, doing that euill which he [c] would not. And therefore veniall, according to that of *Paul, there is no condemnation to them that are in Chriſt Ieſu, which walke not after the fleſh but after the ſpirit:* Rom. 8. 1. In this ſenſe [d] *Martin Luther*, [e] *Philip Melanthon*, and [f] other Proteſtant Diuines, approue the diſtinction of mortall and veniall ſinne. The which one point vnderſtood aright, is the conſolation of Iſrael, and the Chriſtians heauen vpon earth, as the Prophet *Dauid* ſheweth in the 32. Pſalme: *Bleſſed is the man whoſe vnrighteouſneſſe is forgiuen, and whoſe ſinne is couered.*

But the Papiſts herein erre, becauſe they make this difference, *non reſpectu perſonarum, ſed peccatorum.* Extenuating their owne miſchiefe, not amplifying Gods mercie. Teaching that ſinnes of omiſſion and ignorance be [g] *præter legem Dei*, but not *contra legem Dei:* beſides Gods law, not againſt Gods law: the which is a dangerous doctrine deluding many. The words, I confeſſe, [h] *drop as an honey combe, and are more ſoft then oyle, but the end of it is bitter as wormwood, and ſharpe as a two-edged ſword.* [i] Ægypt was tormented with ſmall flies, as with greater plagues: and we may not neglect our ſinnes becauſe they be little in nature, but tremble becauſe they be many in number. We commonly diſcerne ſinne as we doe the Sunne; which we iudge to be little becauſe we be farre from it. The neerer we come to ſinne, the greater it will appeare: for if we conſider it in the lawes glaſſe, we ſhall finde that as a bemired dogge it doth defile with fawning, and that the reward thereof, as it is in the text, is eternall death. Haply ſome will obiect, if the wages of all ſinne be *death*, and that *euerlaſting*, then as the [k] *Stoicks* and [l] *Iouinianiſts* hold, all ſinnes are equall and alike. This cauill is anſwered by Chriſt in the Goſpell allotted for the laſt Sunday, Mat. 5. 22. *Whoſoeuer is angry with his brother vnaduiſedly, ſhall be culpable of iudgement: and whoſoeuer ſaith vnto his brother racha, ſhall be in danger of a councell: but whoſoeuer ſaith thou foole, ſhall be in danger of hell fire.* Where (as I haue ſhewed) are three degrees of ſinne againſt one and the ſame commandement; and three degrees of puniſhment accordingly. Circumſtances of place, time, perſon, either leſſon or aggrauate faults. As for example; the [m] King of Babylon offended more in taking [n] *ſacrum de ſacro*, conſecrated veſſels out of Gods houſe, then if he had ſtolne them out of a priuate houſe. The cutpurſe who doth exerciſe his craft at a ſermon, is worſe then a theefe robbing vpon the common way. *Iudas* an Apoſtle ſinned more in betraying his maſter Chriſt, then if *Barrabas* a murtherer had done the deed. *He that deliuered me to thee* (ſaid [o] Chriſt to *Pilate*) *hath the greater ſinne.*

According to theſe differences in ſinning, there be degrees in ſuffering: for as in

[c] *Auguſtin lib. quæſt. 83. quæſt. 26.*

[n] Epheſ. 4. 30.
[x] *Thom. vbi ſup. quæſt. 88. art. 1, 2*
[y] Iames 2. 10.

[z] Rom. 6. 12.
[a] Iohn 3. 18.

[b] 1 Iohn 3. 9.
[c] Rom. 7. 19.
[d] *Loc. cum tit. de pec. in genere.*
[e] *Loc. com. tit. de pec. actual. & in exam. quæſt. de diuiſ. pec.*
[f] *Pareus in explicat. examinis Melanthon & Buceanus loc. com. tit. de pec. actual quæſt. 10*
[g] *Melanthon loc. com. vbi ſupra.*
[h] Prouerbs 5. 3
[i] Exod 8. 24.

[k] *Hieron epiſt. ad Ctelant. & Auguſtin. lib. contra mendacium, cap 15.*
[l] *Auguſtin epiſt. 29 & ſent. hæreſ. 82.*

[m] Dan. 5.
[n] *Lumbard 3. ſent. diſt. 37.*

[o] Iohn 19. 11.

in heauen [p] *one starre differeth from another in glorie*: so in hell one damned soule differeth from another in griefe; being so much the more wretched by how much the more wicked: Matth.11.24. and 23.15, Luk.20.47.

Eternall life is the gift of God through Iesus Christ our Lord] Gods eternall decree to elect is without beginning, but it shall haue end, when we see God face to face. The possession of this eternall life shall haue a beginning, but no end: *For* [q] *the iust shall shine as the starres for euer and euer.* Gods mercie in both hath neither beginning nor end, for *it is from euerlasting to euerlasting.* There be three kinds of life correspondent to the three kinds of death, and all of them are *the gift of God, who is the* [r] *Lord of life.* The life naturall of the bodie is Gods gift, *for* [s] *in him we liue and moue and haue our being.* The life spirituall of the soule is Gods gift, for it is *the* [t] *life of Christ, and of* [u] *God in vs.* Eternall life both of bodie and soule mentioned in the text is taken either *pro via*, for the way to life euerlasting, as Iohn 3.36, *He that beleeueth in the Sonne of God hath euerlasting life*: *For* [x] *it is eternall life to know God, and whom he sent, Iesus Christ.* Or else *pro vita*, for the blessed estate of Gods elect in heauen, as Matth. 25.46. Marke 10.30. And both are the free gift of God. In receiuing eternall life, *we receiue* [y] *grace, for grace,* [z] that is, the gift of glorification for the gift of iustification. And therefore whereas *Paul* saith here *the wages of sinne is death*, if there were any merits in our good workes, the sequell of his speech should haue beene, *the wages of righteousnesse is eternall life.* [a] But least iustice should lift vp it selfe of mans good merit, as mans ill merit is not doubted to be sinne; he saith not so, but *eternall life is the gift of God:* and lest it should be sought any other way then by the Mediator, he doth adde further, *through Iesus Christ our Lord.* And so by that which he doth not say, as also by that which he doth say, sheweth euidently that there is no place for merit. See Saint *Augustine vbi in margin. lib. de gratia & libero arbitrio cap.* 8. & 9. *Enchirid. ad Laurent. cap.* 107. *enar. Psal.* 109. *in* [b] *principio. Hierom, Phosius, Primas. Anselme, Aquine, Caietan* Doctor *Fulke. Martyr. in loc.* & Doctor *Abbot* against *Bishop tit. Merits, sect.* 8. and lastly, *Septuages. Sun.* Gospell, from pag. 252. to pag. 258.

[p] 1.Cor.14.41.
[q] Dan.12.3.
[r] Act.3.15.
[s] Acts 17.28.
[t] Galat.2.20.
[u] Ephes 4.18.
[x] Iohn 17.3.
[y] Iohn 1.16.
[z] *Reynold hom. 2. in locum. Idem. Augustin. de grat. & lib. arbit. cap* 8.
[a] *Augustin. epist.* 105.
[b] *Deus promisit hominibus diuinitatem, mortalibus immortalitatem, peccatoribus iustificationem, quicquid promisit indignis promisit, &c.*

The Gospell. Marke 8.1. vulv ℣. 10

In those dayes when there was a verie great companie and had nothing to eat, &c.

CHrists miraculous feeding of many people with a few loaues, is read in the Church euery yeere thrice; to wit in *Winter*, when wheat is Sowen: in *Lent* when it is in hopefull Spring: and in *Harueſt* when it is readie for the Barne. The reason hereof is manifold.

1. [c] That in sowing, seeing, and reaping our Corne we might not ascribe this wonderfull increase to the fatnesse of our land, or greatnesse of our skill, or goodnesse of our seed: but only to the blessing of God, [d] *opening his hand, and filling all things liuing with plenteousnesse*, [e] who doth euery yeare make a great haruest of a few graines, as he did here make a great feast of a few loaues.

2. [f] That we may be well assured of Christs bountie towards all his followers, hungring and thirsting after righteousnesse, prouiding for them aboundantly, *lest they faint in their way.* [g] Caring for such as cast their care vpon him, as he promised in his holy Gospell: *First seeke the Kingdome of God, and then all other things shall be ministred vnto you*, Matth.6.33.

3. That we may learne to vse these temporall blessings in [h] thanksgiuing to God, in [i] hospitalitie towards the poore, *feeding such as haue nothing to eate*, in [k] frugalitie, *taking vp the broken meat*, not suffering any of Gods good creatures vnprofitably to be spoiled, or wastfully to be cast away.

[c] *Zeper Pon. Ian. Heming.*
[d] Psal.145.16.
[e] *Augustin. in Psal* 90.
[f] *Melanchton, Culman, Marlorat.*
[g] 1.Pet.5.7.
[h] *Theophylact. & Anselm. in Matth.* 15. & *Rupertin Iean* 6.
[i] *Ferus ser.* 3. *in loc.*
[k] *Musculus in Matth.* 14.20. & *Zepper. con.* 2. *in loc.*

The

The whole may be diuided into three parcels, a
- Defect, of
  - Food in the people; *There was a very great company, and had nothing to eat.*
  - [l] Faith in the Disciples; *where should a man haue bread here in the wildernesse to satisfie these*, &c.
- Affect; *I haue compassion on the people.*
- Effect; *About foure thousand did eat, and were sufficed with seuen loaues, and a few small fishes.*

All which ioyntly considered, may serue for the confirmation of our
- Faith,
- Hope,
- Charitie.

[l] *Ardens, Theophylact, Caietan.*

It may confirme our beleefe concerning Christs Humanitie and Diuinitie, [m] both together against *Eutyches*; his compassion is a demonstration of his manhood, for God is not compassionate [n] *secundum affectum*, but only *secundum effectum*. The reason is, because [o] pittie is a griefe for anothers miserie, [p] *misericordia dicitur, quia miserum cor facit*, and that is not properly competent to God. So that Christ [q] *being touched with the feeling of our infirmities*, euidently shewed himselfe to be very man; and his feeding of so much people with so little prouision, is an argument of his Diuinitie. The children of Israel in the wildernesse disputed with God after this manner: [r] *He smote the stonie rocke indeed, and the water gushed out; but can he giue bread also, or prouide flesh for his people? shall God prepare a table in the wildernesse?* As if they should argue thus: If the God of Israel can doe this, then he is God, then he is among vs and with vs. Goe to then ye stiffe-necked Iewes, and incredulous generation, resisting the holy Ghost, and not acknowledging Christ for the Messias. If he be God that can prouide a table for his people in the wildernesse, and giue abundance of bread in the deserr, haue so much patience as to consider a little this miraculous act of Christ, amplified by many remarkable pregnant circumstances in the text. As 1. we may reason from the place, Christ was *in the wildernesse*, farre from all townes, all villages, all houses, in so much that he could [s] neither buy nor begge any bread or meat.

[m] *Beda apud Thom. in loc.*
[n] *Tom. part 1. quæst. 21. art. 3.*
[o] *Cicero Tusc. quæst. lib. 3.*
[p] *Isiodor. Etymon lib. 10.*
[q] Hebr 4. 15.
[r] Psal. 78. 20. 21.
[s] *Euthymius in Matth. 15.*
[t] *Maldonat in Matth. 15.*

2. From the slender prouision, *seuen loaues and a few small fishes*. Insinuting that Christ can fill with a little, so well as with a great feast: according to that of [u] *Ionathan*; *It is not hard to the Lord to saue with many or with few*. If they had beene loaues and many, many loaues might haue filled many mouthes: or if loads not loaues, seuen loads of bread haply might haue refreshed much people. But answer is made by the Disciples in the 5. verse, that they had onely *loaues*, and of those but *seuen*, *and a few small fishes*. Fish, small fish, a few small fishes. Euery word hath his weight, for solid flesh might haue contented hungry people better than fish; or if these fishes had beene so great as Whales, or so many as [x] *S. Peter* tooke at his strange draught, there might haue beene rendred some probable reason of this wonderfull miracle: but they were flaggie for their substance, little for their quantitie, few for their number, *a few small fishes*, euen so few, so small, that (as it is said in the like storie, Ioh. 6. 9.) a little boy carried them all about him. And whereas it may be thought, that these men had prouision of their owne; *S. Marke* preuents that obiection in the very beginning of this text, *a very great companie which had nothing to eat*.

[u] 1. Sam. 14. 6.
[x] Luke 5. 6.

3. From the persons who were fed and filled, as it is in the first words of this Gospell, *a very great companie*; and as it is said in the last more particularly, *about foure thousand, beside women, and children*, according to [y] *S. Matthewes* report. This great multitude *comming from farre*, verse 3. continuing in the *wildernesse* open piercing aire, verse 4. [z] which of necessitie must increase their hunger, and hauing *not any thing* of their owne to stay their stomach, verse 2. *sate all downe*, verse 6. not as vnto a scrambling beauer, but as at an orderly dinner, *and all did eat and were satisfied*, verse 8.

[y] Matth. 15. 38.
[z] *Maldonat in* Matth 15. 32.

4. From the meat which was left, *they tooke vp of the broken meat that was left, seuen baskets full*. Baskets, full baskets, seuen full baskets. All these being

put together, amplifie Christs omnipotent power in working this wonder, and are able to make men acknowledge with the Prophet [a] *Esay*, *Lord thou art my God, I will exalt and praise thy name, for thou hast done wonderfull things.* And with [b] *Moses*: *O Lord, who is like to thee among the gods? who like to thee, so glorious in holinesse, fearfull in praises, doing wonders?* And with [c] the Psalmographer, *Among the gods there is none that can doe as thou doest, for thou art great, and doest wonderous things, thou art God alone.*

[a] Cap. 25.1.
[b] Exod 15.11.
[c] Psal. 86.8.10.

Secondly, this Gospell serueth aptly for the confirmation of our hope: [d] propounding Christ here both able, and willing to succour vs in all our afflictions. Able, for what can he not doe, *who fed foure thousand hungrie people with seuen loaues, and a few small fishes*, in such a plentifull manner, as that *all of them were sufficed, and yet seuen baskets full of broken meat were left?* His willingnesse is insinuated also, [e] for that before any of the distressed people made suit to him, he preuented them of his owne accord, calling his Disciples, and consulting how to releeue them in this extremitie, saying further, *I haue compassion on the people, because they haue beene with me three dayes.* He saith not, I haue compassion on my Disciples, or I would my friends and acquaintance were succoured, or I pittie the good men in the companie: but he saith in generall, I haue compassion on the whole multitude; not excluding any from his gratious fauours, openly proclaiming, [f] *Hoe, euery one that thirsteth come yee to the waters, I say, come buy milke without siluer*; [g] *if any man thirst, let him come vnto me, and drinke. Come all ye that are wearie and laden, and I will ease you.* [h] *Si esurieris, panis tibi est: si sitieris, aqua tibi est: si in tenebris es, lumen tibi est*, &c.

[d] Ferus con. 2. in loc.
[e] Sarcerius in loc.
[f] Esay 55.1.
[g] Iohn 7.37.
[h] August. tract. 13. in Ioan.

Let vs not therefore put our confidence in man, for if [i] all flesh be grasse, and the grace thereof as the flower of the field, then [k] *cursed is the man that trusteth in man, and maketh flesh his arme.* Neither let vs trust in our money, for [l] *riches are vncertaine.* Neither in our selues, for *he that now stands may fall*, 1.Cor.10.12. Neither in Princes, for albeit in regard of their high place, they be called gods; yet in regard of their fraile nature, they *shall die* [m] *like men.* And therefore the Master of the Ceremonies, at the Popes inauguration, beareth two drie reeds, whereof the one hath on the top a candle to kindle the other, crying aloud vnto the Pope, [n] *Sancte Pater, sic transit gloria mundi.* Neither in Angels, or in Saints, for they cannot haue [o] *enough oyle for themselues and vs too.* But *let our* [p] *helpe stand in the name of the Lord*, for his eyes are ouer the righteous, and his eares are open to their prayers, 1.Pet.3.12. [q] He deliuereth the soules of his seruants, and all they that put their trust in him shall not be destitute. The Lions roare and suffer hunger, but they that seeke the Lord shall want no manner of thing that is good. This was verified in [r] *Daniel*, who being cast into the dungeon of Lions, was not made their prey: for the Lions roared still, and continued hungrie, whereas *Daniel* was refreshed with an Angell from heauen. And therefore let euery Christian soule say with the [s] Psalmist, *The Lord is my shepheard, how can I then lacke any thing?*

[i] Esay 40.6.
[k] Ierem. 17.15.
[l] 1.Tim.6.17.
[m] Psal. 82.7.
[n] Paradinus in symbol. Heroic.
[o] Matth. 25.9.
[p] Psal 121.2.
[q] Psal 34.21.
[r] Daniel 6.
[s] Psal. 23.1.

Thirdly, this Gospell is a direction for loue: for that Christ expresseth in his
- Humble carriage: conuersing *in the wildernesse with the people.*
- Kinde speech: *I haue compassion on the multitude.*
- Bountifull deeds: *In feeding a great companie which had nothing to eat.*

Albeit Christ was *the sonne of the* [t] *most High, holding it no* [u] *robberie to be equall with God*: yet he thought it no disreputation to conuerse with men, with poore men, and that in the wildernesse. If a Kings onely sonne should so farre humble himselfe, as to be familiar with the Commons, all the Chronicle would be full of his praises, and all the Countrie ring of his courtesies. What did extoll [x] *Rudolphus* so much, as that when he was elected Emperour, he told his Nobility, *That he would not be locked vp in a cheste from the sight of his people*, but that euery one should haue accesse vnto him? or what did honour *the good late Queene* more, than

[t] Luke 1.32.
[u] Philip. 2.6.
[x] Buchol. rerus ad ann. 1272.

than her courteous and ſweet carriage toward her loyall ſubiects? or who could giue better aduiſe to a young Prince, than that he ſhould be [y] *the poore mans King?*

By the compaſſionate ſpeech of Chriſt here, *miſerior ſuper turbam*: all Princes, Prelates, and Paſtors, are taught to [z] *weepe with them that weepe*, carrying tender hearts, and open bowels toward all ſuch as are in any diſtreſſe: [a] being *eyes to the blinde, and feet to the lame.* For as Chriſt did ſpeake compaſſionately, ſo deale bountifully with this hungrie multitude, cauſing them to ſit downe, and to eat of his loaues and fiſhes, heartily beſtowing on them ſuch as he had. *Aurum habet eccleſia* (ſaith [b] *Ambroſe*) *non vt ſeruet, ſed vt eroget.* And as the bleſſed Martyr [c] *S. Laurence*, The poore are the treaſures of the Church. It is recorded of [d] *Baſil* the Great, that in a famine he did not only giue to the poore ſuch as he had himſelfe, but exhorted all others earneſtly to open their barnes, and to doe the like. *William Warham* Archbiſhop of Canterburie was ſo liberall vnto poore men in his life, that at his death he had in all his treaſurie but thirtie peeces of gold: the which (as [d] *Eraſmus* of *Roterodam* reports) pleaſed him ſo well, as that he ſaid, *It is well, I deſired alway to die no richer.* And [e] *Philip Melanæthon* was ſo bountifull, euen in a meane eſtate, that euery houre ſomething was giuen at his doore. The gifts of God were ſo multiplied here, that the leauings in the end, were more than the loaues in the beginning. And [f] this ſhould incourage men in their almes, as being aſſured that [g] *the merciſull rewardeth his owne ſoule; for there is that ſcattereth, and is more increaſed: but he that ſpareth more than is right, ſurely commeth to pouertie.* Let vs therefore remember that old verſe, whenſoeuer we caſt our eyes vpon a brother in need.

Aut ſumus, aut fuimus, aut poſſimus eſſe quod hic eſt.

Thus I haue written briefly concerning the literall expoſition: if any deſire the myſticall and allegoricall, he may reade *Aug. tract. 24. in Iohan. Bernard. ſerm. de euangelio ſeptem pan. Ludolphus de vita Chriſti, part. 1. cap. 67. Ianſen con. cap. 63 Theophylact, Aquin, Pontan, in loc. Sarcerius ſchol. in Matth. 14 Ferus ſerm. 5. Dom. 8 poſt Pentecoſt. Melanct. & omnes fere poſtillat. in Euangel. Dom. 7. poſt Trinit.* The Goſpell and Epiſtle meet, in that all our happineſſe and helpe commeth only from heauen, *as the gift of God through Ieſus Chriſt our Lord.*

[y] *Baſilicon dõron lib 2.*

[z] Rom. 12. 15.
[a] Iob 29. 15.

[b] *Offic. lib. 2. cap. 28.*
[c] *Ambroſ ibid.*
[d] *Nazianzen in eius vita.*

[d] *Epiſt. lect. ante oper. Hieron.*
[e] *Camerar. in eius vita.*

[f] *Melanct. hon poſtil in loc. Idem Vega*
[g] Pro 11. 17. 24

The Epiſtle Rom. 8. 12. *vnto* v. 18

Brethren, we are debtors not to the fleſh, to liue after the fleſh, &c.

- Saint *Paul* in this Epiſtle
  - Dehorts from liuing after the fleſh, in reſpect of our
    - [h] Debt, *to the ſpirit dwelling in vs.*
    - [i] Danger, *if ye liue after the fleſh, ye ſhall die.*
  - Exhorts to the life ſpirituall, in reſpect of our
    - Preſent eſtate of grace, *being the ſonnes of God, as hauing his ſpirit for our guide, wherby we call him Abba Father, and he certifieth vs alſo that we are his children.*
    - Future eſtate of glory, *being the heires of God, and heires annexed with Chriſt, if ſo be that we ſuffer with him, that we may be alſo glorified together with him.*

[h] *Anſelm. Gorran. Sarcerius.*
[i] *Martyr.*

Brethren, we are debtors not to the fleſh] There is a double debt; one of ſinne, which we muſt euery day ſeeke to be forgiuen, as Chriſt in his prayer, *forgiue vs our debts*: another of obedience, which we muſt euery day ſeeke to performe, whereof our Apoſtle ſpeakes here. The word *fleſh* hath alſo ſundrie ſignifications in holy Bible, being ſometime taken for all liuing creatures, as Pſalm. 136. 25. *which giueth food to all fleſh.* And ſometime for all mankinde: ſo the

k Esay 58.7.
l Rom.11.14.
m Gen.29.14.
n Ephes.5.31.

k Prophet, *hide not thy selfe from thine owne flesh.* Sometime for such as are of our l countrey, sometime for our kindred; as m *Laban* to *Iacob*, *Thou art my bone and my flesh.* Sometime for n man and wife.

Sometime for one man, and that in respect of the
- Bulke of his bodie, Prou.14.30. *A sound heart is the life of the flesh.* And Acts 2.31. *neither his flesh should see corruption.*
- Faculties of his soule, Matth.16.17. *Flesh and blond hath not reuealed it vnto thee.*
- Naturall corruption, and ill disposition of both, and so *Paul* calls our will vnregenerate, o *the will of the flesh*; and our affections, p *affections of the flesh*; and our wisdome, *the* q *wisdome of the flesh.*

o Ephes.2.3.
p Galat.5.24.
q Rom.8.6.

Now we are debtors vnto our selues, our soules, our bodies, as also to our second selues, our wiues, our friends, all of our kinne, all of our kinde, yea to the very beasts, Prou.12.10. only no debtor vnto the flesh, in the last acception, as it doth import *the lust of the flesh.* And therefore when it shall (as it is inticing and subtle) call vpon vs importunatly to pay this debt as a dutie, we must answer, that hereby we shall increase the debt of our sinne to God, and so the more we pay, the more we shall owe, like paying with chalke, which euer makes the score greater. The second member of opposition is not expressed here, but it is implied, as all Interpreters obserue generally. For if we are not debtors vnto the flesh; it followeth necessarily, that we are debtors to the spirit, r *by whose grace we are whatsoeuer we are.* s God bestoweth on vs his gifts out of bountie, but our seruice performed vnto him is of dutie. t Where then are the workes of supererogation? If they be deeds of the flesh, the reward thereof is death; if they be workes of the spirit, then assuredly due debt. And so when we are at the best, *all of vs are vnprofitable seruants*, obliged to God in a double bond, one of our creation, as being the workemanship of his hands, and u *who planteth a vineyard, and eats not of the fruit thereof?* another in respect of our redemption, as being his bought seruants, his sworne seruants, his hired seruants, euer receiuing wages before hand. All of vs *are bought with a prise, yea with the* x *pretious blond of Christ*: and y therefore we must glorifie God in our bodies and in our spirits, for they are Gods. All of vs are his sworne seruants in holy baptisme, renouncing all other masters, as the world, the flesh, and the deuill: and openly protesting before God and his congregation, that we will fight vnder Christs banner as his faithfull souldiers and seruants vnto our liues end. All of vs haue payment in hand also, which, if we had so much as common honestie, should make vs ashamed to refuse the Lords seruice, whose wages we haue receiued already. For it may be said to vs, as the z Prophet in the name of the Lord spake to the Leuites of his time; *Who among you shuts the doore of my Temple, or kindles a fire vpon mine Altar in vaine?* Who can stand vp and say, that he doth any seruice to God without a reward? The Father of lies in this said truly, a *Doth Iob feare God for naught? Did not the Lord make an hedge about him and his on euerie side?* Consider this point when you will, and you shall finde that for euery peece of seruice ye haue done to the Lord, ye haue receiued present wages an b *hundred fold, and in the world to come, if you* c *continue faithfull vnto the death, he will giue you a crowne of life. For your light affliction, which is but for a moment, causeth a farre most excellent and eternall weight of glorie*, 2.Cor.4.17. And so the most holy man in his best workes, as d *Bernard* notes, is debtor to God for them, and not God a debtor to him: according to the text here, *Brethren, we are debtors not to the flesh, but to the spirit.*

r 1.Cor.15.10.
s *Chrysost.*
t *Marlyr.*
u 1.Cor.9.7.
x 1.Pet.1.19.
y 1.Cor.6.20.
z Malac.1.10.
a Iob 1.9.
b Mark.10.30.
c Apocal.2.10.
d *Serm.1. in annun. B. Mariæ.*

If yee liue after the flesh yee shall die.] There is a great difference betweene liuing in the flesh, and after the flesh. Euery Christian liuing must dwell in an earthly e tabernacle, clothed with flesh and bloud. *S. Paul* therefore doth not say f destroy the flesh, or liue not in the flesh, but so *mortifie the deeds of the bodie that yee liue not after the flesh.* Now that man liueth according to the flesh (as

e 2.Cor.5.1.
f *Theophylact. Caietan.*

g himselfe

g himſelfe doth expound himſelfe) who fulfils the luſt of the fleſh, h *qui quantumcunq; poteſt voluntati pariter & voluptati carnis ſatisfacit.* In that I now liue in the fleſh, I liue by faith in the Sonne of God, ſaith our Apoſtle. Thou heareſt the winde, but thou knoweſt not whence it commeth, or whether it goeth, i euen ſo is euery man that is borne of the ſpirit. k thou heareſt me ſpeaking, eating, labouring, ſleeping, and doing other things as other men, and yet thou ſeeſt not my life, for I liue by faith in the Sonne of God. The word which I now corporally ſpeake, is the word not of the fleſh, but of the ſpirit: and the ſight which goeth in, or commeth out of mine eyes, howſoeuer in the fleſh, is not gouerned of the fleſh, but by the Holy Ghoſt. I behold a woman, and luſt not to ſinne with her; this beholding is in the fleſh, becauſe mine eyes are the carnall inſtruments of my ſight: but the chaſtneſſe of this looke proceedeth onely from the ſanctifying ſpirit. So likewiſe my hearing commeth not of the fleſh, although it be in the fleſh: it is the worke of Gods owne ſpirit that I heare what I ſhould, as I ſhould, hauing *a* l *good eare which hearkeneth vnto wiſdome gladly. Thus I liue, yet not I now, but Chriſt liueth in me, and in that I liue in the fleſh, I liue by faith in the Sonne of God, who hath loued me, and giuen himſelfe for me*, Galat. 2. 20.

This doctrine is like flagons of wine to comfort ſuch as walke in the ſpirit, *for they ſhall liue*, ye liue that m they ſhall neuer ſee death. For when our breath once ſhall leaue our bodies, and we fall a ſleepe, we ſhall behold with the bleſſed Martyr n *Stephen*, heauens open to receiue vs, and Chriſt ſtanding at the right hand of God with ſtreatched forth armes, as readie to embrace vs. And ſo this kinde of death is but an inlargement after a long impriſonment, or as a landing at our owne countrey, after our tedious and troubleſome trauell in the tempeſtuous ſea of this world. But let the drunkard and incontinent perſon tremble, who follow the luſts of the fleſh, and that which is worſe, fulfill the luſts of the fleſh, and that which is worſt of all prouoke the luſt of the fleſh. For as long as they continue this habit of ſinne, o they be ſpiritually dead, and without repentance ſhall eternally periſh. Either we muſt ſlay ſinne, or elſe ſinne ſhall ſlay vs. p *Let no man deceiue you with vaine words, for, for ſuch things the wrath of God commeth vpon the children of diſobedience.* q For as no man commeth either to priſon or palace, but by the entrie thereof: euen ſo no man goeth to hell or heauen, but by the way thereof. A life which is after the fleſh, is a thorow-way to that dungeon of darkeneſſe; a life guided by the ſpirit, is the path-way to Paradiſe. Where the tree falls there it lies, ſaith r *Salomon*, and experience teacheth vs, that it falls to that ſide on which the branches are thickeſt: if the greateſt growth of our actions ſpring from the ſpirit, out of doubt we ſhall fall to the right hand, and liue for euermore: but if thine affections grow downeward, and thou walke after the fleſh, aſſuredly thou ſhalt fall to the left hand and die. For without ſholineſſe no man ſhall ſee God, and he that doth righteouſneſſe is righteous, ſaith, s *S. Iohn.* As if he ſhould ſay, not he that can talke of righteouſneſſe, but he that doth walke in the ſpirit. *Tace lingua, loquere vita:* Speake not thou for thy good life, but let thy good life ſpeake for thee. *For if ye through the ſpirit mortifie the deeds of the bodie, ye ſhall liue.*

Here ſome men obiect that of *Paul* againſt *Paul* t *no man euer hated his owne fleſh, but nouriſheth and cheriſheth it.* Anſwer is made, that we may loue the fleſh as a ſeruant to the ſoule, but not as a x miſtreſſe. Now y *meat, correction, and worke belong to thy ſeruant.* z So we muſt prouide neceſſarie food for the bodie leſt it faint, but with it a chaſtiſement and worke leſt it proue wanton. According to that of b *Salomon*: *He that dilicately bringeth vp his ſeruant from youth, at length he will be euen as his ſoone.* For as a ſhip if it be ouer-laded is eaſily ouerwhelmed by the water, or if it be too light and not ballaſſed, is eaſily driuen out of the due courſe by the winde: ſo the bodie muſt neither be ſo weakned and emptie with faſting, that it be not able, nor yet ſo pampered and ouer full with feaſting, that it be not willing to performe the workes of Chriſtian dutie. Such then as make their gut their god, concupiſcence their conſcience, luſt their law, c giuing

g Rom. 13. 14.
h *Ardens.*
i Iohn 3. 8.
k *Luther. in Gal.* 2. 20.
l Eccleſi 3. 31.
m Iohn 8. 51.
n Acts 7. 56.
o *Aquin. Gorran.*
p Epheſ 5 6.
q *Couper in loc.*
r Eccleſi. 11. 3
s Heb. 12. 14.
t 1. Epiſt. 3. 7.
u Epheſ. 5 29.
x *Thrahyloll.*
y Eccleſiaſticus 33 23.
z *Gorran, & Regard in loc.*
a 1. Cor 9 29
b Prou. 29. 21.

[e] Ephes 4.19. [c] giuing themselues ouer to worke all vncleanesse euen with greedinesse, are they who liue not after the spirit but after the flesh.

[d] Morlorat. *For as many as are led by the spirit of God they are the sonnes of God*] [d] As the naturall sonne is flesh of his fathers flesh, euen so Gods adopted children haue the Spirit of God dwelling in them, and this Spirit makes them and God one, as man and wife is one flesh, Ephes.5.31. To be led by the Spirit, is [e] not to be carried away with a violent furie, [f] but to be drawne obediently, [g] *giuing our members as seruants vnto righteousnesse, wittingly, willingly cum dilectione & delectatione*, with aliking and loue, saith [h] *Augustine*, Or with light and delight; for the Spirit leads vs especially *monendo & mouendo*: first informing our minde with his admonitions, and then inclining our hearts with his motions. He doth not lead vs as blind men are lead by their guide, a way which they doe not know, but he doth open our eyes, and lets vs see a farre off our heauenly Canaan, and then after he hath carried vs vp with *Moses* to the top of [i] Pisgah, he moues our hearts and makes them cheerfull, willing and resolute to walke towards it. See Gospell, 1.Sunday, and Epistle 2.Sunday in Lent, Epistle for Whitsunday, and Epistle 6.Sunday after Trinitie: how the same Spirit is to such as are vnder the Law, the spirit of bondage, but to such as beleeue the Gospell, the spirit of adoption, see Epist 4. Sunday in Lent. How the spirit cryeth in our hearts, and helpeth vs in praying, see *The grace of our Lord*, &c.

[e] Caietan. [f] Melanthon. [g] Rom.6.19. [h] De corrupt. & grat.cap.2. [i] Deut 34.1.

Abba Father] This duplication is [k] patheticall, and mysticall. Patheticall, [l] insinuating the certaintie of our assurance that God is our father, and that we are his children: as also that we should be [m] feruent, earnest and importunate with perseuerance, not taking a deniall in our prayers at our fathers hands, againe and againe crying, *father, father*. And it is mysticall, for *Paul* in vsing an Hebrew word and a Greeke, [n] signifieth hereby that [o] *there is no difference betweene the Iew and the Grecian*, but that the Lord ouer all is rich vnto all, yea father of all that call on him. Euerie Christian in euery corner of the world may goe [p] boldly to the throne of grace, praying to God as to a father. He need not (as the Papists) cry to *S. Martin*, and to *S. Marie* for helpe, [q] *The God of all consolation, and father of mercies, is our father in heauen.* Able to succour vs in our afflictions as being in heauen, and willing as being a father.

[k] Martyr. [l] Caietan, [m] Kilius collect. in loc. [n] Augustine, Caluin. Aquin. [o] Rom 10.12. [p] Heb 4.16. [q] 2.Cor.1.3.

The same spirit certifieth our spirit that we are the sonnes of God] He makes this certificate by word, deed, and seale. By word, terming vs often in holy Scripture *Gods children*, By deed, for the *fruit of the* [r] *spirit is loue, ioy, peace, long-suffering*, &c. by which [f] our calling and election is made sure. For all such as are led by the spirit of God are the sonnes of God. By seale, being [t] *Gods earnest, by which a Christian is* [u] *sealed vnto the day of redemption.* Here we must obserue that neither our spirit, nor the spirit alone giues this testimonie: but both concurring and meeting together; as the [x] word (συμμαρτυρεῖ) doth import. Our spirit makes not this true certificate, because mans heart is alwayes [y] euill, and often [z] deceitfull. And therefore boast not of thy conscience without the witnesse of the spirit: for *Paul* before his conuersion had an vnfained zeale of a false religion. Galat.1.14 and the Laodiceans had a counterfeit zeale of a true religion, Apocal.3.15; Againe, Gods spirit makes not this perswasion in vs without the witnesse of our spirit: for [a] *if our heart condemne vs, what boldnesse can we haue with God?* And [b] *S. Paul* speaking of his Apostleship, *I know nothing by my selfe, yet am I not thereby iustified.* And therefore we must here take heed of presumption, and despaire. The fond Anabaptist and hypocriticall schismaticke take their owne presumption for this testimonie, liuing after the flesh, and yet boasting of the spirit. *There is* (saith [c] *Salomon*) *a generation that are pure in their owne eyes, and yet are not washed from their filthinesse.* These pure people brag so much of the spirit, as if none were the children of God, but such as either fauour or follow their humorous faction. Examine thy selfe by this text, a touchstone which can neither deceiue, nor be deceiued. If thou be the sonne of God, then art thou led by the spirit of God; if led by the spirit, then thou liuest after the spirit

[r] Galat.5 22. [f] 2.Pet.1.10. [t] 2 Cor.1.22. [u] Ephes.1.13. & 4.30. [x] Erasmus, Martyr, Caietan. [y] Gen 6.5. [z] Eccles.1.35. [a] 1 Ioh.3.20,21 [b] 1.Cor 4.4. [c] Prou.30.12.

ſpirit; if thou liueſt after the ſpirit, then thou bringeth forth the fruits of the ſpirit: for the ſpirit is holy, the ſpirit of ſanctitie. Firſt he makes thee, then aſſures thee to be the ſonne of God. If thou continue ſo malicious as other, ſo couetous as other, ſo ſcornfull and proud as other, liuing after the fleſh, [b] albeit thou dreame of the ſpirit, it neuer lodged with thee. This opinion of thy iuſtification and election ariſeth onely from thine owne conceit, and Satans deceit.

[b] *Philips in loc.*

As the carnall Goſpeller may not preſume: ſo let not the weake Chriſtian of a diſtreſſed conſcience deſpaire, for that he feeles not alway the witnes of the ſpirit in the ſame meaſure. For the [c] children of God in this reſpect reſemble couetous rich men of the world, who ſuppoſe they be poſſeſſers of much, and yet their great thirſt after more, cauſeth them to eſteeme that which they haue as nothing, and therefore comfort not themſelues with the lawfull vſe of that which they haue, but vex their ſpirits with reſtleſſe thoughts for that which they want: euen ſo many good men exceeding rich in the graces of the Lord Ieſus, are ſo deſirous of more, that often they count that nothing which they haue, but grieuouſly complaine that they haue no faith, no loue, no grace, no life, no ſpirit. But aſſuredly this mourning for his abſence, is an euident demonſtration of his preſence. For as none are more ready to boaſt of the ſpirit, then they who haue him not: ſo none complaine more that they want him, then they who poſſeſſe him.

[c] *Cowper in loc.*

If we be ſonnes, then are we alſo heires, the heires I meane of God] Inheritances are conueied vnto men either by birth, or gift, or will. Almightie God hath [f] choſen and adopted vs his children before the foundation of the world, [g] begetting vs with the word of truth, and ſo making vs his ſonnes, it is his good pleaſure to [h] giue vs his kingdome; recording this adoption, and donation in his holy Scripture which is his reuealed will. But there is a great difference betweene the temporall and eternall inheritance. [i] For in the one the *teſtator* muſt be dead, and the ſucceſſour liuing: but in the other, Almightie God the *teſtator* is euer liuing, and his heires before they can be fully poſſeſſed of his kingdome, muſt be dead. Secondly, [k] temporall inheritance being diuided, is diminiſhed, and ſo much land is as a nothing among many: but our heauenly inheritance being imparted to ſo great a number (as [l] as none can number) is not leſſened or impaired. Euery ſaint and ſonne of God hath enough, and is a crowned King. Thirdly, the partition of an earthly poſſeſſion breeds among the coheires enuie: but in our heauenly, the ioy of one, is the ioy of all, euery one being glad for the good of another.

[f] Epheſ. 1 4.
[g] Iames 1. 18.
[h] Luke 12. 32.
[i] *Ambroſ. in loc.*
[k] *Ardens.*
[l] Apocal. 7. 9.

Heires annexed with Chriſt] [m] The teſtator and heire make but one perſon in the Ciuill lawes eyes: ſo there is ſuch an vnion betweene God and vs in Chriſt, as that all his heires are one with him, according to Chriſts owne wiſh in the [n] Goſpell, *I pray not for my Diſciples alone, but for them alſo which ſhall beleeue in me through their word, that they all may be one, as thou, O Father, art in me, and I in thee, euen that they may be alſo one in vs.* As *Paul*, 1. Cor. 3. 23. *All are yours, and yee Chriſts, and Chriſt Gods.* And this, as *Theophylact* obſerues, is an euidence that we ſhall be grand heires, if coheires with Chriſt.

[m] *Martyr.*
[n] Ioh 17 20, 21.

Now Chriſt hath a twofold right to his fathers inheritance: firſt, as God by generation eternall, and in that reſpect admits no companion. Secondly, by conqueſt, as God-man, becauſe dying for our ſins, and riſing againe for our iuſtification, he conquered eternall life for all his brethren, and ſo calleth vs to be partakers with him. *He* [o] *that ſanctifieth and they who are ſanctified are all one.* What a ſweet Lord is he who makes all his ſeruants his [p] friends, and that which is more, his [q] brethren, and that which is moſt of all, annexed partners with him in all the good that is in him? I beſeech you therefore, deſpiſing all the ſubtle offers of the deuill, all inticing pleaſures of the fleſh, all earthly treaſures of the world, let vs euery day more and more ſeeke for this [r] immortall and vndefiled inheritance reſerued for vs in heauen: [s] *Æternam ſine ſucceſſione, diſtributam ſine diminutione, communem ſine inuidia, ſufficientem ſine indigentia, iucundum ſine triſtitia, beatam ſine omni miſeria.* To the which, he bring vs who

[o] Heb. 2. 11.
[p] Iohn 15. 15.
[q] Pſal. 22. 22.
[r] 1. Pet. 1 4.
[s] *Ardens.*

who bought vs, and it for vs, euen Ieſus Chriſt the righteous, to whom with the Father, and the bleſſed Spirit, three perſons and one God, be giuen all power, and praiſe, now and euermore. Amen.

The Goſpell. MATTH. 7. 15. *vide f. 22*

Beware of falſe prophets, which come to you in ſheepes cloathing, but inwardly they are rauening wolues.

AFter Chriſt had ſhewed his followers the right way, like a good Phyſitian he preſcribes alſo, [t] what things are hurtfull in the way. For in the former part of this Sermon preached on the Mount, he propounded the Goſpell, and expounded the Law; the one teaching vs how to beleeue, the other how to liue: [u] But in this latter part he bids vs take heed of hereſie, corrupting the pure fountaines of holy faith, and of hypocriſie, which hindreth vs in honeſt courſes of a godly life.

[t] *Euthym. Melanct. Culman.*

[u] *Zepper. con. 1. in loc.*

So that all this Goſpell hath two principall parts, a
- Preſcription, *Beware of falſe prophets*, intimating
  - Chriſts Caueat.
  - Our care.
- Deſcription of
  - Heretikes, inſinuating
    - What they be: *falſe prophets, comming to you in ſheepes cloathing*, &c.
    - How they be deſcried: *yee ſhall know them by their fruits*, &c.
  - Hypocrites, in tongue crying *Lord, Lord*: but in their life not *doing the will of the Lord*.

Beware] Becauſe there be *few who finde the way to heauen*, and many which hinder vs in the way, we muſt [x] *walke circumſpectly, not as fooles*, but as hauing all our eyes in our head. And [y] ſo much the rather for that our guides occaſion vs ſometime to wander, and goe a ſtray: [z] *Qui ducunt, ſeducunt*, ſome prophets are falſe. That our care therefore might be great to reſiſt the myſterie of iniquitie, Chriſt and his Apoſtles often inculcate this caueat, *there ſhall ariſe falſe* [a] *Chriſts, and falſe* [b] *teachers among you, which ſhall priuily bring in damnable hereſies, euen renenowu* [c] *wolues, not ſparing the flocke*. Some prophets are too laſie, *non tendentes, ſed tondentes*: other too buſie, *contratendentes*: *ergo* good paſtors ought to be *ſuperintendentes*, and good hearers *attendentes*, as it is in the text, *attendite*. Now that we may be circumſpect as we ſhould, we muſt vſe: 1. Feruent prayer with [d] *Dauid, Shew me thy wayes, O Lord, and teach me thy pathes; open thou mine eyes that I may ſee the wondrous things of thy law; lead me forth in thy truth, and learne me, for thou art the God of my ſaluation.* 2. Diligent ſearching of holy Scripture with the men of [e] *Berea*. 3. Godly conference like that of the [f] Eunuch and *Philip*. 4. Serious and deuout meditations, [g] *exerciſing our ſelues in the law of the Lord day and night* eſpecially iudicious and heedfull attending to the word preached. [h] An auditor muſt not be like the ſponge, that holdeth all water both good and bad; nor like the ſieue, that holds neither good nor bad; nor like the boulter that keepes in the courſe bran, and boults out the fine flower: but he muſt be like the ſcry, keeping the good ſeed, but caſting away the duſt and vnprofitable darnell. He muſt ſcry the Sermons of the Prophets and [i] try the ſpirits, [k] examining all things, and then holding that which is good. This duetie belongs not only to the Clergie, [l] but alſo to the Laitie, yea to the moſt ignorant. For albeit euery one cannot be learned in the writings of the Prophets and Apoſtles, which are the *great Bible*: yet, that he may take heed of falſe teachers, he muſt vnderſtand the plaine principles of his Catechiſme, which, as [m] one ſaith, is the *little Bible*.

[x] Epheſ. 5. 15.
[y] *Anſelm. Vega.*
[z] Eſay 50. 6.
[a] Matth. 24. 24.
[b] 2. Pet. 2. 1.
[c] Acts 20. 29.
[d] Pſal. 25. 3 & 119. 18.
[e] Acts 17. 11.
[f] Acts 8.
[g] Pſal. 1. 2.
[h] *P. Fagius com. in Rab. Apoſteg.*
[i] 1. John 4. 1.
[k] 1. Theſ. 5. 21.
[l] *Luther. Melanct. Heming.*
[m] *Zepper. con. 1. & 3. in loc.*

Falſe

False Prophets] In a mysticall sense, [n] the world, the flesh, and the deuill are false prophets. The world like the [o] lying prophets, who said to the King of Israel, *Goe vp to Ramoth Gilead*. The flesh a false prophet, like *Iudas*, betraying his owne master with a kisse. The deuill is the Father of lies, and all falsehood, not a rauening wolfe only, but a roaring lion also. Literally tale-tell Astrologers, who take vpon them as if they were bauds to the celestiall bodies, by the coniunctions of planets, and positions of starres, to prognosticate the ruins of publique weales, and misfortunes of priuate families, to calculate natiuities, and to fore-tell strange euents, are *false prophets*, and we must take heed of them.

[p] *Nihil credo auguribus, qui aures verbis diuitant*
alienas: suas vt auro locupletent domus,

Their cunning is [q] cosinage, learned in the [r] deuils academy, but condemned in the schooles of [s] Diuines, as being at the best but meerely coniecturall and vncertaine. For that noble gentleman *Picus Mirandula, lib. 2. contra astrolog. cap. 9.* writes of *Ordelaphus* a Prince, to whom it was fore-told by a famous expert man in that Art called *Hieronymus Manfredus*, that he should enioy prosperous and long life; who notwithstanding the selfe same yeere, being the first yeere of his marriage, deceased. And a certaine rich matron in *Rome*, named *Constantia*, departed the same yeere, in which she receiued great promises by soothsaiers of a long and happie life. Whereupon [t] *Henry 7. King of England* in derision of starre-gazers, asked one (who had prophecied of his death) this question, What shall betide me this Christmas? the false prophet answered, he could not tell: what then I pray thee (quoth the king) shall become of thee? to this he answered likewise, that he knew not. Well, saith the King, I am then more learned in thy science then thy selfe, for I know that thou shalt presently be committed to prison, and there lie fast all this Christmas for a iugling companion.

Now that we may take heed of these prophets, obserue three rules especially, deliuered by that reuerend Diuine [u] *Master Fox*: First the Prophets of God goe plainely to worke, whereas iuglers and soothtellers haue a doubtfull and a double meaning to be turned this or that way, like a nose of wax. To let passe the foppish oracles, and prophecies in old time; giue me liue to remember an example taking out of a common *Almanacke*. The prognosticator saith out of his deepe iudgement, that such a day *shall be somewhat differing from indifferent*. And what weather is that I pray? whether it be cold or hot, moist or drie, foule and faire, it may be said something differing from indifferent. 2. We must expend whether the prophecies are priuate or publique: for as the Scriptures; so the prophecies of God for the most part are not of priuate interpretation, but indifferently respecting the whole Church. And therefore such prophecies as concerne the names of priuate men, and armes of particular houses, are worthily to be suspected. 3. We must examine the matter and end of prophecies, as whether they be spirituall or worldly, whether they tend to any glorie of this present world, or whether they tend to the spirituall instruction or comfort of the publike Church.

But our blessed Sauiour here by *false prophets* (as the [x] Fathers obserue) doth vnderstand hereticall Doctors: called false, [y] for that they be falsifiers of Gods holy word; like the cunning Lapidarie, who sels a Byrall for a Diamond. Now the reason why God suffereth heretickes in the Church is manifold: 1. For the triall of our [z] faith; according to that of [a] *Paul*: *there must be heresies euen among you, that they which are approued among you, might be knowne*. If a prophet arise, saith [b] *Moses*, and intice thee to goe after other gods, thou shalt not hearken vnto the words of such a prophet, *for the Lord your God proueth you, to know whether you loue the Lord your God, with all your heart and with all your soule*. 2. [c] That the true Pastors might be more patient, and [d] painefull in their places. If *Arrius* and *Sabellius* had not exceedingly vexed the Church of God, the deepe mysteries of the blessed Trinitie would neuer haue beene so cleered and accurately determined by the Catholike Doctors. If *Manichæus* had not shamefully railed vpon the old Testament, *Augustine* would neuer haue taken such infinite paines in

[n] *Vega.*
[o] 1. Kings 22.
[p] *Aulus Gellius lib. 14. cap. 1.*
[q] *Cal. Rod lec. ant. lib. 12. ca. 10*
[r] *Lactan. instit. lib. 2. cap. 17.*
[s] *Vide Cornel. Agrip de vanit. scient. ca. 30. 31. Sixt. Senen. Bibliothec. lib. 5. annot. 15. & lib. 6. annot. 10 & Bezam. Epist. 29.*
[t] *Erasmus.*
[u] *Acts and Mon. in the death of George Duke of Clarence.*
[x] *Augustin. lib. 2. de ser. dom in monte. Chrysost. Hieron. Theophyl. Lact in loc.*
[y] *Sarcerius.*
[z] *Luther.*
[a] 1. Cor. 11. 19.
[b] Deut 13. 3.
[c] *Augustin. de Ciuit. lib. 18. cap. 51. Idem Poenitentiarel.*
[d] *Ferus ser. 1. in loc.*

in answering all obiections against it. If *Brownists* and other sectaries had not impudently degorged their malice against our ecclesiasticall policie, the state of our Prelates, and questions about our discipline would neuer haue beene so sufficiently confirmed. 3. God permits hereticall teachers for our ingratitude: *because men* [c] *loue not the truth that they might be saued, almightie God in his secret iudgement shall send strong delusions, that they should beleeue lies.* As himselfe speaks by the mouth of his holy [f] Prophet, *because this people come neere to me with their mouth, and honour me with their lips, but haue remoued their heart farre from me, the wisedome of the wise men shall perish, and the vnderstanding of the prudent men shall be hid.* Because prophane people despise the person of the Priest, and neglect his doctrine: God often shutteth vp the eyes of the chiefe Seers, and so the blinde leadeing the blinde both fall into the ditch.

[c] 2 Thess. 2. 10.

[f] Esay 29. 13, 14

Which come] [g] Being neither sent of God, nor lawfully called by men: but they runne of their owne accord, alway without commission from heauen, and sometime without ordination on earth. [h] *I haue not sent these Prophets, saith the Lord, yet they ranne: I haue not spoken to them, and yet they prophecied.* Haply some men will obiect, God in old time called his Prophets and Apostles immediately, furnishing them also with gifts extraordinarily: but how shall a man in our time know whether he be called of God or no? To this obiection answer may be, that Vniuersities are the nurseries of Christian learning, as [i] *Chemnitius* termed them, *ecclesiæ Plantaria.* Being like the *Persian* [k] tree, which at the same time doth bud, and blossome, and beare fruit. In them alway some should be ripe for the Church, other drawing to their maturitie, some in the flower, and some in the bud of hope. For this end God promised that he would stirre vp Kings and Queenes which should be nursing fathers and nursing mothers vnto the Church, Esay 49. 23. that is, to be patrons of learning, and founders of Colledges and Schooles. My deare nurse the Vniuersitie of *Cambridge*, hath for her armes *the booke clasped betweene foure Lions*; and her worthie sister of *Oxenford*, *the booke open betweene three Crownes.* Hereby signifying (as I coniecture) that Englishmen may studie the Liberall Arts closely, and quietly, as also professe them openly and publikely being guarded with the Lion and the Crowne: that is, encouraged thereunto by royall Charters and princely priuiledges. The Vniuersitie of [l] *Heidelberge* giueth, a Lion holding a booke for her armes. Insinuating that Princes ought to be fauourers of all good literature. Whosoeuer then is bred in the Schooles of the Prophets, and brought vp in the nurseries of the Apostles, vntill he gaine diuersitie of gifts, in some small proportion answerable to the Prophets and Apostles, if *his* [m] *lips preserue knowledge*, if his tongue be learned, *to* [n] *minister a word in time*, marshalling his words in their place, [o] *like apples of gold with pictures of siluer*: albeit he haue no calling from God extraordinarie, yet he may perswade himselfe that he is διδακτικος, apt to teach. 1. Tim. 3. 2.

[g] *Musculus. Sarcerius.*

[h] Ierem. 23. 21.

[i] *Epist. dedicat. exam. con. Trident.*

[k] *Theophrastus.*

[l] *Marsius loc. com.*

[m] *Malac.* 2. 7.

[n] Esay 50. 4.

[o] Prou. 25. 11.

But such as correct the *Magnificat* in the countrie, before they haue their *Nunc dimittis* in the Vniuersitie: such as will not stay at *Iericho* till their beards are growne; such as will not reside with the sonnes of the Prophets in a Colledge, till they be furnished with all excellent parts and arts as are most fit for the Ministerie such as will be [p] cunduits to conuey water vnto other, before they haue beene cesternes holding water in themselues: as [q] *S. Hierome* notably, *Qui loqui nesciant, tacere non possunt: docent q. scripturas quas non intelligunt; prius imperitorum magistri quam doctorum discipuli*: such as turne rauening wolues as soone as they get the lambe skin hood ouer their heads, and are in sheepes cloathing; are branded here with the first marke of a false prophet, and we must beware of them.

[p] *Bernard.*

[q] *Epist. ad Demetriad.*

Moses was [r] learned in all the wisdome of the Egyptians, as [s] *Theodoret* termed him *an ocean of theologie.* *Paul* was brought vp at the feet of the great Doctor *Gamaliel*, Acts. 22. 3. *Timothie* knew the Scriptures of a childe, 2. Tim. 3. 15. *Augustine* was so wonderfully beautified with the gifts of the Spirit, that [t] *Erasmus* said all the good parts of a good Bishop were found in him. *Hierome* was [u] *homo doctissimus, & omnium trium linguarum peritus.* *Hilarie* for his eloquence was

[r] Acts 7. 22.

[s] *Lib. 2. de curat. grec affect.*

[t] *Epist. prefix. oper. Augustin.*

[u] *Augustin. de ciuitat. lib. 18. cap. 43.*

was ſtiled [x] *The trumphet of the Latine tongue.* [y] *Vincentius Lyrinenſis* ſaith of *Tertullian, Cuius quot pene verba tot ſententiæ ſunt, quot ſenſus tot victoriæ.* What need I name the reſt of the Fathers, in their age the ſalt of the earth, and the light of the world? See *Magdeburg. cap.* 10. in euery Centurie. So *Martin Luther, Philip Melanæthon, Pet. Martyr,* Biſhop *Iewell,* and other true Prophets in our time, were ſo much adorned with all kinde of knowledge, that all the world, not blinded by the prince of darkeneſſe, might eaſily perceiue they were ſent and ſepa ated vnto their calling by God.

Yea, but many learned men propheſie without any further warrant? No. Sufficiencie of learning is one, but not the only note of our inward calling. For the man of God, as he muſt be for his doctrine a Paſtor, ſo for his conuerſation an [z] enſample. May then euery man of ſufficient learning and honeſt life, climbe the pulpit and preach the word? No; for as there is an inward calling of God: ſo likewiſe an outward calling by men, as *Timothie* was ordered by laying on of hands, 1 Tim. 4. 14. [a] *Paul* bid *Titus* ordaine Biſhops in euerie citie. The bleſſed Apoſtles ordained Elders in euery Church, Acts 14. 23. And albeit there be now ſome queſtion about the manner of ordination, yet in all ages, and in all well ordered places, there haue beene certaine conſtitutions and Canons for admitting of men into ſacred orders. And therefore whoſoeuer ſhall propheſie without examination, approbation, and licence by preſent authoritie, commeth of himſelfe, and it is our dutie to take heed of him. See *Confeſſ. Anglican. art* 23. *& Saxon apud Melanct. tom.* 1. *fol.* 132. *Caluin. inſtit. lib.* 4. *cap.* 3. § 10. *Bucan. loc. com. tit. de miniſterio, quæſt.* 33. *Lombard. ſent. lib.* 4. *diſt.* 24. *Mel. Can. loc. com. lib.* 12. *cap.* 12. *Bellarmin. lib. de clericis. cap.* 2.

To you] [b] Not to the Turkes, or Gentiles, or other heretickes: but [c] *to you* which haue my word, ſeeming to come to you for your good, but their comming is indeed againſt you to your hurt. So the [d] Papiſts in our time crie, *the Church, the Church.* And the [e] ſchiſmatikes in their inuectiue pamphlets vſually take vp the words of the Prophet [f] *Eſay, For Sions ſake I will not hold my tongue, and for Ieruſalems ſake I will not reſt.* But the one ſeeke to bring vpon Gods Iſrael a tyrannie, the other an anarchie; both are ſuch as come to you, but againſt you.

In ſheepes cloathing, but inwardly they are rauening wolues] As [g] Satan being the prince of darkeneſſe, is oft transformed into an Angell of light; ſo the children of the deuill haue faire vizards to couer their foule faces. As [h] *Tertullian* gloſſing my Text, *quenam ſunt iſtæ pelles ouium, niſi nominis Chriſtiani extrinſecus ſuperficies?* All theſe ſheepes cloathing, are nothing elſe but preciſe titles of holineſſe, and outſides of Chriſtianitie. Falſe Prophets (as an ancient [i] Father obſerues) haue linſey-wolſey garments, *intus linum ſubtilitatis, extra lanam ſimplicitatis demonſtrant.* The ſubtile thread of deceit is within-ſide, but the plaine web of ſimplicitie without-ſide; their [k] inſide is of fox furre, their outſide of lambs wooll. And ſo the betrayers of the Church, as [l] *Cyprian* ſaid, are *in ipſa eccleſia contra eccleſiam*: in the Church againſt the Church. Here ſome will obiect, if an heretike be ſuch a monſtrous beaſt, [m] *intus Nero, foris Cato, totus ambiguus*; how ſhall a man take heed of him? Our bleſſed Sauiour ſheweth in the verie next words.

Ye ſhall know them by their fruits] As a woolfe may be knowne from a ſheepe by his [n] howling and [o] clawes; ſo may we diſcerne the falſe prophet from the true, by his words and his workes. [p] *Ex malis moribus & malo dogmate.* [q] Some Diuines haue referred this only to bad manners, [r] other only to falſe doctrine; but the Scripture ſheweth expreſly, that we may know them by both. As firſt by their lewd life: for albeit they diſſemble cunningly for a time, being in ſheepes cloathing, [s] yet if you be circumſpect, in the end you ſhall know the wolues euen by their clawes. [t] *Etſi non ab omnibus fructibus, ſaltem ab aliquibus cognoſcetis eos:* As, they be [u] *louers of their owne ſelues, couetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, vnthankefull, vnholy;* [x] *clouds are they without water, carried about*

[x] *Hieron. aduerſus Ruffin. tom.* 2 *fol* 221. *Idem Socrates & Sozomen.*
[y] *Apud Magdeburg. cent* 3. *col.* 241.
[z] 1. Tim. 4. 12.
[a] Titus 1. 5.
[b] *Pontan.*
[c] *Sarcerius.*
[d] *Campian. rat.* 3. See Suruey of pretended holy diſcipline, cap 1.
[e] *Cap.* 62. 1.
[f] 2 Cor. 11. 14.
[g] *Lib. de præſcript. aduerſ. hæret.*
[h] *Gregor. magnus.*
[i] *Oues viſu, ſed vulpes aſtu. Bernard.*
[k] *Epiſt.* 6. *lib.* 1.
[l] *Hieron Epiſt. ad Ruſticum.*
[m] *Chryſoſt.*
[n] *Vega; tanquam ex vngue leonem.*
[o] *Melanct. poſtil. in loc. Idem Iaſen con. ca.* 43
[p] *Maldonat. in loc.*
[q] *Zepper. con.* 1. *in loc.*
[r] *Theophylact.*
[s] *Anſelmus.*
[t] 2. Tim. 3. 2.
[u] Epiſt. Iude 12, 13, 14.

about of windes, euen [y] *let with ſenſualitie.* But we may know them [z] eſpecially by the fruits of their doctrine, Tit.1.11. *teaching things which they ought not for filthy lucre ſake, preaching fables*: 2. Tim.4.4. and that which is worſe of all, *doctrines of deuils, forbidding to marrie, and commanding to abſtaine from meats*: 1. Tim.4.1.3. The [a] wolfe ſcattereth and deuoureth the ſheepe, but the good ſhepherd doth [b] gather the lambs with his armes, and carrie them in his boſome. The true Prophet [c] bindeth vp the broken hearted, and comforteth all that mourne, deliuering doctrine to [d] edification, exhortation, conſolation. Such then as [e] cauſe diuiſion, and ſcatter the ſheepe of Chriſt, ſuch as rather confound, then comfort the diſtreſſed conſcience, ſuch as build not vpon the [f] foundation Ieſus Chriſt, but are giuen ouer to fables, teaching for [g] doctrine the precepts of men: I ſay, ſuch as are thornes in our ſides, and thiſtles at our feet, are not good plants in the Lords Vineyard, but as *S. Iude* ſpeaks, *corrupt trees, twice dead, plucked vp by the roots*; and ſo we may know them eaſily by their fruits.

A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits] It is obiected againſt this axiome, that *Dauid* was a good tree, yet he brought forth euill fruits, [h] murther vpon *Vriah*, and adulterie with *Berſheba*, *Paul* on the contrary was at the firſt an euill tree, yet he brought forth good fruit; as being a [i] *choſen veſſell to beare Chriſts name before the Gentiles, and Kings, and the children of Iſrael.* [k] *Euthymius* anſwereth in a word; *mutati ſunt, hic a prauitate ad virtutem: ille verò a virtute ad prauitatem*; and therefore this ſaying muſt be conſtrued [l] *in ſenſu compoſito*; a good tree continuing good cannot bring forth bad fruit, and a bad tree, ſo long as it is bad, cannot bring forth good fruit. Now [m] that a tree may be good, it muſt haue a ſound root; that is, a good intention in euery worke. For [n] *if the root be holy, ſo are the branches.* 2. Good ſap, [o] *Can the graſſe grow without water? or the ruſh without mire?* ſo we without [p] Chriſts grace can doe nothing. 3. It muſt beare fruit in euery branch and bough, [q] *in all things pleaſing God, and fruitfull in all good workes.* Our ſoule muſt magnifie the Lord, our mouth ſhew forth his praiſe, our hand giue to the poore, our eare hearken to wiſedome; ſo the tree ſhall be knowne, [r] *non ex foliis aut ex floribus, ſed ex fructibus*: Not by the leaues, or by the bloſſome, but by the fruit. And here the Goſpell and Epiſtle meet, he that is led by the ſpirit, and walketh in the ſpirit, is a good tree, bearing good fruit,; but he that liueth after the fleſh, is a corrupt tree bringing forth euill fruit, as [f] adultery, fornication, vncleanneſſe, wantonneſſe, idolatrie, witchcraft, hatred, debate, wrath, emulations, &c. and euery tree that hath ſuch or the like fruit, *ſhall be hewne downe and caſt into the fire*, that is, as the Epiſtle doth expound the Goſpell: *If ye liue after the fleſh, ye ſhall die.*

Not euery one that ſaith vnto me Lord, Lord, ſhall enter into the kingdome of heauen] No man can ſay, that Ieſus is the Lord, but by the holy Ghoſt; 1 Cor.12.3. how then are any ſhut out of Heauen, who crie, *Lord, Lord?* Anſwer may be, that hypocrites acknowledge Chriſt to be Lord; but not [t] the Lord, nor their Lord. Againe, true Chriſtians confeſſe Chriſt out of [u] faith, hypocrites out of faſhion only. [x] With the heart man beleeueth vnto righteouſneſſe, and with the mouth he confeſſeth vnto ſaluation. Hypocrites are all for the outward crie, *Lord, Lord*: but ſuch as are found at heart, *pray with* [y] *vnderſtanding, and* [z] *praiſe the Lord with all that is within them*: [a] *voluntatem & mentem ſuam ſono vocis enuntiant.* See Epiſt. to. Sund. after Trinit.

But he that doth the will of my Father which is in Heauen, he ſhall enter into the kingdome of Heauen] To doe the will of God, is to [b] keepe his Commandements, and his Commandement, [c] is to beleeue in the name of his Sonne Ieſus Chriſt, and loue one another. [d] *Voluntatem Dei facit qui verè credit, rectè ſperat, firmè diligit.* And he doth all this, who doth the beſt he can to doe it. [e] *Nam vt faciamus ſua præcepta, non vt perficiamus in hac quidem vita Deus exigit.* A deſire to beleeue well, and to doe good at ſome times, and in ſome caſes is enough, Almightie God accepting our will for the worke: 2.Cor.8.12.

The

[y] 2.Pet.2.12.
[z] *Feruſer.2. in loc.* herein agreeing with *Melanchthon, Culman, Caluin*, and other Proteſtants.
[a] Iohn 10.12.
[b] Eſay 40.11.
[c] Eſay 61.1.
[d] 1 Cor.14.3.
[e] Rom.16.17.
[f] 1 Cor.3.11.
[g] Matth.15.9.

[h] 2 Sam.11.
[i] Acts 9.15.
[k] *Com. in loc.*
[l] *Vega.*
[m] *Pet in.*
[n] Rom 11.16.
[o] Iob 8.11.
[p] Iohn 15.5.
[q] Coloſſ.1.10.
[r] *Bernard.*
[f] Galat 5.19.

[t] *Primaſius in 1 Cor.12.*
[u] *Ardens in Epiſt dom.10. poſt Trin.*
[x] Rom.10.10.
[y] 1 Cor 14.15.
[z] Pſal 103.1.
[a] *Auguſtin de ſer.dom.in monte, lib.2.in fine.*
[b] Iohn 14.15.
[c] 1 Iohn.3.23.
[d] *Ardens in loc.*
[e] *Bucer apud Merlorat.in loc.*

The Epiſtle. 1 Cor. 10. 1. *vnto* v. 14

Brethren, I would not that ye ſhould be ignorant, how that our fathers were all vnder the cloud, &c.

The Bible containeth eſpecially three ſorts of writings: Legall, Euangelicall, Hiſtoricall.

As our Popiſh aduerſaries abuſe the two former, in making the Law carnall, and extenuating the free mercies of God in Chriſt: ſo likewiſe the latter alſo, reading in the Church vnto the people their owne legend, of their owne home-made ſaints: [f] as if the liues and hiſtories of ſuch holy men as are recorded in the ſacred Canon, concerned them no more, *then a tale of Robin Hood.* Our Apoſtle therefore wiſheth vs here to note diligently the mercies and iudgements of God vpon our fathers in old time, becauſe *theſe things happened vnto them for enſample, and are written to admoniſh vs vpon whom the ends of the world are come.*

There is no treaſure ſo much enricheth our minde as learning, no learning ſo proper for the direction of our liues as hiſtory, no hiſtory ſo well worth our heedfull obſeruing, as that which is euen by Gods owne finger, [g] written aforetime for our inſtruction. *Optimum aliena inſania frui*, was the motto of [h] *Charles* the fourth: and [i] *Volateran* ſaith, it is an happy diſcipline which is learned by the great expence and experience of other. If humane ſtory, much more diuine worthily deſerues to be called a glaſſe, and a miſtris of mortalitie: wherefore, *Brethren, I would not that ye ſhould be ignorant, how that our fathers were all vnder the cloud, &c.* theſe things *are examples to vs, and are written to put vs in remembrance.* So that in all this Epiſtle, three points are principally remarkable, concerning Gods heauie iudgements vpon our fathers in the wilderneſſe.

1. That they *are written.*
2. Written *for admonition.*
3. For admonition of vs eſpecially, who liue in theſe laſt dayes, *vpon whom the ends of the world are come.*

By the firſt, we may learne not ſleightly to paſſe by Gods fearefull iudgements vpon ſinne, but euermore to ſet a *memorandum* on them. If God will haue them written in his booke, then it is fit we ſhould write them in our Hiſtories and Chronicles, yea euen in our priuate notes and obſeruations. It was well done of [k] *Egeſippus* and [l] *Ambroſe*, to ſet downe the fall of *Simon Magus.* It was well done of [m] *Epiphanius* to record the miſerable death of the rotten hereticke *Manichæus.* It was well done of [n] *Optatus* to report, that certaine Donatiſts impiouſly caſting the Sacramentall Bread to dogges, were by the ſame doggs inſtantly torne in peeces. And it was well done of [o] *Bellarmine* to relate Gods terrible iudgements vpon *Arrius*, *Montanus*, *Iulian* Apoſtata, *Neſtorius*, and other ancient enemies of the Chriſtian faith. And it was well done of Maſter *Fox* to remember in his [p] Acts and Monuments, the ſeuere puniſhments of the ſame iuſt God vpon the bloudie perſecutors of his holy Martyrs. And it was well done of [q] *Elias Hanſenmullerus*, to note the deſperate death, and vncomfortable ends of *Ignatius Loiola*, *Xauier*, *Turrianus*, and other chiefe *Suits* or *Eſauits.* And haply well done of [r] *Huntindon*, to chronicle the moſt vnfortunate manner of *William Rufus* his dying. And well done of [s] *Polydore*, to note the terrours of conſcience which euer accompanied King *Richard* the third. But here we muſt obſerue, that theſe things are to be remembred for our good, not for others hurt. Many men are ready to marke the iudgements of God vpon other, but it is onely to blot the memoriall of the dead, or elſe to diſgrace their kindred aliue. Whereas we ſhould beware by their harmes, and learne to be wiſe by their folly. This vſe Chriſt aduiſeth to make, Luke 13.4. *Thinke you that thoſe eighteene, vpon whom the tower of Siloam fell & ſlew them, were ſinners aboue all men that dwell*

[f] *Tyndal prolog. vpon Ionas.*

[g] Rom. 15.4
[h] *Reuſner in ſymbol.*
[i] *Epiſt. dedic. ante Commentaria.*

[k] *De excidio Hieroſol. lib. 3. cap. 2.*
[l] *Ser. 66.*
[m] *Hæreſ 66.*
[n] *Lib. 2. contra Parmenian.*
[o] *De notis eccleſ. cap. 17.*
[p] *In fine.*

[q] *Hiſtor. Ieſuit. ordin cap. 11.*

[r] *Hiſtor. lib. 7. pag. 216.*
[s] *Hiſtor. lib. 25. in fine.*

dwell in Hierusalem, I tell you nay, but except you amend your liues, ye all shall likewise perish. And so *Paul* here; these things happened vnto them for our example, and are *written to put vs in remembrance, that we should not lust after euill things as they lusted; and that we should not be worshippers of Images*, as were some of them. The children of Israel in the wilderneſſe were [t] Gods people so well as we; yea, they were to vs in respect of their [u] faith *our fathers; and they were all vnder the cloud, and all passed thorow the sea, and were all baptized vnder Moses in the cloud, and in the sea; and did all eat of one spirituall meat, and did all drinke of one spirituall drinke.* [*] That is, they were baptized into Christ so well as we, receiuing the signes and seales of his fauour so well as we. *For the spirituall meat was Christ.* [x] That is, signifying Christ, as himselfe cals the wine his bloud, and the bread his body. The briefe of all is, our fathers had the same promises of Christ, and the same [y] Sacraments, and yet when they sinned against God, he did so destroy them in the wilderneſſe, that of many thousands only two, being aboue twentie yeeres old, namely, [z] *Iosuah* and *Caleb*, entred into the land of Canaan. And therefore let vs [a] beware that we doe not offend God [b] in our thoughts, as they did, *lusting after euill things*, Num. 11.4. in our words, murmuring against God as they did, and *were destroyed of the destroyer*, Num. 14.37. in our deeds, worshipping images as they did, according as it is [c] written, *the people sate downe to eat and drinke, and rose vp to play: neither let vs be defiled with fornication, as some of them were defiled, and fell in one day* [d] *twentie three thousand.* If God spared not the naturall branches, Rom. 11.21. *let him that thinketh he standeth, take heed lest he fall.* I would not haue you ignorant what our fathers in the wilderneſſe did, and suffered: for all these things are written for examples, especially to admonish vs, vpon whom the ends of the world are come.

Now the word *end* signifieth in holy Scriptures either a consumption, as 1 Pet. 4.7 *the end of all things is at hand*; or a consummation, as Eccleſiastes 12.13. *Let vs heare the end of all.* In this place we may receiue [e] both acceptions; it is now the [f] *last houre.* Wherefore being compassed about with such a cloud of witnesses, hauing read so many fearefull examples in old time, yea seene so many grieuous punishments vpon blasphemous wretches in our time, seeing we haue beheld the fals of so many, [g] let vs take heed lest we fall also. Gods correcting of other, is a directing for vs, euen the ruines of our fathers are registred in his book for our edification, and their follie for our instruction. Againe, the perfection of the world is now, for *Christ is the* [h] *end of the Law:* whose Gospell hath been preached in all [i] lands, and his sauing [k] health is knowne among all nations. And therefore we are they *whom the ends of the world are come vpon,* [l] that is, we must make an end of liuing after the world, as hauing our conuersation in heauen, Philip. 3.20.

t Caluin.
u Anselm, Caietan. Marlorat.
* Martyr.
x Anselmus.
y See Dr. Fulke in loc.
z Num 14. 30.
a Sarcerius Martyr, Caluin.
b Aquin, Gorran.
c Exod. 32.6.
d It is said Numbers 25.9 that there died 24. thousand: here the lesser is inclosed in the greater number. Caietan & alij.
e Marlorat.
f 1 Ioh. 2.18.
g Ardens, Caluin, Martyr.
h Rom. 10.4.
i Psal 19 4.
k Psal. 67.2.
l Aquin, Gorran.

The Gospell. Luke 16.1. vnto v. 10

Iesus said vnto his Disciples, there was a certaine rich man had a steward.

[m] *Gaudentius* is of opinion, that this steward is the deuill, abusing his gifts in tempting men vnto their condemnation. Other, as [n] *Theophilus*, Bishop of *Antiochia*, thinks it may be spoken of *S. Paul*, who was a bad steward of Gods good blessings, vntill he was called vnto an account; [o] *Saul, Saul, why persecutest thou me? Tertullian. in* [p] *lib. de fuga*, doth affirme that the Iewes were this steward, and the Gentiles haply these debtors. [q] *Hierome* expounds it of Clergie men; [r] *Ambrose*, [s] *Augustine*, [t] *Theophylact*, [u] *Euthymius*, of rich men only. But as *Hierom. epist. ad Algasiam quest. 6.* and *Erasmus* from *Hierome*, and *Maldonate* from both, οἰκονόμος doth signifie not onely *villicum*, a Bailiffe of husbandrie, as it is in the vulgar Latine: but one to whom all manner of goods and

m Lib ad Germinium vt citatur à Panigarol. homil. Dom. 8. post. Pentecost.
n Apud Hieron. Epist. ad Algasiam; & Arbor. com. in loc.
o Acts 9.4.
p Cap. 13.
q Apud Maldonat. in loc.
r Com. in loc.
s Quæst. Euan. lib. 2. cap. 34.
t In loc.
u In loc.

and poſſeſſions are committed in charge, to wit, a generall *Steward*, as it is in our Engliſh tranſlation. And ſo *S. Hierome* reads in the cited Epiſtle, *Redde rationem diſpenſationis tuæ, non enim poteris amplius diſpenſare.* Whereupon *Maldonatus* in his Commentaries on the place confeſſeth ingenuouſly, that *Hierome* was not author of the common Latine edition of the new Teſtament. All of vs then are ſtewards, and diſpoſers of ſome goods of God: Clergie men are [x] ſtewards of Gods houſe, which is the Church; all Magiſtrates are ſtewards of the common houſe, which is the weale publique; Maſters are ſtewards of their owne priuate houſes; [y] all men are ſtewards and clerks of the priuie cloſet of their conſcience. There is none ſo mightie that is greater, or ſo meane that is leſſe then a ſteward to the King of Kings. Now the ſteward [z] ought to conſider with himſelfe theſe ſix things eſpecially:

[x] 1 Cor. 4. 1.

[y] *Pontan in loc.*

[z] See *Ferus & Ardens in loc.*

1. That he is a ſeruant, not a maſter.
2. That goods committed to his charge may not be waſted at his pleaſure, but diſpoſed as his Lord will.
3. That he is hired to labour, not to loyter.
4. That he muſt one day giue an account.
5. That many eyes obſerue him, euer readie to complaine.
6. That he may be thruſt out of his ſtewardſhip euery day.

Concerning the firſt, [a] euery good and perfect gift is from aboue; [b] what haſt thou that thou haſt not receiued? Almighty God is called in the beginning of this Goſpell *a rich man*, as being infinitely rich in goodneſſe and mercie [c] toward all, and therefore committeth vnto their charge much of his rich treaſure:

[a] Iames 1. 17.
[b] 1 Cor 4. 7.
[c] See Epiſtle 4. Sunday after Eaſter. Rom. 10. 12.

Namely, goods { Temporall, Corporall, Spirituall.

The which are not to be ſpent as we will, but imployed as he will.

In goods temporall a man may play the bad ſteward three wayes: In { Getting them wrongfully, Keeping them baſely, Spending them vnlawfully.

We may not gaine goods through others hurt, [d] *building our houſes as the moth.* The moth is made fat by ſpoyling the barkes and bookes in which it liueth: and [e] ſo the couetous rich is made full by deuouring the poore. But albeit vnconſcionable *Nimrods* be reputed only prouident and thriftie men, yet by the cuſtome of the Church heretofore they were [f] denied Chriſtian buriall, and by the moſt ancient [g] lawes of England, the goods of a defamed oppreſſor dying without reſtitution, were excheted vnto the King, and all his lands vnto the Lord of the towne. See Epiſt. 1. *Dom. Aduent.*

[d] Iob. 27. 18.
[e] *Diez con. 1. in loc.*
[f] *Gregor. decret. lib. 5. tit. 19.*
[g] *Glanuil de legibus & conſuet. Angliæ lib. 7 cap. 16.*

2. We may be bad ſtewards in keeping our temporall goods baſely, [h] *cuſtos es tuarum non Dominus facultatum.* And therfore thou muſt expend thy meanes as thy maſter will haue thee, giuing vnto God, thy neighbour, and thy ſelfe that which is due. To God, laying out temporall things for ſpirituall comforts, in maitaining his Preachers, in defending his Goſpell, in building his houſes, and re-edifying his Temples. Vnto thy neighbour, making friends of thine vnrighteous mammon, as thy maſter here commands thee. [i] *Stips pauperum theſaurus diuitum*, was the word of the good Emperour *Tib. Conſtantius.* The rich mans treaſure is the poore mans ſtocke. So that if a diſtreſſed Chriſtian aske thine almes, he requireth only but his owne. When, I ſay, Chriſt in the perſon of a begger intreateth a gift, he might ſay, pay me a penny; not giue me a penny. [k] *Da mihi ex eo quod tibi dedi, de meo quæro, non de tuo, da & redde:* Thou art my ſteward, I begge nothing of thee but mine owne, reſtore part of that which I committed to thee for me and mine. Laſtly, to thy ſelfe, for it is thy maſters pleaſure thou ſhouldeſt eat the [l] labours of thine hand, and taſte the [m] milke of thy flocke, that thine head be anointed with [n] oyle, and that wine make thine heart glad, Pſa. 104. 15. It is his expreſſe will thou ſhouldeſt do good

[h] *Ambroſ lib. de Nabuth, cap 14.*
[i] *Reuſner in ſymbol.*
[k] *Chryſoſt.*
[l] Pſal 128 2.
[m] 1 Cor 9 7.
[n] Pſal. 23 5.

vnto thy ſelfe, and not altogether take care for thine heire, liuing poore that thou maiſt die rich, according to that of the [o] Poet:

• Gul. Lilius.

Diues es hæredi, pauper inopſq; tibi.

3. We may be bad ſtewards in laying out of our goods vnlawfully, either vpon workes of ſuperſtition to the diſhonour of God: or in vnneceſſary quarrels of law to the hinderance of our neighbours: or in ſurfetting or drunkenneſſe to the ruinating of our eſtate, danger of ſoule, hurt of bodie, loſſe of credit, griefe of friends, and vndoing of our heires. As the flattering Parafites, [p] *our tongues are our owne, we are they that ought to ſpeake, who is Lord ouer vs?* Euen ſo the riotous perſon anſwereth his good friends, exhorting him to frugall courſes; A man may ſpend his owne as he liſt, I waſte none of your money, but my proper goods, and what hath either Preacher in the pulpit, or friend in priuate to doe with it? All which he buildeth vpon a falſe ground, for no man is Lord, but only ſteward of his wealth.

p Pſalm 12.4.

Men alſo waſte their goods of the bodie, when as [q] *they do not giue their members ſeruants vnto righteouſneſſe in holineſſe: but make them ſeruants of vncleanneſſe in ſinne, from one iniquitie to another.* And men waſte the gifts of the ſpirit, when as they ſhall imploy them vnto Gods diſhonour, and the Churches hinderance. [r] There be diuerſities of gifts, and differences of adminiſtrations, and diuers manners of operations; one hath the ſpirit of vtterance, to another is giuen knowledge, to another propheſie, but all are to edifie, [ſ] *for the gathering together of the Saints, and for the worke of the miniſterie.*

q Rom. 6. 19.

r 1 Cor. 12.

ſ Epheſ. 4. 12.

The third thing which a ſteward ought to conſider, is, that he muſt labour in his ſtewardſhip, not loyter. Almighty God, who by his great power made all things, in his infinite wiſdome created nothing vaine and idle. The glorious Angels albeit they be ſpirits, yet miniſtring ſpirits, ordained for the [t] praiſe of God, and ſeruice of his Church, Heb. 1. 14 *ſent from God to miniſter for their ſakes which ſhall be heires of ſaluation.* I will not here determine whether euery particular perſon hath his particular Angell. [u] *Quid enim opus eſt vt definiatur cum diſcrimine, quando neſciatur ſine crimine?* But in generall onely you ſe that Angels are ſeruients vnto God, and his people, for ἄγγελος in Greeke ſignifieth a meſſenger, implying action and labour, as the [x] *Magdeburgenſes* haue well obſerued. As for our ſelues: after God had created our firſt parent *Adam*, he placed him in the garden of Eden, not to ſleepe in the ſweet bowres, or to ſpend his dayes in the pleaſant walkes idly: but *to dreſſe it and to keepe it*, Gen. 2. 15. After *Adams* fall, God laid this curſe vpon all his children: [y] *In the ſweat of thy face ſhalt thou eat bread.* The which is vnderſtood of the ſweat of the braine, ſo well as of the brow. So that all men, as well of profeſſion as occupation, ought to ſweat before they eat. There muſt be no ciphers in Gods *Arithmeticke*, no mutes in his *Grammar*, no blankes in his *Kalender*, no dumbe ſhewes on his ſtage, no falſe lights in his houſe, no loyterers in his vineyard. Art thou put apart to preach the Goſpell of God? then thou art a labourer; ſo the Text expreſly: [z] *The harueſt is great, but the labourers are few.* And 1 Tim. 5. 17. the Elders that rule well are worthie of double honour, ſpecially they which labour in the word and doctrine. Many (quoth father [a] *Latimer*) can away with *præſunt*, but not with *benè*. If that *benè* were not in text (as the Monke ſaid) all were well. If a man might eat the ſweet, and neuer ſweat, it were an eaſie matter to be a Preacher, if there were not *opus* as well as *bonum* in it. A Clergie man is *inoperum*, and that (as [b] *Auguſtine* notes) is *nomen operis*, it is to be the ſteward, and ouerſeer in Gods houſe, the which is an office of great imployment.

t Pſal. 148. 2.

u *Auguſtin. Enchirid. cap. 59.*

x *Cent. 5. col. 217.*

y Geneſ. 3. 19.

z Matth. 9. 37.

a Ser. 4. before K. Edward 6.

b *De Ciuit. Dei lib. 19. cap. 19.*

Art thou a Student in any profeſſion or faculties? then (as [c] *Cato* ſaid of *Scipio*) thou muſt be leaſt idle when thou art moſt idle. For enioying a quiet ſedentarie life by the gracious indulgences of thy Prince, and large maintenance of thy parents, free from the troubles of the Court, labour of the Countrey, buſineſſe of the Citie; thou muſt read diligently, conferre often, obſerue daily. For reading makes a full man, conference a readie man, writing an exact man.

c *Cic. Offic. lib. 3.*

All

All thy fine wit is but vanitie, all thy great ſpirit but impudencie, all thy braue flaunt of ſpeech is but a ſounding braſſe, except thou ioyne to theſe labour and induſtrie, without which Almightie God ſels no learning, as Heathen writers haue told vs. For the Muſes are ſo called [d] ἀπὸ τῆς μόσεως. Intimating that we ſhould earneſtly ſeeke for knowledge, as for a iewell of ineſtimable value, not only all the day, but euen at night alſo with lampe and lanterne. For thoſe ſermons are moſt excellent, and thoſe writings and exerciſes of ſchollers are moſt ſweet which a little ſmell of the candle.

Art thou an Artificer or Tradeſman? then early riſe, and goe to bed late, leſt [e] *pouertie come vpon thee as one that trauelleth, and neceſſitie like an armed man.* A trauell commeth ſuddenly, an armed man ſtrongly; ſo that the meaning of *Salomon* is, if thou neglect thy vocation and buſineſſe, beggerie will aſſault thee ſo ſuddenly, ſo violently, that thou ſhalt not reſiſt it. [f] *A ſlothfull hand maketh poore, but the hand of the diligent maketh rich. He that gathereth in ſummer is the ſonne of wiſdome: but he that ſleepeth in harueſt is the ſonne of confuſion.* He that will not worke in harueſt, ſhall want at Chriſtmas. He that ſcattereth abroad when he ſhould gather at home, drinking at the harrow, when he ſhould follow the plough, is a bad ſteward to his houſhold, and [g] worſe than an Infidell.

Art thou a Lawyer? Examine thy Clients cauſe faithfully, turne thy bookes exactly, proſecute his affaires induſtriouſly, leſt that Italian prouerbe be verified, *The deuill makes his Chriſtmas pie of Lawyers tongues, and Clerks fingers.* [h] *Hac enim lege tueri pauperes videntur vt ſpolient, hac lege defendunt miſeros, vt miſeriores faciant defendendo.*

Art thou a Souldier? abandon all idleneſſe, and indure all kinde of [i] labour, for only ſuch are fit for martiall feats: and the reaſon is rendred by [k] *Vegetius*; becauſe ſuch as are moſt acquainted with the troubles of life, doe commonly leaſt feare the paines of death. It was therefore the word of [l] *Septimius Seuerus, Laboremus.* And of [m] *Aurelius Probus, Pro ſtipe labor.* And [n] *Epaminondas*, Generall of the *Thebans*, vnderſtanding a Captaine of his Companie to be dead; exceedingly wondred how in a Campe, any ſhould haue ſo much leiſure as to be ſicke.

Yea, but ought Gentlemen of great poſſeſſions, and no office, forſake their ſports of hawking, and hunting, and bowling, and become labourers in the Lords vineyard? The Text is plaine, that all men are ſtewards; and therefore though I confeſſe that ſuch exerciſes in their place and time be commendable: yet all their dayes are not to be waſted in theſe, but ſome houres are to be ſpent for the good of the Common-wealth, and of their owne priuate families. And indeed the chiefe thing that commendeth a Gentleman, is actiuitie and induſtrie: for at the firſt all Nobilitie came from the pen or the pike, from learning or chiualrie, from Prieſthood or Knighthood. In our Engliſh hiſtories I finde that moſt of our Gentlemen were raiſed in flouriſhing peace by the Church, or elſe by feats of armes in the dayes of bloudie warres. A [o] worthy father in his facultie deliuers in print, that about 200. Gentlemen haue got honour to their families, by the ſtudie of our common lawes: and it euer hath beene thought a true poſition; *Non genus, ſed genius. Non gens ſed mens:* in the words of our [q] owne Poet; *To doe the gentle deeds that makes the Gentleman.* And therefore thoſe renowned Worthies in old time were called [r] *Heroes*, not ἀπὸ τῆς ἔρας, or ἀπὸ τῆς ἐρωτος, or ἀπὸ τῆς ἐρχεσθαι ἐν μάχαις τοῖς ἀνδράσι, but ἀπὸ τῆς ἀρετῆς: inſinuating that vertue is the ſole ground of true Nobilitie; whereas on the contrary, nothing doth more ruinate a noble family then idleneſſe the mother of ignoble thoughts, and midwife of all diſhonourable practiſes, euen the very *Dunſtable* plaine high way to *Needom* and beggery.

Nay, the charge of the Magiſtrate is ſo great, and the burden of the King himſelfe ſo weightie, that it made *Chryſoſtome* ſay, *miror ſi quis rectorum ſaluari poſſit:* holding it a matter not impoſſible, but very difficult, as [s] father *Latimer* expounds him. In a word, euery man muſt attend his ſtewardſhip, from the pooreſt

[d] *Phornutus in ſpeculat. de nat. deorum cap. de muſis.*

[e] Prou 6 11.

[f] Prou. 10. 4 5

[g] 1 Tim. 5. 8.

[h] *Saluianus lib 5. de gubernat. Dei.*

[i] *Vegetius de re militar lib 1. cap 3.*

[k] *Apud Busbequium de re militar. contra Turcas inſtituenda.*

[l] *Reuſner in ſymbol.*

[m] *Idem ibidem.*

[n] *Eraſmus com. de lingua.*

[o] Iudge *Cooke* preface to the 2 part of his reports

[p] *Reuſner in ſymbol.*

[q] *Chaucer.*

[r] *Georg. Heniſch. præfat. ante Troianos ſcriptores a ſe editos.*

[s] Serm. 1. before King *Edward* 6.

Peſant to the greateſt Prince. For as it followeth in the next place to be conſidered, Almightie God will take a ſtrict account of all ſuch talents as haue been committed vnto vs, either in common as men, or elſe in particular as magiſtrates, or miniſters, as fathers or children, as Princes or people.

Sometimes he reckoneth in this life with vs, in puniſhing vs with grieuous plaugues and ſickneſſe, which are his miniſters. And ſometime calling vs before the Magiſtrate, which is his Deputie. Sometime bringing vs to diſcredit before other, and ſometime to diſcomfort in our owne ſoule, for expending his goods vnprofitably. But his greateſt Audit is at the laſt and terrible day, when as he will caſt the ſlothfull ſeruant into vtter darkneſſe, for [t] *hiding his talent in the ground*, and the waſtefull ſteward for [u] *ſpending all in riotous liuing*. [x] Reioyce then, O young man, in thy youth, and walke in the wayes of thine heart, and the ſight of thine eyes, *but know that for all theſe things, God will bring thee to iudgement*. He will one day come vpon thee with a *redde rationem*, how is it that I heare thus of thee? Giue accounts of thy ſtewardſhip, for thou mayeſt be no longer ſteward.

[t] Matth. 25.25
[u] Luke 15.13.
[x] Eccleſ. 11.9.

Now leſt we ſhould flatter our ſelues, in imagining that God either cannot, or will not marke what is done amiſſe in our ſtewarſhip: let vs often remember that of [y] *Dauid, He that planted the eare, ſhould he not heare? or he that made the eye, ſhall he not ſee?* God is all eare, all eye, [z] *totus animæ, totus animi*; knowing, noting, ſeeing, ouerſeeing all things. And yet if he were not ſo, there be many tell-tales and pick-thankes in the family, relating all our miſdemeanour, and accuſing vs vnto him.

[y] Pſal 94.9.
[z] *Cal. Calcagnin. in oraculis.*

Among many [a] there be three principall accuſers: to wit, { Our conſcience neglected, / The poore oppreſſed, / The creature abuſed.

[a] See *Ferus, Vega, Pontan. in loc.*

Theſe three ring loud alarums in our Lords eares, awaking him out of ſleepe, importuning him vnceſſantly to reckon ſpeedily with vs, either in his particular accounts at our deaths: or elſe at his generall Audit, in that laſt and dreadfull day. The conſcience begins this peale, as it were the Trebble, or firſt bell: The clamour of the poore, like the Counter-tenor, is exceeding loud, and [b] *enters into the eares of the Lord of Hoſts*: And the creatures ring more deepely, like the great *Bow bell*, [c] *groaning and trauelling in paine*. To pull at the firſt bell a little; conſcience is an inward acknowledgement of the good and euill in our actions, either excuſing or accuſing vs: Rom. 2.15. that is (as [d] *Philip Melanchon* in his definitions) *It is a practicall ſyllogiſme in our vnderſtanding, the maior whereof is Gods law, the minor and concluſion, our application of this law, approuing in our actions that which is good, and condemning that which is ill.* Or it is Gods eſpeciall Bailiffe, which arreſteth vs vpon euery treſpaſſe; and his priuie Secretarie, regiſtring all our thoughts, and words, and deeds in a booke of remembrance, which ſhall be brought forth, and laid open at that vniuerſall Audit; Dan. 7.10. *The iudgement was ſet and the bookes opened.* In which are ſet downe the particulars of all our receits and expences; there is [e] *Item* for lying, *Item* for ſwearing, *Item* for drinking, *Item* for ſlandering, *Item* for enuie. The totall ſumme is the manifeſt and manifold breach of all our Maſters Commandements. If theſe accounts be not croſſed in this life, we ſhall neuer haue our *quietus eſt* in the life to come. So ſaith the ſteward in this Goſpell, *I cannot dig, and to beg I am aſhamed*: It is too late to worke now the day is gone, and [f] night is come; and it will not auaile me to beg, as appeareth in the Parable of *Dives*: Luke 16.

[b] Iames 5.4.
[c] Rom. 8.22.
[d] *Tom. 1. fol. 352*
[e] Sanctuarie of a troubled ſoule.
[f] Ioh. 9.4.

I haue ſhewed [g] elſewhere, that there be foure kindes of conſcience, to wit, a good, but not a quiet: a quiet, but not a good: both good and quiet: neither good nor quiet. The children of God haue ſometime an afflicted conſcience, complaining of their ill husbandry to the Lord; but it is a good conſcience, for [h] a broken ſpirit is an acceptable ſacrifice to God. It was better with *Peter* when he wept, then when he preſumed. If thou wilt pleaſe God, thou muſt oft diſpleaſe thy ſelfe. For there is [i] ioy in heauen, when as there is an heartie ſorrow for ſin

[g] Winter part of this poſtil. pag. 170.
[h] Pſal. 51.17.
[i] Luke 15.10.

on

on earth. He that is thus affected, and thus afflicted in ſoule for his vnthriftie ſtewardſhip, hath rather a good monitor of his conſcience, then a bad accuſer. Yet we muſt endeuour daily that it may be quiet, as it is good. For ſuch a conſcience *is a* [k] *continuall feaſt*: at which [l] Angels are ſeruitors, and [m] God himſelfe gueſt, and the cheere, [n] Ioy in the Holy Ghoſt, and the muſicke, ſuch a peace with God, our neighbours, and our ſelues, as paſſeth all vnderſtanding.

The ſecond accuſers are the poore diſtreſſed and oppreſſed. The ſinnes of Sodome [o] vexing righteous *Lot*, are ſaid to crie to the Lord: Geneſ. 18.21. [p] *Abel* being dead yet ſpeaketh, and his bloud crieth euen from earth vnto heauen: Geneſ. 4.10. The wages of the labourers which vnconſcionable rich men haue kept backe by fraud, crie to the Lord, and their cries are entred in his eares: Iames 5.4. And therefore let churliſh [q] *Nabal*, and cruell [r] *Ahab* here learne to make the poore not their foes: but *friends of their vnrighteous mammon*. If they ſhall accuſe, crying for reuenge, the Lord reſpecting [ſ] *the deepe ſighing of the poore, will* [t] *awake as one out of ſleepe, and as a Giant refreſhed with wine, will ſmite his enemies in their hinder parts, and put them to a perpetuall ſhame*. But if the poore pray to God for vs, and praiſe God in our almes, our bleſſed Sauiour telleth vs, that we ſhall *be receiued into euerlaſting habitations*.

Laſtly, the creatures abuſed, accuſe the bad ſteward vnto his Lord, not onely the ſenſible creature, *groaning and trauelling in paine*, till it be deliuered from the bondage of corruption and vanitie, which againſt it will it ſuffereth vnder the wicked: but euen the very ſenſeleſſe creature, [u] *the ſtone crying out of the wall, and the beame out of the timber*: [x] *the moth of the garment, and the ruſt of the* cankered gold witneſſing againſt the couetous worldling. Yea, the dead letter of the Bible crieth and accuſeth, as Chriſt ſheweth in the [y] Goſpell: *Doe not thinke that I will accuſe you to my Father, there is one that accuſeth you, euen Moſes in whom yee truſt*: [z] that is, the Law ſhall accuſe for playing the bad ſtewards.

Wherefore ſeeing euery man is a ſteward, and euery ſteward is a ſeruant, and euery ſeruant muſt labour, and ſo labour, that he may doe good to his fellowes, and increaſe the talent of his maſter: ſeeing, I ſay, when we waſte any goods, other are willing to complaine, and God is able to thruſt vs out of our ſtewardſhip: ſeeing he will one day call for an account, and that day may be this day; let vs, I beſeech you, be good in our office, let vs examine our receits and expences euery day, that when our great Lord ſhall come to iudgement, and reckon with vs, he may ſay to euery one of vs; [a] *It is well done, good ſeruant and truſtie, thou haſt beene faithfull in little, I will make thee ruler ouer much: enter into thy maſters ioy.*

[k] Prou. 15.15.
[l] Heb. 1.14.
[m] Apoc. 3.20.
[n] Rom 14.17.
[o] 2 Pet. 2.7.
[p] Heb. 11 4.
[q] 1 Sam 25.
[r] 1 Kings 21.
[ſ] Pſal. 12.5.
[t] Pſal. 78.66.
[u] Habac. 2.11.
[x] Iames 5.2.
[y] Ioh. 5.45.
[z] *Vega in Euang. Dom. 8 poſt. Pentecoſt.*
[a] Matth 25.23

The Epiſtle. 1 Cor. 12. 1. *vide* v. 12

Concerning ſpirituall things brethren, I would not haue you ignorant, &c.

THe Corinthians indued with many notable gifts, had [b] forgotten (as it ſhould ſeeme) from whom, and for what end they receiued them; in ſo much, as the diuiſion of gifts occaſioned among them a [c] diuiſion of hearts, each one deſpiſing or enuying another, according to the proportion of their ſeuerall graces. Our Apoſtle therefore diſcuſſeth in this Epiſtle, three points eſpecially concerning ſpirituall things. As,

1. From whom they proceed; *all theſe worketh one and the ſame ſpirit, diuiding to euery man a ſeuerall gift euen as he will.*

2. What they be [d] for { The generall profeſſion of Chriſtianitie: *No man can ſay that Ieſus is the Lord, but by the Holy Ghoſt.* / Particular vſe: *Diuerſities of* { *Gifts.* / *Adminiſtrations.* / *Operations.* }

3. For what end: *the gift of the ſpirit is giuen to euerie man to edifie withall.*

Concerning

[b] Engliſh Gloſſe.
[c] *Oecum. Anſelm. Sarcerius.*
[d] *Muſculus, Caietan.*

Concerning ſpirituall things brethren, I would not haue you ignorant] This one phraſe repeated often in the [e] writings of this Apoſtle, ſheweth a [f] remarkable difference betweene Chriſtian and Antichriſtian teachers. A popiſh Doctor is well content that his brethren ſhould continue ſtill in blinde deuotion: but *S. Paul* is deſirous his brethren ſhould be zealous according to [g] knowledge, not ignorant in ſpirituall things. *Other matters I will ſet in order when I come,* [h] but in the meane while, brethren, *I would not haue you ignorant concerning ſpirituall gifts:* [i] ſo called in reſpect of the cauſe, for that euery gift is from the ſpirit: and in reſpect of the effect, as making men ſpirituall, directing vs how we ſhould liue not according to the fleſh, but after the ſpirit.

Ye know that yee were Gentiles, and went your wayes vnto dumbe images, euen as yee were led] Leſt they ſhould boaſt of their great gifts, he puts them in minde what they were before they were led by the ſpirit of God, namely, that they were miſled by the ſpirit of Satan, in ſuch ſort, that they worſhipped *dumbe idols.* He that is dumbe, for the moſt part, is alſo deafe: *S. Paul* therefore [k] taxeth here, their idle vanitie, for adoring ſuch gods, as could neither heare nor helpe, neither protect them from wrong, nor direct them in the truth, according to that of [l] *Dauid*: *They haue mouthes and ſpeake not, eyes haue they and ſee not, eares and heare not: they that make them are like to them, and ſo are all ſuch as put their truſt in them.* He might haue named other ſinnes, as he doth [m] elſe-where, [n] but he names Idolatrie as the greateſt, as the moſt common among the Gentiles, and as the mother ſinne, from which all other ariſe. *For* [o] *becauſe they turned the glory of the incorruptible God to the ſimilitude of the image of a corruptible man, and of birds, and of foure-footed beaſts, and of creeping things; Almightie God gaue them vp vnto their hearts luſt, that they might commit all* [p] *vncleanneſſe euen with greedineſſe.* In a word, [q] as all wickedneſſe is from the wicked ſpirit; ſo euery good grace from the good ſpirit.

No man ſpeaking by the ſpirit of God defieth Ieſus: alſo no man can ſay, that Ieſus is the Lord, but by the Holy Ghoſt] It is obiected here, that the [r] deuils acknowledged Chriſt, and that hypocrites cry, Lord, Lord. Anſwer is made, that the deuils acknowledge Chriſt, as being thereunto conſtrained out of [s] feare; and that hypocrites, as diſſembling, doe this out of faſhion; only the true Chriſtians ſay, Chriſt is Lord, out of faith, as [t] *with the heart beleeuing vnto righteouſneſſe, and with the mouth confeſſing to ſaluation.* Our Engliſh phraſe doth expreſſe this well: *Will you ſay it?* that is, auow it vpon your certaine knowledge and conſcience, freely, fully, conſtantly. For many profeſſe God in words, [u] *who denie him in their workes.* If we conſtrue this, [x] *de dicere voluntario non coacto, de dicere* [y] *lingua, corde, opere*; no man can ſo ſay, that Ieſus is the Lord, but by the Holy Ghoſt. [z] Other anſwer, that *Paul* here ſpeakes not of the regenerating ſpirit, or of iuſtifying grace, but of ſuch gifts as are common to the reprobate with Gods elect. Inſinuating, that no man, whether he be good or bad, can ſay, Ieſus is the Lord, but by the ſpirit [a] dwelling in him if he be good, mouing him if bad. So [b] *Iudas* preached, and [c] *Caiphas* propheſied, not as ſpeaking from themſelues, but as moued by the ſpirit: [d] *Quicquid enim verum à quocunque dicitur à Spiritu Sancto dicitur.*

There are diuerſities of gifts, and yet but one ſpirit: differences of adminiſtrations, and yet but one Lord: diuers manners of operations, and yet but one God] Theſe three word, *gifts, adminiſtrations, operations,* are three weapons to beat downe their pride. If gifts, why ſhould any boaſt, [e] as if he receiued them not; [f] if adminiſtrations and operations, euery one by loue muſt [g] ſerue another, as hauing his gift *to edifie withall.* In the three words, *Spirit, Lord, God*; the [h] Doctors obſerue the myſterie of the bleſſed Trinitie, the Father is called *God,* the Sonne *Lord,* the Holy Ghoſt the *Spirit.* Againe, [i] ſome note here the Deitie of the Holy Ghoſt, againſt *Macedonius,* in that the Spirit is called *Lord* and *God:* and Chriſts equalitie with the Father, againſt *Arrius,* in that Chriſt is not alway named after the Father, but ſometime, as in this place, before the Father. According to that of

[e] 1 Cor. 10. 1. & 11. 3. Rom. 6. 3.
[f] *Muſculus.*
[g] Rom. 10. 2.
[h] *Anſelm.*
[i] *Sarcerius.*
[k] *Martyr.*
[l] Pſalm. 115. 5.
[m] Epheſ. 2. 3.
[n] *Aquin.*
[o] Rom. 1. 23.
[p] Epheſ. 4. 19.
[q] *Ardens, Anſelm, Caluin.*
[r] Matth. 8. 29.
[s] Iames 2. 19.
[t] Rom. 10. 10.
[u] Tit. 1. 16.
[x] *Caietan.*
[y] *Anſelm.*
[z] *Martyr. & Caluin.*
[a] *Aquin.*
[b] Matth. 10. 7.
[c] Iohn 11.
[d] *Ambroſe in loc.*
[e] 1 Cor. 4. 7.
[f] *Photius in loc.*
[g] Galath. 5. 13.
[h] *Chryſoſt. Ambroſe, Theophylact.*
[i] *Hieron. Photius, Primaſius.*

of *Athanasius*; In the Trinitie, none is afore or after other, none is greater or lesse than another. [k] *Gifts* are ascribed to God the Holy Ghost, whose speciall attribute is loue: *administrations* vnto God the Sonne, whose speciall attribute is wisdome: *operations* to God the Father, whose speciall attribute is power, *working all in all.* There are diuersities of gifts, as the [l] *spirit of vnderstanding, wisdome, counsell, fortitude, &c.* Diuersities of administrations, as *some be* [m] *Prophets, other Apostles, and some Euangelists, and some Pastors and Teachers.* Diuersities of operations, as *to one is giuen the gift of healing, and to another power to do miracles, &c.* All these worketh one God, who worketh all in all. He is [n] *all in all*; all as the [o] first cause, and working in vs all as the secondarie causes. According to that of the [p] Prophet: *Lord thou hast wrought all our workes in vs, or for vs.* Our Apostle doth not say, [q] *qui magna operatur in magnis, aut qui miranda facit in Prophetis & Apostolis, aut qui multa facit in multis, sed qui omnia in omnibus.* Insinuating that all these workes of all his agents are from him only, *diuiding to euery man a seuerall gift euen as he will.*

By which one sentence foure errors are confuted especially. 1. That opinion of the Gentiles, attributing seuerall gifts vnto seuerall gods. As good successe in warre to *Mars*, wisdome to *Minerua*, quicke dispatch of businesse vnto *Mercurie*: whereas the text saith, *all these worketh one and the same spirit.* 2. The words, *diuiding to euery man a seuerall gift*, ouerthrow their assertion, [r] who grant to God a prouidence and knowledge which is vniuersall only, not a particular in euery seuerall action and accident. 3. The clause, *prout vult*, Euen as he will, abundantly confounds *Macedonius*, denying the Godhead of the Holy Ghost, [s] because none but God can do what he will, or as he will. 4. [t] This makes against such as ascribe their diuersities of gifts either to mans merit or fatall destinie. For he saith not [u] as is due; but, as he will. *Vnto one is giuen vtterance of wisdome, to another is giuen vtterance of knowledge by the same spirit, to another is giuen faith by the same spirit.* He workes not all in one, nor all in many, but all in all; bestowing seuerall graces vpon seuerall persons as he will, each one being endued with a different gift *to edifie withall.*

Diuersities of gifts are not giuen vnto men [x] for ostentation, or faction, or as it is in the Gospell appointed to be read this day, to make merchandise in the Temple: but for edification to do good withall. Not only to themselues in their own particular estate: but πρὸς τὸ συμφέρον, for the benefit of other, euen the generall good of the [y] whole Church. For [z] *as we haue many members in one bodie, and all members haue not one office: so we being many, are but one bodie in Christ, and euery one anothers members.* See Epistle 2. Sunday after Epiphanie.

[k] *Ardens.*
[l] Esay 11.2.
[m] Epes 4.11.
[n] 1 Cor. 15.28.
[o] *Aquin. Caietan.*
[p] Esay 26.12.
[q] *Musculus.*
[r] *Rojard & Aquin.*
[s] *Caietan.*
[t] *Ardens.*
[u] *Ambros. exhort. ad virgines.*
[x] *Musculus.*
[y] *Beza.*
[z] Rom 12.4.

The Gospell. Luke 19.41. and in v. 47. and 48. the high priests

And when he was come neere to Hierusalem, he beheld the Citie and wept on it, &c.

IN this historie *S. Luke* sets downe Christs behauiour both before and after he came to Hierusalem.

- Afore,
  - What he did, *he wept.*
    - Time when, at that houre when he was entertained of the multitude with great pompe and iollitie.
    - Cause why, the consideration of Hierusalems vnhappy state, in respect of her present sins, and future iudgements.
  - And in it, the
    - What he said,
      - Optatiuely: *O, if thou hadst knowne, &c.*
      - Definitiuely: *The dayes shall come vnto thee, &c.*
- After,
  1. Correcting the grosse abuses of the Temple, *casting out those that sold and bought therein.*
  2. Shewing the right vses of Gods house: namely, that it is appointed *for prayer and preaching.*

And

And when he was come neere Hierusalem, he beheld the Citie and wept] Our blessed Sauiour in his progresse to Hierusalem was honoured of the multitude very much, as [z] *S. Matthew* reports; for some spred their garments in the passages, other cut downe branches from the trees and strawed them in the way, the whole companie going before and comming after, cried *Hosanna*, blessed be he that commeth in the name of the Lord; or, as our Euangelist, *they began to praise God with a loud voice for all the great works they had seene, saying, Peace in heauen, and glory in the highest places.* And yet in the midst of all this iollitie, when he beheld Hierusalem he wept. [a] Insinuating that all the pomps and delights of the present world, are soone turned into mourning: [b] *euen in laughing the heart is sorrowfull, and the end of mirth is heauinesse.* In heauen is nothing but all pure ioyes, in hell nothing but meere miseries, in earth are both, one mingled with another. Our life resembles a riuer; for as [c] all riuers come from the sea, and returne thither againe; so the beginning and ending of our dayes are full of salt water, our first voice being a crie, the last a groane. There is haply some sweet and faire water in the middle of our age, but it passeth away so swiftly, that it is no sooner seene but gone. [d] Like the spiders house, and tree, which if it be taken out of his place, it will denie it, and say, *I haue not seene thee.* *Seianus* (as [e] *Xiphilin* reports) in the forenoone was so followed of the people that they would haue made him their *Cæsar*; yet hated him so much in the afternoone, that they sent him as a malefactor vnto the Iayle, giuing him iron fetters in stead of a golden crowne. [f] *Balthazar* in the middest of a great feast as he was carowsing in the golden vessels of the Temple, saw the fingers of a mans hand writing vpon the walls of his Palace, which *so troubled his thoughts, and changed his countenance, that the ioynts of his loynes were loosed, and his knees smote one against another.* [g] When the children of *Iob* were banquetting in their elder brothers house, behold there came a great winde from beyond the wildernesse, and smote the foure corners of the house, which fell vpon them and slew them: and therefore seeing the calamities of this life surpasse the ioyes in number and nature; Christ is said often in the Gospels historie to weepe, [h] but not once to laugh. [i] Hereby teaching vs, that so long as we be pilgrims in a strange land out of our owne countrey, we must sit downe by the waters of Babylon and weepe. As for our harps, we must hang them vp, vntill we come to Hierusalem aboue, Psal. 137.

This weeping of Christ concernes all men, especially Clergie men. It concernes vs all [k] as a demonstration of his manhood; for hereby we know that our High Priest *is* [l] *touched with the feeling of our infirmities.* It is an instruction for Clergie men in more particular, [m] for that he confirmed his owne precept with his owne practise. He said [n] else-where, *Blessed are they that mourne*; and behold himselfe doth here weepe.

The next point to be further examined, is, the cause why Christ did weepe. And that is the consideration of Ierusalems estate, both in respect of her present sinnes, and future punishment. *When he was come neere to Hierusalem, he beheld the Citie, and wept on it.* Here we may learne many good lessons. As first, it serues to [o] terrifie; for as the [p] penitent sinner occasioneth in heauen ioy: so the retchlesse offender continuing obstinate in his iniquitie, brings (as much as in him lieth) euen [q] heauinesse into the courts of happinesse. Secondly, this may comfort vs in our temptations, as being assured [r] *he will not the death of a sinner, but that all repent and be saued.* He doth affect our conuersion vnfainedly, who weepes ouer our sinnes so bitterly, speaking also pathetically: [t] *Returne, returne, O Shulamite, returne, returne, O if thou hadst knowne those things which belong vnto thy peace!* Let vs not, I beseech you, make Christ a stage-player or hypocrite, commanding his affections and teares in sport; *nam quicquid vult, valde vult.* And his will is [u] *that all men shall be saued, and come to the knowledge of the truth.* And therefore when Christ at any time shall draw neere to vs in his holy word and Sacraments, as he did here to Hierusalem in his bodily presence; let vs open the [x] doores of our heart, and gates of our temple, that the [y] King of glory

[z] Cap. 21. 8, 9.

[a] *Ludolphus de vita Christi, part. 2. cap. 28.*
[b] Prou 14. 13.
[c] Eccles. 1. 7

[d] Iob 8. 14.
[e] *In vita Tiber. ex Dion hist. lib. 58.*

[f] Dan. 5.

[g] Iob 1. 18, 19.

[h] *Saluianus lib. 6. de gubernat. Dei. Idem Chrysost. Bernard. Holcot, & aly.*
[i] *Vega in loc.*
[k] *Ardens. Zepper.*
[l] Heb 4. 15.
[m] *Origen. apud Aquin. in loc.*
[n] Matth. 5. 4.

[o] *Wigandus. Sarcerius.*
[p] Luke 15. 7.
[q] *Brentius.*
[r] *Melanthon.*
[t] Ezech. 33. 11.
[t] Cant. 6. 12.

[u] 1 Tim. 2. 4.

[x] Apoc. 3. 20.
[y] Psal. 24. 7.

glory

glory may come in. 3. This teacheth vs to [z] loue our enemies, and to pray for them who perſecute vs. It is certaine Chriſt knew that he ſhoul be crucified in Hieruſalem, and yet he deſired their good, who ſought and wrought his hurt. 4. That we make not our ſelues [a] merry with the mad humors, idle ſpeeches, outragious oathes of drunkards and atheiſts; I ſay, that we laugh not at the fals of our brethren, applauding them in their folly, making their infirmities and ſinnes our tabret and delight: but rather following here Chriſts example, to lament, when we behold ſuch enormities in any. [b] *Weepe for the dead, for he hath loſt the light: ſo weepe for the foole, for he wanteth vnderſtanding: make ſmall weeping for the dead, for he is at reſt, but the life of the foole is worſe then the death.* And if we muſt be ſorrie for the ſinnes of another, how much more for our owne; weeping with [c] *Peter* bitterly? That *S. Peter* wept, I finde, ſaith [d] *Ambroſe*; but what he ſaid, I finde not. I reade of his teares, but not of his ſatisfaction: *Rectè planè Petrus fleuit & tacuit; quia quod deſleri ſolet, non ſolet excuſari; & quod defendi non poteſt, ablui poteſt.*

[z] *Ludolphus.*
[a] *Ardens.*
[b] Eccleſ. 22. 11.
[c] Matt. 26. 75.
[d] Ser. 46.

O if thou hadſt knowne] This exceeding paſſionate ſpeech is abrupt and defective. But it may be ſupplied thus: O daughter Sion, if thou hadſt knowne ſo well as I, thou wouldeſt [e] weepe ſo well as I; thou wouldeſt [f] remaine ſtill, and not [g] periſh in thy ſinnes. Or as [h] other, thou wouldeſt obey my preaching and beleeue. Hieruſalem, Hieruſalem, if thou hadſt knowne thoſe things which belong vnto thy peace ſo well as I, thou wouldeſt agree quickly with thine aduerſarie, thou wouldeſt euen in this thy day be ſtudious of peace, thou wouldeſt (as it is in our Engliſh text here) *take heed.* See *Panigarol. hom. in loc. part. 1. Ianſen. concord. cap 110. Eraſmus & Maldonat. in Luc. 19. 42.*

[e] *Gregor. hom. 39 in Euangel. Idem Euſebius Emiſſenus & Lyra in loc.*
[f] *Heſychius apud Auguſtin. Epiſt 79.*
[g] *Euthymius in loc.*
[h] *Eraſmus.*

Chriſt then [i] wiſhed vnto Hieruſalem: 1. Vnderſtanding and knowledge. 2. Such a knowledge as was profitable *to* [k] *know thoſe things which belong vnto peace.* 3. Seaſonable knowledge: *euen in this thy day.* Hieruſalem *if thou hadſt knowne.* As if he ſhould ſay: Will ye know why I weepe? It is becauſe thou knoweſt not the time of thy viſitation. *Hinc illæ lachrymæ.* οἰμοι: thou alſo, [l] that is, thou ſo well as any, yea better then all other cities in the world. For if *Samaria* and *Galile* had periſhed in their ſinne, my griefe would not haue beene ſo great. But thou Hieruſalem *art the* [m] *citie of God, the* [n] *ioy of the whole earth, an* [o] *habitation which the Lord hath choſen for himſelfe, ſaying, This ſhall be my reſt for euer, here will I dwell, for I haue a delight therein.* O Hieruſalem, Hieruſalem, whoſe ſtately towers are lift vp into heauen, *caput inter nubila*, thou ſhalt now be *made euen with the ground, for thine enemies ſhall not leaue in thee one ſtone vpon another.*

[i] *Ianſen.*
[k] *Theophylact. in loc. & Hieron. in cap. 2. Mich.*
[l] *Caluin. Marlorat, Zepper.*
[m] Pſal. 87. 2.
[n] Lament 2. 15
[o] Pſal. 132. 14.

Yea, but did not Hieruſalem know? Yes ſurely, *the words of the* [p] *Prophets and* [q] *Moſes were read among them euery Sabbath day.* Yet becauſe they neglected *the time of their viſitation, theſe things were hid from their eies.* As Chriſt expounds himſelfe; [r] This peoples heart is waxed fat, and their eares are dull of hearing, and with their eies they haue wincked, leſt they ſhould ſee with their eies, and heare with their eares, and vnderſtand with their hearts, and ſhould returne that I might heale them. Haply this vnhappy Citie knew many curious quirkes of the law: but it did not vnderſtand this one neceſſary point of the Goſpell, that Chriſt was *her* [ſ] *peace.* For when he would [t] often haue gathered her children together, as the hen gathereth her chickens vnder her wings, they would not, but obſtinatly [u] reiected him, and betraied him, and denied him, and in fine crucified him: Acts 3. 13. 15.

[p] Acts 13. 27.
[q] Acts 15. 21.
[r] Matth. 13. 15
[ſ] Epheſ. 2. 14.
[t] Matth. 23. 37.
[u] Matth. 21. 39

Euen in this thy day] The time of our viſitation is but a day, wherein man laboureth vntill [x] euening, at [y] night his ſoule is taken from him, and when that night is [z] come, no man can worke. Wherefore *while it is called* [a] *to day,* [b] *receiue not the grace of Chriſt in vaine. For now is that accepted time, behold now the day of ſaluation.* Euen *this day* Hieruſalem is allotted for thy conuerſion, after the killing of ſo many Prophets, and ſtoning of ſuch as were ſent vnto thee: yet if thou wilt heare my voice to day, [c] ſeeking me while I may be found, and calling vpon me

[x] Pſal. 104. 23.
[y] Luke 12. 20
[z] Iohn 9. 4
[a] Heb 3 13.
[b] 2 Cor. 6. 1.
[c] Eſay 55. 6.

me while I am nigh: If thou wilt in this day, wherein I come weeping vnto thee, for thee, repent and beleeue, thou maiſt be receiued vnto fauour. But expect not another day; for this is *thy day*, the next is the day of the Gentiles; or haply Gods day, wherein he will viſit in iudgement, not in mercy. Deceiue not thy ſelfe daughter Sion, this day ſhall haue no morrow, for at this very now, *Deus & dies vltionum conuenerunt*, the God of vengeance, and day of vengeance are met together.

For the daies ſhall come vnto thee, that thine enemies ſhall caſt a bancke about thee] [d] The time wherein vngodly men take their vaine pleaſures is but *a day*: but the time wherein they ſhall be puniſhed hereafter is called in the plurall number, *daies*. [e] If God ſpared not the naturall branches, if he reiected his own citie, when ſhe reiected his owne Son; let vs not, I beſeech you, [f] *deſpiſe the riches of his bountifulneſſe, and patience, and long ſufferance*, calling vs in this our day to repentance: for theſe three follow one another, [g] *ingentia beneficia, ingentia peccata, ingentes pœnæ*: Great benefits abuſed occaſion great ſinnes, and great ſinnes are the forerunners of great iudgements. If England then, as Hieruſalem, harden her heart, while Chriſt [h] crieth in her ſtreets, and *teacheth in her Temple daily*; what doth it elſe but heape vnto it ſelfe wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God?

[d] *Ludolphus & Pontan. in loc.*
[e] Rom 11.21.
[f] Rom 2.4.
[g] *Magdeburg. Epiſt. præfix. cent. 5.*
[h] Prou. 1.20.

He went into the Temple] It is a new conceit of ſome which are bad Philoſophers, and worſe Diuines, that our bleſſed Sauiour was a coward, in fearing the naturall death of the body, a diſtracted wretch in ſuffering the ſpirituall death of the ſoule, a brand of hell, in induring for a time the infernall death both of body and ſoule. But the ſiluer current of the Scriptures, and the whole ſtreame of Expoſitors, euen from the firſt preaching of the Goſpell, vntill the daies of [i] *Auguſtinus*, *Iuſtinianus*, and Cardinall [k] *Cuſa*, runne quite another way, concluding peremptorily, that our glorious Sauiour did vndergoe the firſt death manfully, and ouercome the other triumphantly.

[i] *Scholys in Pſalm. 38. litera (A)*
[k] *Tom 2. operum, pag. 659.*

Not to crucifie the Text, and to meddle with impertinent controuerſies; [l] if Chriſt had beene cowardly daunted with the terrors of bodily death, he would not often haue viſited Hieruſalem, the city wherein he certainly knew that he ſhould be crucified, at thoſe times when there was greateſt reſort, and in thoſe places which were moſt frequented, as it is ſaid here, *he went into the Temple*. I confeſſe, Chriſt did naturally feare death, otherwiſe he ſhould not haue been affected as an ordinarie man: yet he ſuffered willingly, otherwiſe he ſhould not haue beene ſo well affected as an ordinarie Martyr. For whereas [m] there be three kindes of martyrdom; the firſt *operis, ſed non voluntatis*, as the martyrdome of the *Bethlemitiſh* innocents recorded by [n] *S. Matthew*: the ſecond *voluntatis, ſed non operis*, as the martyrdome of *S. Iohn* the Euangeliſt, reported in [o] Eccleſiaſticall hiſtorie: the third, *& operis & voluntatis*, as that of *S. Stephen*, related Acts 7. if Chriſts martyrdome and bloudie paſſion had beene *operis, ſed non voluntatis*, only materiall and not formall, it could neither haue beene meritorious for himſelfe, nor ſatisfactorie for other. Becauſe it is a true rule both in reaſon and diuinitie, that an action done either by chance without our knowledge, or by violence againſt our will, is neither accepted of God, nor commended by men. That only is done well, which is done of our will. And therefore whatſoeuer other print or prate, Chriſt endured his paſſion moſt reſolutely and cheerfully, witneſſing ſo much of himſelfe, [p] *No man taketh my life from me, but I lay it downe of my ſelfe.*

[l] *Ludolphus.*
[m] *Bernard. ſer. de innocentibus.*
[n] Cap. 2. 16.
[o] *Flores hiſt. ad an. 95.*
[p] Ioh. 10. 18.

For the clearing then of this point we muſt remember an old diſtinction, namely, that there was in Chriſt [q] (*non ſecundum potentiam, ſed ſecundum actum*) a double created or humane will, a [r] βουλητικὸν, and a [r] βουλευτικὸν, ſaith [r] *Damaſcen*, that is, as *Aquin* conſtrueth it, a naturall will and a rationall will: as the *ſententiarie* Diuines vſually ſpeake, *voluntas vt natura, & voluntas vt ratio*. Now Chriſt according to his ſenſuall and naturall will trembled at the pangs, and quaked at the paines of death: neither was this act ſinfull or inordinate in him, for as much as nature

[q] *Thomas part 3 queſt. 18 art 3.*
[r] *Apud Thom. ibid.*

nature ſhunneth all things hurtfull and deſtructiue. And [f] *Auguſtine* writing of croſſes and troubles, affirmed truly, *tolerare ea iubes, non amare: nemo autem quod tolerat amat, etſi tolerare amat.* But according to Chriſts βούλησις and rationall will, it was his chiefe deſire to die: [t] *O my father, if it be poſſible let this cup paſſe from me: neuertheleſſe, not as I will, but as thou wilt:* οὐχ ὡς ἐγὼ θέλω, not according to my *theleſis* and naturall deſire, which abhorreth death: but *as thou wilt*, to which my rationall will is alway conformable. So [u] *S. Auguſtine* and the ſchoolemen expound his words *in lib. 3. ſent. diſt. 17.*

[x] *Aquin* doth exemplifie the point thus: A man (ſaith he) will not naturally ſuffer launcing and cutting of any member, yet for the good of the whole body, reaſon ouercomes often ſenſe, whereby burning and launcing is endured: in like manner Chriſt, *ex impetu naturæ*, abhorred death, but *ex imperio rationis*, conſidering that the paſſion of him our head ſhould procure great good vnto all the Church his body, and that the momentanie death of one ſhould purchaſe eternall life to all, in the mideſt of his great agonie he ſpake cheerefully to his Apoſtles, [y] *Ariſe let vs goe: behold he is at hand that betrayeth me*, ſaluting the traytor Iudas, *friend wherefore art thou come?* yeelding himſelfe voluntarily to his enemies attempt, neither ſuffering his followers to offend them, nor commanding Gods Angels to defend himſelfe. And on the croſſe ſo farre was he from the paines of hell, as that he promiſed vnto the bleſſed theefe, the ioyes of heauen: [z] *Verily I ſay vnto thee, this day ſhalt thou be with me in paradiſe.* To conclude with [a] *Lombard*, Chriſt feared death *ex affectu ſenſualitatis*: but not *ex affectu rationis*. As *Altiſſiodorenſis* vpon this text, eſchuing death *ſecundum ſe*: yet vndergoing death *propter aliud*; [b] giuing himſelfe for vs an offering and a ſacrifice of a ſweet ſmelling ſauour to God. Comming into the world not to doe his own ſenſuall will: but [c] the will of God who ſent him. Otherwiſe he would not vſually haue gone to that citie where he ſhould be crucified, at ſuch times, and into ſuch places where the greateſt multitudes aſſembled, as the text ſaith, *he went into the temple.*

Now the reaſon why Chriſt ſo ſoone as he came to Hieruſalem entred into Gods houſe, was partly to moue his own followers vnto deuotion in the temple, and partly to remoue ſacrilegious perſons out of the temple. For the firſt, in that Chriſt did not ordinarily conuerſe in the Court, nor in the Market, nor in the Theatre, but in the Temple: he doth intimate to all Chriſtians in generall, but to Clergie men in more particular, that *his* [d] *kingdome was not of this world.* And therefore ſuch as will be his Diſciples, muſt renounce the pleaſures of the Theatre, the wicked gaines of the market, the vaine gallantrie of the Court, and wholly deuote themſelues either to ſay ſeruice in the Temple, or to doe ſeruice for the Temple. This we promiſed at our firſt matriculation and entrance into the Church; ſo that if Satan, [e] *the prince of the world*, take vs in his poſſeſſions, he will challenge vs for his owne, and preſſe God to forſake vs. [f] *Iudica meum eſſe, qui tuus eſſe noluit; in ipſa quodammodo mea poſſeſſione apprehenſus eſt: quid enim in theatro renuntiator turpium voluptatum, aut in amphitheatro crudelitates ſanus intuendo?* Did he not vow when he firſt gaue vp his name to be thy Souldier in holy Baptiſme, that he would forſake the Deuill and all his workes, the vaine pompes and glory of the world, with all couetous deſires of the ſame? What then hath he to doe in my kingdome doing my ſeruice? What buſineſſe hath he in the Play-houſes or other of my territories? he ſhould be *in Chriſts Colledge, in the Diuinitie Schooles, in the holy Librarie, in the Temple*, deſiring rather to be a [g] doore-keeper in Gods houſe, then a Commander in the tents of vngodlineſſe.

But this eſpecially concernes Eccleſiaſticall perſons and Church-men, as being in the right *vbi*, when they ſtand in the Pulpit and teach in the Temple. *Clericus in oppido Piſcis in arido:* Clergie men in the Church are in their proper element, for the Temple ſhould be the center of all their circumference. My meaning is not that the Kings Court ſhould be diſfurniſhed of Chaplaines,

[f] *Confeſſ. lib 10 cap. 28.*

[t] Matt. 26. 39.

[u] *Treſſ. 19, in Ioan circa finem*

[x] *Vbi ſupra art. 5.*

[y] Matth. 26. 46

[z] Luke 23. 43.

[a] *3 ſent. diſt. 17.*

[b] Epheſ 5. 2.

[c] Iohn 4. 34. Heb. 10 9.

[d] Iohn 18. 36.

[e] Ioh. 12. 31.

[f] *Auguſtin. orat. cont Iudæos, Paganos, Arianos, cap. 4.*

[g] Pſal. 84. 11.

or his counsell of Prelats: God forbid. For as the Common-wealth is flourishing [h] when either Philosophers are Kings, or Kings are Philosophers: then so well is it with the Church, if godly Prophets hang as a pretious earing at the Princes eare. Worthily hath *Erasmus* obserued in an [i] epistle to *Iohn Alasco*, that if we had more Bishops like *Ambrose*, we should haue more Emperours like *Theodosius*. If *Brentius* the Diuine be counsellour to the Duke of *Wittenberge*, religion thereby shall be better established: if *Occam* the schoolman flie to *Lewis* the Emperour, he may well say, [k] *Protect thou me with thy sword, and I will defend thee with my pen.* In a word, if the kingdome be ruled by Gods scepter, it will continue: but [l] *where there is no vision the people decay.* So that if Clergie men follow the Court for the greater good of the Temple: then, as [m] *Herodian* said of Rome, whersoeuer the Emperour is, there is Rome: and as the [n] Poet, *vbi Helena est, ibi Troam puta:* so whersoeuer there is a good Prelate, there is a walking Church, and an holy Temple. But if our designes be meerely secular, hauing one foot in the Court, another in the Citie, none in our Cure: then assuredly we are out of our ranke, and most vnlike Christ our master, of whom it is said here, that *he taught daily in the Temple.*

The more we keepe within the circuits of our Churches, and circles of our studies, the more we frequent the Chappell, the Library, the Schoole, the more priestlike and schollerlike. But on the contrary, when our habits are irregular, our companie disordered, our speech vnsauoury, our whole conuersation according to the fashions of the world: then, as [o] *Budeus* is bold to write, we are rather *Crassiani*, then *Christiani*, more secular then ecclesiasticall. I doe not enuie the rich Clergie men, I wonder only with [p] *Synesius*, how they can gaine so much leisure as to serue two masters, God *in Choro*, and Mammon *in foro*. If riches increase, we must not set our hearts on them; if our places be great, our mindes must be lowly; rather then the cares of this world should choake the good seede in vs, we must imitate [q] *Albertus Magnus*, of whom it is reported in historie, that he left his Bishopricke of *Ratisbone* to reade publique Lectures in *Colen*: and follow *Theodorits* example, who writes of himselfe in a certaine epistle to *Leo* Bishop of *Rome*, that whereas he had beene Bishop liuing plentifully many yeeres, he had purchased *nec agrum, nec obolum, nec sepulchrum*, as the *Magdeburgenses* report in his words, *in Cent.5.col.1011.* For if we which ought to be the salt of the earth, and light of other, shall addict our selues vnto the world, being (as [r] *Bernard* speakes) *habitu clerici, quæstu mundani, actu nemini:* then we may cry with [s] *Augustine*; *Væ mihi misero qui ista seruo in memoria, & scribo in charta, nec habeo in vita.* Or as the same Father in another case: Woe be vnto vs, if we haue *Christum in codicibus & non in cordibus.* If we which are Gods inheritance, spirituall men, consecrated to the Temple, make it not our chiefe studie to doe good vnto the Church, as Christ here, who so soone as he came to Ierusalem instantly visited his fathers house.

Secondly, Christ entred into the Temple to remoue sacrilegious Merchants, and to reforme abuses therein. [t] Hereby signifying that the disorder of the Church occasioned the destruction of the Citie. [u] For so long as the Priests were wicked, the people could not be good. [x] By this example Princes and Prelates are taught that their chiefe time be spent, and best indeuours imployed in well ordering Gods house, that it proue not *a den of theeues*: but as God would it should, *an house of praier*. *Aaron* & *Moses* must ioyne together in this good work. The Minister must vse the spirituall sword, and the Magistrate the temporall, in casting out and whipping out of the Temple such as sell and buy therein. [y] *Sacrilegium* is so called, *quasi sacriladium*, the prophaning of that which is holy.

Now holinesse is ascribed vnto { Persons. / Places. / Things.

And therefore as [z] *Aquine* notes, sacriledge may be committed *vel in personam*, when an ecclesiasticall man is abused: *vel in locum*, when the Church is prophaned:

[h] *Prudentius lib.2.cont. Sym.*
[i] *Præfix.oper. Amb.*
[k] *Trittenhem. in vita Occam.*
[l] Prou.29.18.
[m] *Lib.1.*
[n] *Senec.*
[o] *Lib.5.de Asse.*
[p] *Epist.57.*
[q] *Bucholzerus in Chron.ad an. 1259.*
[r] *De considerat. lib.3.*
[s] *Lib.de spiritu & anima,c.62.*
[t] *Ludolphus.*
[u] *Culman.*
[x] *Zepper.*
[y] *Altenstaig. lex.Theolog. verb.sacrilegiũ.*
[z] *2 2æ quæst 99. art.3.*

prophaned: *vel in rem*, when things dedicated to holy vſes are otherwiſe imployed. And this kinde of ſacriledge may be committed [a] three waies:

1. *Quando ſacrum de ſacro aufertur*, when holy things are ſtollen out of holy places, as the conſecrated veſſels out of the Temple.

2. *Quando non ſacrum de ſacro*, as if a theefe ſhould breake open a Church to ſteale away ſome priuate treaſure hid therein.

3. *Quando ſacrum de non ſacro*, when the Church is robbed of her poſſeſſions and endowments.

If all men examine themſelues according to this rule, many will aſſuredly find, that they worthily deſerue the whip. In our neighbour countries, they complaine with *Peter* [b] *Bleſenſis*, that *clauſtra* are turned into *caſtra*. And with *Bernard*, *Plus calcaria quam altaria fulgent* That the Nobilitie, Gentrie, Commonaltie, regard *haram domeſticam magis quam aram dominicam*. And I would to God England had not iuſt cauſe to crie out againſt ſelling of oxen and ſheepe, and doues in the Temple: that is, as one wittily, *Beneficia magna, parua, omnia*. So the Poet in old time:

[c] *Filius eſt præſul, pater Abbas, Simon vterque.*

How little a ſinne ſo euer it ſeeme to be, yet all kind of ſacriledge is odious in the ſight of God. As for that which is *in perſonam*, he ſaith, [d] he that deſpiſeth you, deſpiſeth me. For ſacriledge committed *in rem*, [e] Ye haue ſpoiled me in tithes and offerings. And laſtly, for that in *locum*, our Sauiour here doth caſt out of the Temple, ſuch as ſold and bought therein.

This horrible crime is not only condemned by *Papiſts* and *Lutherans*, and the Church of *England*: but alſo by the *conſiſtorian* Diuines, who ſhut the doore now the ſteed is ſtolne, and repent too late that euer they betrayed Gods inheritance into the hands of impious cormorants. [f] *Caluin* compares the Magiſtrates of *Geneua* to cruell tyrants, affirming that they are the Popes ſucceſſors in theft and robbery. *Beza* in his Tract of three ſorts of Biſhops, is reſolute, That Proteſtant Church-robbers are new theeues, entred into the roomes of old theeues, according to that of Biſhop [g] *Parkehurſt*:

Olim in cœnobijs habitabant monſtra papiſtæ,
Nunc in cœnobijs habitant ſed monſtra rapiſtæ.

[h] *Viret* accounts them worſe then Friers, and Monks, comparing them vnto the deuils in the Goſpell, crying, *Why art thou come to torment vs before our time?* And albeit our Engliſh reformers a long time would in their haſte and heat, downe with the Church, euen to the ground: yet if we ſhall appeale from *Philip* King of *Macedonia* when he is drunken, vnto *Philip* King of *Macedonia* when he is ſober: or with Biſhop *Groſted*, from Pope *Adrian* priuate, to Pope *Adrian* publicke: or with the [i] quodlibeticall diſcourſer from the Pope as *Clement*, vnto his holineſſe as *Peter*. If, I ſay, we ſhall appeale from their paſſion, vnto their beſt writers in their ſetled iudgement; [k] we ſhal finde, that they are very well content that their Presbyters, and other officers of the Temple, ſhould enioy the lands and liuings of our Biſhops; intimating that Church-robbers would crucifie Chriſt againe for his coat: reſembling the Traytor *Iudas*; by the ſpoiles of the Church purchaſing fields of bloud that ſuch hate Chriſt, and defraud God, and are no better then *Achan*, *Nebuchadnezzar*, *Balthazar*, *Ananias* and *Saphira*. To conclude with [l] *Iuſtinian*, *Proximum ſacrilegio crimen eſt quod maieſtatis dicitur*: Treaſon is a pettie ſinne, in compariſon of ſacriledge. The reaſon is rendred by [m] *S. Auguſtine*, *Tanto grauius eſt peccatum, quanto committi non poteſt niſi in Deum.*

As this fault is moſt abominable, ſo the iudgements of God vpon it in all ages haue beene moſt fearefull. To begin with *Simon Magus*, the godfather of Simonifts, as we read, Acts 8. as he preſumed in the publike Theater at Rome, to flie vp into heauen, he caught ſuch a fall in the middeſt of his pride, that he brake his legs and his thighes, as [n] *Clemens Romanus* reports: *Vt qui paulò ante volare tentauerit, ſubitò ambulare non poterat; & qui pennas aſſumpſerat, plantas amiſerat,*

[a] *Lombard. ſent. lib. 3. diſt. 37.*

[b] *Epiſt. 27.*

[c] *Apud Magdeburg. cent. 11. col. 625.*

[d] Luke 10 16.

[e] Matth 3. 8.

[f] *Epiſt. 108.*

[g] *In Iudæis.*

[h] Cited in the Survay of the pretended holy diſc chap 21, pag 442.

[i] *Quodlibet. 6. art. 10*

[k] Survay *vbi ſup* pag 241, 244, 245.

[l] *Lex. 1 digeſt. ad leg. Iul.*

[m] *Contra Creſc. lib 4 cap. 10*

[n] *Conſtit. lib. 6. cap 9.*

saith [o] *Ambroſe*. Nay, this tumbling caſt (as it ſhould ſeeme) brake his necke: For ſo [p] *Melanchthon*, [q] *Epiphanius*, and other relate. See *Magdeburg. cent. 1. lib. 2. cap. 11. Baron annal. Tom. 1. ad an. 68. Iulianus* the deuils darling, vncle to *Iulian* the wretched *Apoſtata*, together with *Felix*, the Emperors Lord Treaſurer, pilled and pold the Churches of *Antiochia*, partly to fulfill their irreligious humors, as alſo to fill full the Princes exchequer. *Iulian* when he was in a Temple, *aduerſus ſacram menſam minxiſſe dicitur*. And *Felix* beholding the coſtly veſſels and chalices *Conſtantinus* and *Conſtantius* had beſtowed, ſcoffingly ſaid, *What ſtately plate is here for the carpenters ſonne?* but becauſe theſe beaſts opened not their lips, that their mouthes might ſhew forth Gods praiſe, but whet their tongues as ſwords to ſtrike at the Lords annointed; *Iulianus* mouth vſing alwaies vnſauoury ſpeeches, at the laſt acted a moſt filthy part: [r] for that ordure which ſhould haue gone downeward, was caſt vpward, dying a loathſome and naſtie death. And [s] *Felix*, who had ſo baſe a conceit of Chriſts bloud, did nothing night and day but vomit bloud, vntill his vnhappy ſoule was fetched away from his accurſed carcaſe. *William Rufus*, who pulled down Churches and religious houſes, to make palaces of ſtate and places of delight, was ſtrooken as he was hunting in his [t] new Foreſt with an arrow, ſhot by Sir *Walter Tyrell*, that he fell downe dead, and neuer ſpake word: [u] *Vno gemitu ſine voce edito animam efflans ex equo in terram cecidit*. When [x] *Scipio* did rob the Temple of *Tholoſſa*, there was not a man who caried away gold from thence that euer proſpered afterward. [y] The goods of the Church are like the gold of *Tholoſſa*, none thriue that vnlawfully poſſeſſe a penny worth of them. *Ex male quæſitis vix gaudet tertius hæres*. O Lord God, [z] that our mouth may be filled with laughter, and our tongue with ioy; [a] make them and their princes like *Oreb* and *Zeb*, yea, make all their Princes like *Zeba* and *Salmana*, which ſay, let vs take to our ſelues the houſes of God in poſſeſſion.

It is written, My houſe is the houſe of prayer] Here we may learne the right vſe of Gods houſe, namely, that it is appointed for prayer and preaching. For prayer, we haue Gods owne precept, *It is* [b] *written, My houſe is the houſe of prayer*. For preaching, Chriſts owne practiſe; *daily teaching in the Temple*. Thoſe things which Almighty God hath ioyned together, let no man put aſunder. Preaching may not thruſt out of the Church common prayer, for it is an *oratorie*: neither may prayer ſhuffle preaching out of the Church, for it is an *auditory*. See Church hom. concerning the right vſe of the Church, part. 1. *Hoſpinian. de origine templorum, lib. 1. cap. 1. Culman. Marlorat. Zepper. in loc.*

o *Ser. 66.*
p *Lib 3 Chron. pag. 157.*
q *Hereſ 21.*
r *Baron. annal. tom. 4. ad an. 362. fol. 42.*
s *Idem ibidem ex Ammian. Theodorit. & alijs.*
t *Malmesbur. de geſt. reg Anglor. lib. 3.*
u *Polydor. Anglican. hiſtor. lib. 10.*
x *Gueuara.*
y Suruey of pretended holy diſcipline. chap. 21.
z Pſalm. 126. 2.
a Pſal. 83. 11.
b Eſay 56. 7.

The Epiſtle. 1 Cor. 15. 1. vnto v. 12

Brethren, as pertaining to the Goſpell which I preached vnto, &c.

Saint *Paul* in this Epiſtle, doth
- Extol his preaching in
  - Generall, for that it was a *Goſpell*, and ſuch a Goſpell, as *he receiued of the Lord*.
  - Particular, ſhewing *how Chriſt died for our ſinnes, and roſe againe the third day*.
- Extenuate his perſon,
  - As being the laſt Apoſtle, *borne out of due time*.
  - As being *the leaſt Apoſtle, not worthie to be called an Apoſtle*. [c] The leaſt in reſpect of his former ſinne, for *he perſecuted the congregation of God*: but the greateſt in reſpect of his preſent grace, *for Gods grace was in him, and with him in ſuch ſort, that hee laboured more abundantly then they all*.

c *Anſelm. Ardens, Aquin.*

Brethren, as pertaining to the Goſpell] [d] In the former chapters, he corrected the Corinthians

d *Gorran.*

Corinthians error, concerning the gifts of grace: but in this preſent, he doth rectifie their iudgement touching the gifts of glory: prouing at large the reſurrection of the dead: which one point of doctrine he cals *a Goſpell*, as containing glad tidings of great ioy, without which, [c] *of all men Chriſtians ſhould be moſt miſerable.* Or a Goſpell, as being a [f] maine piller of the Goſpell, and holy beleefe, [g] leſt they ſhould doubt of this truth, as of a matter indifferent not appertaining neceſſarily to their ſaluation. *I haue preached, and ye haue receiued* this article, ſo that you ſhall ſhew your ſelues [h] inconſtant, and [i] apoſtates in denying it. [k] Here we may note the degrees of faith, and ſteps vnto ſaluation. The firſt, is preaching of the Goſpell; the ſecond, hearing of that which is preached; the third, receiuing of that which is heard; the fourth, continuing in that which is receiued: and then laſtly comes ſaluation, [l] *if thou be faithfull vnto death, I will giue thee a crowne of life.*

[c] 1 Cor. 15.9.
[f] *Theophylact.*
[g] *Caluin.*
[h] *Marlorat.*
[i] *Ardens.*
[k] *Sarcerius & Martyr.*
[l] Apoc 2.10.

I doe you to wit, after what manner I preached] I deliuer not a new doctrine, [m] but onely repeat that old, *which I preached, and your ſelues accepted and keepe ſtill, except ye beleeued in vaine.* For I am not a [n] reede ſhaken with the winde, neither would I haue you [o] carried about with euerie blaſt of doctrine. [p] That which I taught you by word being preſent, I now commend vnto you by writing, being abſent. [q] Hence then obſerue, that we may not loath in any caſe, but rather embrace the ſame principles of holy religion often repeated againe and againe by the ſame Paſtor, in the ſame place.

[m] *Oecumen.*
[n] Matth. 11.7.
[o] Ephes 4.14.
[p] *Ardens.*
[q] *Sarcerius Martyr.*

For firſt of all] [r] That is, at the firſt, and chiefly, becauſe Chriſts * *dying for our ſinnes, and riſing againe for our iuſtification*, are the two great fundamentall arches of faith, on which all other articles are built. [t] *If Chriſt be not raiſed againe from the dead your faith is vaine, and you are yet in your ſinnes.* And therefore theſe points are to be taught *in primis*: that is, [t] *inter prima credenda & maxima.* For this cauſe, *Paul* preſſeth here Chriſts reſurrection by ſundrie demonſtrations, affirming, that after his death and buriall, *he was ſeene of Cephas, then of the twelue, after that of moe then fiue hundred brethren at once, to Iames, and all the Apoſtles,* [u] *that is, both Apoſtles and Diſciples, and laſt of all, he was ſeene of me.*

[r] *Theophylact. Gorran. Anſelm.*
* Rom. 4 25.
[t] 1 Cor. 15.17.
[t] *Aquin.*
[u] *Caietan.*

I deliuered vnto you] The word both in Latine and Greeke doth import tradition; and therefore the *Rhemiſts* obſerue, that the bleſſed Apoſtles planted the Church in all truth by tradition, afore they wrote any thing. [x] Anſwer is made, that *Paul* deliuered the doctrine of Chriſts death and reſurrection, *according to the Scripture*, which is not an vnwritten, but a written veritie.

[x] Dr *Fulke in loc.*

Which I receiued] As in this Epiſtle before, chap. 11.23. *I haue receiued of the Lord, that which I haue deliuered vnto you*: So Galat. 1.12. Neither receiued I it of man, neither was I taught it, but by the Reuelation of Ieſus Chriſt; inſpired and called to his Apoſtleſhip by the Holy Ghoſt: Acts 13.2. [y] His Goſpell was not mans doctrine, nor after man: but he preached, *how Chriſt died for our ſinnes, agreeing to the Scriptures, and that he was buried, and that he roſe againe the third day, according to the Scriptures.* Hereby teaching all teachers to [z] ſpeake the words of God. The chiefe places foretelling Chriſts death, are Exodus 12.7. Pſalm 22.17. Dan 9.26. Zachar. 13.7. Eſay 53.5. Concerning his reſurrection, Ionas 1.17. & 2.10. For ſo Chriſt himſelfe, Matth. 12.40. and Hoſea 6.2. for ſo *S. Hierome, Rupert, Ribera* conſtrue that place, concording herein with [a] *Origene*, [b] *Ruffin*, [c] *Auguſtine*, [d] *Bernard, Aquin. ad Epheſ. cap. 2. lect. 2. & Anſelm. in hunc ipſum locum Pauli.*

[y] Galat. 1.10.
[z] 1 Pet. 4.11.
[a] *Hom 5 in Exod.*
[b] *Expoſit. ſymbol.*
[c] *Ser 90 de temp.*
[d] *Ser. 1 de reſurrect. dom.*

He was ſeene of me, as of one that was borne out of due time, tanquam abortiuo] A [e] childe may be ſaid abortiue three waies: as firſt, being borne out of due time: ſecondly, if extracted out of his mothers wombe violently: thirdly, if he want his due bigneſſe. In all theſe reſpects, our Apoſtle makes himſelfe abortiue; for he was not new borne [f] ſo ſoone as *Peter* and *Iohn*, and other of the twelue. Secondly, *S. Paul* was [g] pulled out of the Iewiſh ſynagogue, that he might be made the ſonne of Chriſts Church, as it were, by violence: for in the midſt of his [h] breathing out threatnings, and ſlaughter againſt the Diſciples of the Lord, he

[e] *Gorran. & Aquin*
[f] *Extra tempus dominicæ prædicationis, vt Primaſius in loc.*
[g] *Ardens, Anſelm. Caietan.*
[h] Acts 9. 1.

was [i] receiued to mercy, [k] put apart to preach the Gospell, *as a chosen vessell, to beare Christs name before the Gentiles, and Kings, and the children of Israel*, Acts 9.15. Thirdly, *S. Paul* thought himselfe abortiue, for that he saith, *I am the least Apostle, not worthie to be called an Apostle, because I persecuted the Church of God.* He did this ignorantly through vnbeleefe, 1 Tim. 1.13. Yet he did acknowledge it for a great fault, euen so great, that he deemed himselfe vnworthie to be numbred among the Apostles. How much more then ought we to lament our sinnes after the knowledge of the truth, after we haue [l] *receiued how we ought to walke and please God?* [m] If we say, that we haue no sinne, we deceiue our selues, and truth is not in vs. If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes. *Agnosce tu*, saith [n] *Augustine, & Dominus ignoscit: nam quo pacto Deus dignetur ignoscere, quod in se homo dedignatur agnoscere?*

But by the grace of God, I am that I am] He doth, as it were, [o] part himselfe, into two: considering his sinnes, he reputes himselfe the least Apostle; yet considering Gods grace which is in him, he saith, *I laboured more abundantly then they all.* [p] *Intensiuè*; for he was in iourneying often, in perils of waters, in perils of robbers, in sea, in citie, wildernesse. *Extensiuè*, combred with the care of all the Churches, as he tels them in the next [q] Epistle. So that as [r] one doth glosse the text, *Paul* was *Apostolorum minimus tempore, non dignitate; minimus humilitate, non operatione; minimus in se, magnus in Domino.* [t] By this example Pastors are taught so to confesse their owne vnworthinesse, as that they bring not their calling into contempt hereby. *Iohn* the Baptist acknowledged himselfe, [t] *not worthy to vnloose the latchet of his masters shooe*: yet he did execute his office stoutly, telling the Pharisees and the Sadducees vnto their face, that they were a [u] *generation of Vipers.*

Yet not I, but the grace of God which is with me] Doctor [x] *Bishop* cauils at the Reformed Catholike, for translating this clause, *the grace of God in me.* Because forsooth, according to true construction, it should be, *the grace of God which is with me. S. Hierome* (who was in [y] *Augustines* account, *homo doctissimus, & omnium trium linguarum peritus*) hath read it both waies; [z] one where, *the grace of God which is in me*: another where, *the grace of God which is with me: lib. 2. aduersus Pelagianos in tom. 2. fol. 284.* So the Church of England may well admit both, as betweene which in effect, there is no difference. But to tell the truth, and so shame the deuil, as well our Bibles as Communion booke translate as he would haue it, The grace of God which is with me. Surely Mast. *Bishop* should haue deliuered an vntruth in saying, *he*: but in auowing *they corrupt the text*, he telleth a ranke lie. For I pray what shall he gaine, or we lose by this interpretation, in the question of free will? albeit Gods grace was working with him, he did not of himselfe worke with Gods grace. For he said afore; *by the grace of God I am that I am: Ergo*, it was of grace that he did worke with grace. As if he should haue said, *I haue laboured more abundantly then they all, yet I can attribute nothing to my selfe herein, but all to grace, because it is the worke of grace in me, whatsoeuer I haue done in working with grace.* Feareing lest the worke should be ascribed to himselfe, saith, [a] *Oecumenius* he referreth it to the grace of God. To the same purpose the same Apostle, Rom. 15.17,18. *I haue whereof I may reioyce in Christ Iesus in those things that pertaine to God: for I dare not speake of any thing which Christ hath not wrought by me.* To conclude with [b] *Orosius*: Headlesse presumptuous man, what doest thou looke at that he saith, *with me?* marke well that he hath first said, *not I.* Betwixt *not I*, and *with me*, commeth in the middest, *the grace of God*, whose indeed it is both to will, and to worke for the making of a good will, albeit the will be the will of man. Wherefore he was bold to say *with me*, because he had said, *not I.* So then the grace of Gods power worketh in the will of man, which hath giuen to it to will the same. Whereupon the conscience of man professeth and saith, *not I*, but Gods grace giueth him, that he may say *with me.* The Gospell and Epistle meet here: for the Pharisee trusting in himselfe, did attribute too much vnto his owne merit, saying, *I am not as other men are.* But the

Publican

[i] 1 Tim 1.13.
[k] Rom. 1.1.
[l] 1 Thess. 4.
[m] 1 Iohn 1.8.
[n] Ser. 88 de tempore.
[o] Caietan.
[p] Gorran.
[q] Cap. 11.
[r] Anselm.
[t] Master.
[t] Iohn 1.27.
[u] Matth. 3.7.
[x] Against the reformed Cath. tit. Free will.
[y] Decast. lib. 18 cap. 43.
[z] Lib. 2. contra Iouinian in tom. 2. fol. 86 & in apolog. ad Pammac. etc. tat Primasium in loc.
[a] In loc. omnia transcribit gratia Dei, spiritum, medium, finem. Ferus ser. 2. dom. 22. post. Pentecost.
[b] Apolog. de arbit. liber.

Publican aſcribing all to Gods grace, would not lift vp his eyes to heauen, but ſmote his breaſt and ſaid, *God be merciſull to me a ſinner.* See *Ferus ſer.2.& 4. Dom.12. poſt Pentecoſt.*

The Goſpell. Luke 18.9. *Infra Ver.15.*

Chriſt told this parable vnto certaine who truſted in themſelues, &c.

IN this Goſpell 3. points are chiefly conſiderable: namely, the parables
- Occaſion, *Chriſt told this parable to certaine who truſted in themſelues, &c.*
- Propoſition, *Two men went vp into the Temple to pray, &c.*
- Application, *I tell you this man departed home to his houſe iuſtified more then the other.*

There be [c] foure kinds of proud men: 1. *Arrogant*, attributing euery good thing in themſelues vnto themſelues, and not vnto God. 2. *Preſumptuous*, acknowledging that God is the giuer of their grace, but vpon their owne merit. 3. *Boaſters* of eminencie, which indeed they haue not. 4. *Deſpiſers of other*, as affecting to be ſingular in that they haue. To all theſe generally, but to the laſt three more principally *Chriſt told this parable.* Bad liues occaſion good lawes, he that extracted [d] hony out of a ſtone, and oyle out of an hard rocke, ſeeing *certaine truſting in themſelues, as if they were perfect; and deſpiſed others*: [e] hereby gained a good hint to commend humilitie. The which is ſuch an excellent vertue, [f] that all other gifts of grace contend for it, as all the Cities of Greece did ſtriue for *Homer*. Temperance challengeth it for her owne, [g] becauſe there is *arduum* and *bonum* in euery vertue; the one doth require magnanimitie, the other humilitie. [h] Fortitude challengeth it for her owne, for that humilitie doth ouercome proſperitie which aſſaulteth vs at the right, and aduerſitie fighting againſt vs on the left hand. Iuſtice challengeth it for her owne, for that humilitie giueth vnto God, our ſelues and our neighbour that which is due. Whereupon Chriſt termed humilitie iuſtice, Matth.3.15. *Thus it behoueth vs to fulfill all righteouſneſſe.* [i] That is, humilitie.

Two men went vp into the Temple to pray] [k] That they went together was commendable, *for where two or three are gathered together in my name*, ſaith [l] Chriſt, *I am in the midſt of them.* It was alſo commendable that they went vp into the Temple to pray, *for* [m] *Gods houſe is the houſe of prayer.* If any come to prate, to plot, or practiſe villanie, we may ſpeake to them as the King *Ahaſhueroſh* once to *Haman*, [n] *Will he force the Queene alſo before me in mine houſe?* So, will ye luſt after a woman, or thirſt after any miſchiefe before God in his owne houſe? Commendable likewiſe (as [o] ſome Diuines obſerue) that they prayed *apud ſe*, not howling and crying as the [p] prieſts of *Baal*, but ſecretly within their heart. In all theſe reſpects our text makes the Publican and the Phariſee to be like. So that in the iudgement of the Church it could not well be diſcerned which of the two was more iuſtified. But almightie God who foreſaw two men in the field, whereof the one ſhould be receiued and the other refuſed; and two women grinding at the mill, whereof one ſhould be ſaued, and the other condemned: vnderſtood alſo that two ſhould goe together into the Temple to pray, whereof *one was a Phariſee, the other a Publican*: one reiected as wholly truſting in himſelfe; the other iuſtified as altogether relying vpon Gods mercy. Both appeared in their intention to be like, but they were found in their deuotion moſt vnlike. For *the Phariſee ſtood and prayed thus with himſelfe: God I thanke thee, that I am not as other men are, extortioners, vniuſt, adulterers, or as this Publican: I faſt twice in the weeke, I giue tithe of all that I poſſeſſe. But the Publican ſtanding a farre off, would not lift vp his eyes to heauen, but ſmote his breaſt, ſaying, God be merciſull to me a ſinner.*

[c] *Gregor.moral. lib.23.cap.7. Idem.Beda, Bertrand, Aruens in loc.*

[d] Deut.32.13.

[e] *Ponten.*

[f] *Diez con 1. in loc.*

[g] *Thom.2.2.e. quæſt.161 art.1.*

[h] *Martinus de magiſtris lib.de Fortitud.*

[i] *Gloſſa ibidem.*

[k] *Ferus ſerm.5. in loc.*

[l] Matth.18.20

[m] Luke 19.46.

[n] Eſter 7.8.

[o] *Zepper.con.1. in loc*

[p] 1 King.18.27

[q] Matth 24. 40,41.

The

The manner of the Phariſees prayer is { Long, in reſpect of battologie and tautologie. / Lewd, in reſpect of his geſture { Firſt, *Standing* ſo [r] pert. / Secondly, ſtanding [ſ] *apart.*

[r] *Theophylact. Lyra Carthuſian.* [ſ] *Beza maior. annot. in loc.*

The matter is meere braggerie, { Commending himſelfe { Priuatiuely, ſhewing what he was not, *not an extortioner, &c.* / Poſitiuely, declaring what he was, *I faſt twice in the weeke, &c.* } Diſcommending other { Generally, *not as other men.* / More particularly, not as a Publican *not as this Publican.* }

The Phariſees oriſon was tedious, as containing moe lines then the Publicans prayer had words. Firſt, vſing *battologie*: for he might haue profeſſed all his perfections in that one word *Iuſt*; as well as the Publican confeſſed all his imperfections in this one word *ſinner*. Secondly, trifling in *tautologie*: for if he were *iuſt*, it followed he was *not an extortioner*; if not an extortioner, then without all queſtion he *paid his tithes*. Againe, if he *faſted often*, it argued his continence; and if he were more righteous then all men, it muſt be granted neceſſarily that he was more iuſt *then the Publican*. But this vaine babler did bumbaſt his ſtile with idle repetitions, and filled his periods with vnneceſſarie termes, exhibiting his petition not vnto God (as [t] *Baſil* notes) but vnto his owne ſweet ſelfe, [u] to heare himſelfe, and to pleaſe himſelfe; which the text inſinuates alſo, ſaying, *Phriſæus ſtans orauit apud ſe*: The Phariſee ſtood and prayed to himſelfe.

[t] *Apud Aquin cat. in loc.* [u] *Hugo Card.*

Some moderne hypocrits herein reſemble that old Phariſee, being ouerlong in their prayers, and exceeding tedious in their exerciſes, euen *Narciſſus*-like much enamoured with their own ſhadowes, alway curtalling, and often omitting our common ſeruice to prolong their priuate meditation. [x] *Enemies to reading, becauſe they loue ſo well to heare themſelues talking.* Vnlike that reuerend Prelate B. *Latimer*, who preaching at *Stamford* in the afternoone, [y] when the dayes were ſhort, promiſed in the beginning of his ſermon, that he would be very briefe, becauſe (ſaith he) *the ſeruice muſt be done*. In *Latimers* age then our Seruice-booke was not reputed a [z] Steiue-vs booke: but ſo full of ſweet conſolation and deuotion, as that the bleſſed Martyr of Chriſt, [a] Dr. *Rowland Taylor*, commended it vnto his deare wife, as the laſt token of his loue. Then the Collects and other parts of our ſeruice were receiued in the Church, before the diſtempered and ill digeſted *ex tempore* phantaſies of Anabaptiſticall ſpirits. I know prayers at one time may be more long then at another, and, as occaſion is offered, they may well and fitly be conceiued vpon the ſudden alſo: but yet when we come to the Temple to pray, our meditations ſhould be well compoſed, that our minde may be the better diſpoſed, and it is fit our ſpeech ſhould be little, that our deuotion may be great: for that which *Epicarus* ſaid of griefe, may be verified of prayer:

[h] *Si longa eſt, leuis eſt; ſi grauis eſt, breuis eſt:*

This leſſon our Maſter Chriſt taught, Matth. 6 forbidding in our prayers all battologie of the Gentiles, and polulogie of the Scribes, inioyning vs to begge [c] many things in a few words; otherwiſe we ſhall not pray to God, but prate to our ſelues, as the Phariſie did here.

[x] Doctor *Whitegift*, anſwer to the admon. pag 63. [y] October 9. an 1550, vpon the Goſpell 23. Sunday after Trinitie. [z] *Martin. ſen.* [a] Mr. *Foxe* in the martyrdom of Dr. *Taylor* of *Hadley.*

[h] *Tho. Mor. Epigram.*

[c] *O quem multa & magna myſteria breuiter collecta, ſed ſpiritualiter copioſa. Cypr. ſerm. de orat. Dominic.* [d] Eſay 49. 23. [e] *Ianſen. concord cap. 99.*

The Phariſie ſtood and prayed thus with himſelfe:] The Publican prayed alſo ſtanding, but *a farre off*, not daring *to lift vp his eyes to heauen*: whereas the proud Phariſie *notanter* is ſaid to ſtand, without kneeling, or other kinde of humbling himſelfe before God. Contrary to that of the [d] Prophet, *They ſhall worſhip thee with their faces toward the earth, and licke vp the duſt of thy feet.* So that this pert carriage vpon his tiptoes [e] argued his arrogant and irreuerent behauiour in prayer. Againe, learned *Beza* from the words *orauit apud ſe*, notes his affected ſingularitie, ſequeſtring himſelfe from the Publican, and ſtanding apart like an *I per ſe I*; very well expreſſed in the French tranſlation, *ſe tenant a part ſoy*. Both of

of them, as it is in the Text, went together into the Temple; but when they came there, the Phariſie like himſelfe tooke the [f] chiefe roome, leauing the poore Publican *à longè*, in the loweſt ſeat farre behinde him, as it were in the belfrie.

[f] Matth. 23.6.

Our moderne hypocrites alſo retaine theſe phariſaicall geſtures as their owne proper inheritance; for ſome will neuer kneele in the Temple, but at the Creed when as they ſhould ſtand: and other either ſtand or ſit at the Communion when as they ſhould kneele. To bend our knees at the Lords table, ſaith one, is *artolatria*, worſhipping of the bread; but I feare that inſolent cariage of ſuch ſpirits when they ſhould be moſt humble, is rather *autolatria*, worſhipping of themſelues. Againe, ſome ſtand apart in the Temple, like this Phariſee, profeſſing themſelues *Separatiſts*. As the Browniſts refuſe to commnnicate with vs Publicans, and other Noueliſts haue conſulted in their Conuenticles, whether it be fit for them to frequent the ſermons of conformable Preachers. And all their reaſon is, becauſe ſuch are Publicans as it were, that is, *Cæſars officers, Parliament-diuin's, time-ſeruers, or Proteſtants of ſtate*: contradicting herin [g] Chriſts owne canon, inioyning vs not only to heare, but alſo to doe whatſoeuer wicked Preachers ſhall deliuer out of Gods booke ſitting in *Moſes* chaire. So that if any Diuine be ſo bad as thou doeſt conceiue; yet [h] *tolle quod tuum eſt & vade*, take that which is thine owne and goe thy way. *Si malè viuat ſuum eſt, ſi bene dicat tuum eſt.*

[g] Matth 23.3.

[h] Matth.20.14

God I thanke thee] A [i] good Prieſt begins his deuotion with a confeſſion of ſinnes, and ends with a thankſgiuing for grace. But this Phariſee quite contrary begins his prayer with *ago gratias*, and in ſtead of accuſing himſelfe condemneth his neighbours, *I am not as other men are, extortioners, vniuſt, &c.*

[i] *Syluester apud Vatam in loc.*

[k] Here then obſerue the Phariſies pride, in reſpect of
- God: *I thanke thee.*
- His neighbour: *I am not as other men are.*
- Himſelfe: *I faſt twice in the weeke, I giue tythe of all that I poſſeſſe.*

[k] *Pauigarol. part. 1. hom. in loc.*

Hee did pretend deuotion in comming vp into the Temple, but when hee was come thither, he neither prayed for himſelfe, nor yet for other. If for himſelfe, then he would either haue cried mercy for ſome fault, or elſe craued it for ſome fauour. For the poore begger ſheweth his rags, and the ſick patient his wounds, and the humble petitioner his grieuances, and all neede Chriſt: *Qui ſeipſum excipit, ſeipſum decipit.* But this proud begger (as you ſee) ſhewes not *vulnera*, but *munera*: not his ragges, but his robes; not his wounds, but his worth; not his miſery, but his brauery; reputing himſelfe ſo iuſt, that (as [l] *Auguſtine* obſerues) he neither ſaid, *Forgiue vs our treſpaſſes*, as hauing no ſinne: nor, *Thy Kingdome come*, as abounding alread e with all grace. Neither did he pray for others, in that he cenſureth all other abſent, and condemnes the Publican preſent: making himſelfe rather a Iudge then an aduocate. *Non eſt iſta ſupplicatio* (ſaith [m] one ſweetly) *ſed ſuperlatio*: Thanking God more, for that other were bad, then for that himſelfe was good. *God I thanke thee that I am not as other men are, extortioners, &c.*

[l] *Hom. 36. de verbis Dom ſecundum Luc.*

[m] *Simon de Caſſia in loc.*

The moderne hypocrites oft vſe the ſame phraſe, *God I thanke thee*, Signifying hereby, that they beleeue there is a God againſt Atheiſts, and but one God againſt the Gentiles, and that this one God onely muſt be worſhipped againſt the Papiſts, adoring creatures in ſtead of the Creator; and againſt the carnall Goſpeller, who doth aſcribe thankes vnto men, which are proper and due to God alone. If you ſhall at any time conferre vpon them a benefit, they will be ſo religious in thanking God, as that they will vſually forget to be gratefull vnto you. They will ſay, that it was Gods pleaſure, your compaſſion ſhould not be ſhut vp from them, it was his good will, not your free will; for you cannot of your ſelues thinke ſo much as a good thought, much leſſe performe ſo good a deed. And therefore though haply thou ſhouldeſt ſuffer them vnder a [n] colour of long praying, to deuoure thy whole eſtate, yet they would neuer thanke you, but thanke God that that they be not as you; *not as this Publican.* For they ſowre all

[n] Luk.20.47.

all their ſpeeches, and moſt of their prayers ordinarily with this leauen of the Phariſies, inſinuating alway Satan-like the faults of the brethren, as that they be carnall Goſpellers, men of the world, children of darkneſſe, ſonnes of the deuill. In particular, aggrauating to the common people, the faults of the Clergie; terming them [o] *enemies of the truth, atheiſts, haters of good men, ſoule-murtherers, antichriſtian chapmen, halting newtrals, hogs, dogs, wolues, foxes, proctors of Antichriſt*: but euermore concluding their owne worth and praiſe, ſtiling themſelues the ſeruants and deere children of God, holy brethren, the ſanctified people, Chriſtians and good men, κατ' ἐξοχὴν, ſuch as deliuer only the ſinceritie of the Goſpell, and pure milke of the word. In euerie point conformable to this patterne, *God I thanke thee, that I am not as other men are, &c.*

[o] See dangerous poſitions and proceedings, vnder pretence of reformation. *lib. 2. cap. 11, 12, 13.*

Extortioners, vniuſt, adulterers] It is apparant by his owne euidence that he was all theſe. Firſt, he was an *extortioner*, in relying vpon his owne merits, and robbing God of his glory, which he [p] will not giue to another. Secondly, moſt *vniuſt*, in deſpiſing other, and condemning the Publican raſhly without any proofe, witneſſe, or forme of law: contrary to right and reaſon, playing two parts, Accuſer and Iudge. Thirdly, what was he but an adulterer, in being ſo wedded vnto the world, and enamoured with popular applauſe? So [q] *S. Iames* teacheth, *O yee adulterers, and adultereſſes, know yee not that the amitie of the world is the enmitie of God?* And therefore this Phariſie did [r] *verbis proferre virtutem, & factis deſtruere veritatem.* Euen as a mill that doth clacke much, and grinde little.

[p] Eſay 29 8.

[q] Cap 4 4.

[r] *Cyprian ſer. de mortalitate.*

Ieſuits and other hypocrites are great mountbankes of their owne vertue, thanking God that they be not as other are, but men of a better conuerſation, and more pure note; ſaying nothing but truth, and doing nothing but right; that as [s] *Auguſtine* writes of *Fauſtus* the *Manichee*: *Si hoc eſſet iuſtum eſſe, iuſtificare ſeipſum*: if this were to be iuſt to iuſtifie themſelues, aſſuredly this generation of Vipers had long ſince flowne vp into heauen; but examine their actions, and you ſhall finde that they [t] trauell with miſchiefe, conceiue ſorrow, and bring forth vngodlineſſe. *Their throat is an open ſepulchre, they flatter with their tongue, there is no faithfulneſſe in their mouth, their inward parts are very wickednesſe, as Dauid in Pſal. 5.* The Ieſuits eſpecially ſuppoſe that the [u] fee ſimple of all mens acts, words, thoughts, are in their gift to raiſe and let the price of all at their deuotion. All their [x] *entia* be *tranſcendentia*; *ſance peeres*, in all things [y] abſolute ſuperlatiues, euen their [z] ſots are *Salomons*, their black-birds are ſwannes, and their ſilents are politicks: in a word, the [a] *offall of this old Phariſee*, who was his owne trumpeter and crier, *I am not as other men are, &c.*

[s] *Contra Fauſt. Man. lib. 5. cap. 7*

[t] Pſal 7 15.

[u] *Watſon quodlibet 1. art. 5.*
[x] *Ibidem art 6.*
[y] *Quodlibet 3 art 7.*
[z] *Idem* in his Sparing Diſcourſe.
[a] *Quodlibet 5. art. 1.*

I faſt twice in the weeke, I giue tithe of all that I poſſeſſe] [b] *Aquin* hath obſerued truly, that howſoeuer all ſinne may be ſaid to be in the deuill, *ſecundum reatum*; yet only pride and enuie is in him *ſecundum affectum*. He is guiltie of other ſins, as tempting men to euery ſin: but pride is his own proper fault, his darling, his *Rimmon*, and (as [c] *Bernard* ſpeakes) his *character*. It was the firſt ſin that euer was in the world, and it ſhall be the laſt; for as other infirmities in vs decreaſe, ſecret pride doth increaſe. That the Phariſee *went vp into the Temple to pray, that he was not an extortioner, vniuſt, adulterer, that he faſted and paied his tithe duly*, were things exceeding commendable: but his pride like [d] *Coloquintida*, ſpoiled the whole pot of pottage. [e] *Mille virtutibus affluens propter arrogantiam felicitatem amiſit.* As God reſembling a Bee gathered honie out of ranke weeds, extracting from the ſinnes of the Publican humilitie, which is a mother vertue: ſo the deuill as a ſpider gathering poiſon out of ſweet flowers, euen of the Phariſees vertue, begat inſolent pride, which is a monopol of miſchiefe. [f] As an hen doth cackle, when ſhe laieth an egge, by which it is inſtantly taken away from her: in like manner, aſſoone as the proud man performes any good deed, he will preſently boaſt of it; *I faſt twice in the weeke, I giue tithe of all that I poſſeſſe*: being (as [g] one ſaid wittily) *proditor virtutis*: A traytor to himſelfe. This Phariſee brought forth a great many of egges (as it ſhould ſeeme) but he could not

[b] *Part 1. quæſt. 63. art 2.*
[c] *Tract. de paſſione Dom. cap. 19.*
[d] 2 Kings 4. 39
[e] *Chryſoſt. in Mat Hom. 65.*
[f] *Bonauent. diæt ſalut. cap. 2.*
[g] *Pet. Rauennas.*

not carrie them vnto a good market, becauſe of his cackling: *Vna ſuperbia deſtruit omnia.* [h] *Fœlix inſolens infœlix.*

The Publican ſtanding a farre off would not lift vp his eies to heauen, but ſmote his breaſt, ſaying, God be merciſull to me a ſinner] [i] *Simon* the Sorcerer held, that himſelfe was ſome great man: [k] *Iulian* the blaſphemous Apoſtata conceiued ſtrongly, that himſelfe was *Alexander* the great; and in our age, there was a ſchiſmatike, who ſaid, himſelfe was *Elias* the Prophet: euen ſo many which are in a damnable ſtate, profeſſe themſelues exceeding iuſt, in compariſon of other. On the contrary, the faireſt Saints haue thought themſelues the fouleſt ſinners, as *S. Paul*, that he was not worthie to be called an Apoſtle: *S. Auguſtine*, that he was not worthie to be called a Biſhop: the prodigall childe, that he was not worthie to be called a ſonne: the woman of Canaan, that ſhe was not worthie to be reputed a childe: the bleſſed martyrs in their confeſſions euermore, that they were not worthy to be ſeruants vnto God, and witneſſes of his truth: and the Publican here, though he were moſt deare to God, yet he durſt not come neere to God, he ſtood a farre off, and would not lift vp his eies to heauen, [l] that is, to God in heauen, as Luke 15. 18. *Father, I haue ſinned againſt heauen and before thee, &c.*

The Publicans hand, like the bellowes, did blow the fire of contrition to his heart; his heart like a limbecke, diſtilled the ſoueraigne water of repentance into his eies; his eies as a full ceſterne being vnable to looke vpward, returne the ſtreame backe againe to the heart; that ouercharged, driues the floud of his affection to his tongue; his tongue like *Aarons* Cenſer conuaies the ſweet perfume of this pretious diſtillation into the preſence of God himſelfe, ſaying, *O God be merciſull to me, &c.* The which heauie ſong or melancholike dittie conſiſts of three parts: a Treble, which is exceeding high, *O God*; a Meane, *be merciſull*; a Baſſe, *to me a ſinner.* [m] *Orauit paucis, ſed affectu multo:* Couching much deuotion in a little roome. For all the vertues of a true penitent, (as namely, [n] *confeſſion, contrition, faith, amendment*) are found in this one paterne. For confeſſion and contrition: his hand ſmote his breaſt, and his heart moued his tongue to ſing the baſſe, *to me a ſinner.* In which action, theſe three did concurre, the heart, hand, ſound: the heart ſignifying he had thought amiſſe: the hand ſignifying he had done amiſſe: the ſound ſignifying he had ſaid ſomething amiſſe. Concerning faith, he relied [o] altogether vpon grace, firſt, imploring, *O God be merciſull*: then applying the mercies of God in Chriſt, *to me a ſinner.* And as for amendment of life; the text ſaith, *he went home iuſtified more then his fellow.* Now then as Chriſt to the Lawyer, Luke 10. 37. ſo I to you, *goe and doe thou likewiſe.* Thou art but a man; and therefore call vpon God: a ſinfull man; and therefore pray to thy *merciſull God.* It is no ſhame to be ſorrowfull, crie, *O God.* It is no diſcredit to beg grace, pray him to *be merciſull.* It is no reproach at all to confeſſe thy fault, tell him thou art *a ſinner.* If thy ſinne paſt vtterly diſpleaſe thee, thy preſent ſinne ſhall neuer hurt thee, ſaith [p] *Auguſtine.* Foure words of this Publican, yea, [q] three ſyllables of *Dauid*, [r] *peccaui*, proceeding from a liuely faith, and a contrite ſoule, obtained pardon for all his offences: in ſo much, as [s] *Hierome* writes excellently: *Qui prius me docuerit virtutibus ſuis quo modo ſtans non caderem, docuit per pœnitentiam quo modo cadens reſurgerem.* Our heauenly Father is ſo pitifull toward his [t] loſt childe returning home, [u] that he will not haue patience to ſtay till his ſonne doth open the parlour doore, but he will runne and meet him vpon the way, falling on his necke, and kiſſing him. Albeit thou be ſo great a ſinner as a Publican, yet if thou *ſmite thy breaſt*, and crie, *God be merciſull to me a ſinner*; if thou ſhalt heartily repent, and vnfainedly beleeue, the Lord will put all thy wickednes cut of his remembrance, and thou ſhalt go home to the houſe of thy conſcience iuſtified.

I tell you this man departed home to his houſe iuſtified more then the other] You haue heard the Phariſees pride and the Publicans humilitie: now you ſhall heare Chriſts iudgement of both. He did condemne the Phariſee who iuſtified himſelf, but

[h] *Reuſner. in Symbol.*

[i] Acts 8. 9.

[k] *Pet. Martinius præfat in miſopog. Iuliani.*

[l] *Maldonat. in loc. Idem. Marlorat. in Luc. 15. 18.*

[m] *Bucer.*

[n] Church hom. of repent. *part. 2. & Tyndal prolog. in Matth.*

[o] *Sarcerius, Caluin. Culman in loc.*

[p] *Zoares tract. 6. in Matth.*

[q] *Ambroſ. exhort. ad pœnit. agendam.*

[r] 2 Sam. 12. 13.

[s] *Epitaph. Fabiol ad Oceanum.*

[t] Luke 15.

[u] *Hieron proem. com. in Abdiam.*

but iuſtifie the Publican who condemned himſelfe. The Phariſie did exalt himſelfe in reſpect of his vertue, but the Publican humbled himſelfe for his ſinne. [x] *Videte fratres, magis placuit humilitas in malis factis, quam ſuperbia in bonis factis.* Of the two, the Publican renouncing his owne merits, and laying hold on Gods mercie, was iuſtified *more then the other.* [y] That is, and not the other.

[x] *Auguſtin.*

[y] *Euthym. in loc.*

Here then our [z] moderne Diuines obſerue that the Phariſie *truſting in himſelfe that he was perfect*, is a type of all Iuſtitiaries, hoping to be ſaued by the righteouſneſſe, of the Law: and that the Publican confeſſing his ſinnes and vnworthineſſe, is a type of all true Chriſtians, holding iuſtification only by faith in Chriſt, apprehending his merits, and making his righteouſneſſe our righteouſneſſe. For application then of Chriſts application, I ſay with [a] *Auguſtine*; *Audiſti ſententiam, caue ſuperbiam.* And pray with the Church:

[z] *Melanct hon. Culman. Heming. Zepper.*

[a] *Serm. 36. de verbis Dom. ſecundum Luc.*

O God, which declareſt thy Almighty power, moſt chiefly in ſhewing mercy and pitie, giue vnto vs abundantly thy grace, that we running to thy promiſes, may be made partakers of thy heauenly treaſure, through Ieſus Chriſt our Lord. *Amen.*

FINIS.

Walafridus Strabo lib. de rebus Eccleſiaſticis.

Si quid in hoc (lector) placet, aſſignare memento id Domino: quicquid diſplicet, hocce mihi.

THE TWELFTH SVNDAY AFTER TRINITIE.

The Epistle. 2. Cor. 3. 4. *Vnto* p. 10

Such trust haue we through Christ to God-ward; not that we are sufficient of our selues, &c.

ALL holy Scrippture ioyntly considered is called not vnfitly *Gods* [a] *Testament*: as being his reuealed [b] will, and as it were [c] written Indenture, containing his couenants and conueyance concerning our [d] eternall inheritance which is aboue. But the Gospell apart considered, is termed in this Text, *a new Testament*: as neuer waxing old, [e] but alway continuing new, though it were from the beginning: *Iesus Christ yesterday, and to day, the same also for euer*, Heb. 13 8. And now, for that it is imprinted after a new manner otherwise than the letter of the Law: *written not with inke, but with the Spirit of the liuing God; not in tables of stone, but in the fleshly tables of the heart.* And new, for that it maketh vs *new creatures in Christ*, 2. Cor. 5. 17. According to that of [f] *Augustine*; *Dicitur nouum propter nouitatẽ spiritus, quæ hominem nouum sanat à vitio vetustatis:* It is new, for that it teacheth vs how to cast off the old man, and to put on the new man, Ephes. 4 22. 24. *S. Paul* therefore commends here the worthie function of such as are made able to minister the new Testament two wayes:

1. Positiuely, *Such trust haue we through Christ to God-ward*, &c.

2. Comparatiuely, preferring the preaching of the Gospell before the ministerie of the Law, in respect of
- Grace: *For the letter killeth, but the spirit giueth life; the Law being the ministration of condemnation, but the Gospell the ministration of righteousnesse.*
- Glorie: *If the ministration of death through the letters figured in stones was glorious*, &c. *how shall not the ministration of the spirit be much more glorious?*

Such trust] Our Apostle did esteeme the Corinthians his [g] *glorie*, the [h] *seale of his Apostleship*; and as it were the verie letters testimoniall of his sinceritie. For thus he speakes in this present Chapter at the second verse, *Ye are our epistle.* [i] Such as are false teachers, *need epistles of recommendation vnto you, and letters of recommendation from you*: but I, [k] *Siluanus* and *Timothie* desire not the like, for that the Church of Corinth is our certificate, your selues are our walking pasport:

[a] *Optatus lib. 5. aduers. Parmenian.* *Idem August. in Psal. 21 expo.*
[b] Matth. 6. 10.
[c] *Ardens in loc.*
[d] Heb. 9. 15.
[e] *Deering Lect. 1. Heber.*
[f] *De spirit. & lit. Cap 20.* *Idem contra duas epist. Pelagian. lib. 3. cap. 4. & in Psal. 88.*
[g] 2. Cor 1. 14.
[h] 1. Cor. 9 2.
[i] *Erasm. Paraph.*
[k] *Caluin.* [l] *Hieron. epist. ad Furiam.*

paſport: [l] *Detrimentum pecoris ignominia paſtoris*: It is the Paſtors infamie when the people grow worſe, but his [m] honour when they be rich in the graces of Chriſt, and in all kinde of knowledge, 1. Cor. 1. 5. Whereas therefore your faith and holy conuerſation is renowned in all the world, ye be to vs [n] inſtead of an Epiſtle: yea better then any letters commendatorie; for they runne in and out of our eyes and eares, here and there: but ye are *written in our heart*, that is, in our [o] conſciences, hauing this teſtimonie, not as other about vs only, but in vs alſo, reſiding euer in our boſomes. And whereas [p] other Epiſtles in Hebrew, Greeke, Latine, are read of none but ſuch as vnderſtand their ſeuerall Idiome; this Epiſtle is *vnderſtood and read of all men*. It is ſo plaine, that (as the Prophet [q] *Abacuk* ſpeakes) he may runne that readeth it: *in that ye are manifeſt to be the Epiſtle of Chriſt miniſtred by vs*, [r] as Gods pen, and written not with inke, but with the Spirit of the liuing God, not in tables of ſtone, but in the fleſhly tables of the heart. Ye are Chriſts Epiſtle primarily, [s] *principaliter & authoritatiuè*, for [t] one is our Doctor, and that Doctor is Chriſt: but our Epiſtle, and [u] worke ſecondarily, being inſtructed by vs [x] *as the Miniſters of Chriſt, and diſpoſers of the ſecrets of God*. He [y] writes in you, but it is through our [z] miniſterie, not as the falſe Apoſtles imperfitly with inke, but with the Spirit of the liuing God, whereby you that are his Epiſtle *are* [a] *ſealed vnto the day of redemption* He writes his grace, not as the Law was written *in tables of* [b] *ſtone: but in fleſhly tables of the heart*. According to his word vttered by the mouth of [c] *Ezechiel: I will take away the ſtonie heart out of your bodie, and I will giue you an heart of fleſh*. That is, (as *Anſelmus* vpon this place notes) a good vnderſtanding to know, and a ready will to keepe my Commandements. [d] As farre then as Gods Spirit doth excell inke, and mans heart a ſtone; ſo farre the Goſpell excels the Law.

Now leſt our Apoſtle ſhould ſeeme to commend his miniſterie too much, he [e] corrects himſelfe thus in my Text: *ſuch truſt haue we through Chriſt to Godward*, &c. [f] As if he ſhould ſay, we ſpeake confidently that *ye are Chriſts Epiſtle, and our Epiſtle*, not arrogating this excellencie to our ſelues, *as if we were ſufficient of our ſelues*: but aſcribing all the glorie to God, *from whom* as the fountaine, *through Chriſt*, as the conduit pipe, commeth euerie good and perfect gift. *If we be able vnto any thing, the ſame commeth of God, which hath made vs able to miniſter the new Teſtament*. And therefore we truſt not in the [g] princes of darkeneſſe, [h] nor in any childe of man: but our hope, yea helpe ſtandeth in the name of the Lord, which hath made heauen and earth, Pſal. 121. 2. all our truſt is in God through Chriſt.

The Papiſts attribute too much vnto the Prieſts office; carnall Goſpellers and worldly Politicians aſcribe too little. The Pope forſooth is eſteemed of his Paraſites a [i] Vice-god, [k] another Chriſt, aſſuredly they might ſay better an Antichriſt. Nay the Papiſts hold their vnderling maſſe-prieſt ſuch an omnipotent creature, that whereas in the ſacrament of Order (as they call it) Almightie God makes the Prieſt: in the ſacrament of their Altar *horreſco referens*, the Prieſt (ſay they) makes Almightie God, as it were by magicall Art tranſlating *Cœlum in cœnam*, pulling heauen out of heauen, and impriſoning Chriſts bodie with all his dimenſions in a little box.

Statiſing worldlings on the contrarie thinke that Preachers of the word are nothing elſe but as a poſt, on which Iniunctions of the King, and mandates of the Court-Chriſtian are fixed: Ornaments and Miniſters of State, not inſtruments and meſſengers of God; and ſo [l] *Religion turned into Statiſme proues Atheiſme*. We muſt therefore goe betweene both, Atheiſts on the left hand, and Papiſts on the right, *medium tenuere beati*. We muſt acknowledge the Goſpels miniſterie to be [m] *the power of God vnto ſaluation*. He could otherwiſe regenerate men, as being able out of ſtones to raiſe vp children vnto himſelfe, Mat. 3. 19. but it pleaſeth him (as our Apoſtle teacheth [n] elſewhere) *by the fooliſhneſſe of preaching to ſaue them that beleeue*. God hath reconciled vs vnto himſelfe by Ieſus Chriſt, and hath committed vnto his Apoſtles, and their ſucceſſours his faithfull Paſtours,

[l] *Hieron. epiſt. ad Furiam.*
[m] *Oecumen in loc.*
[n] *Theophylact. Anſelm. Aquin.*
[o] *Hierom. & Primaſius.*
[p] *Caietan.*
[q] *Cap 2. ver. 2.*
[r] Engliſh. Gloſſ.
[s] *Aquin.*
[t] Matth. 23. 8.
[u] 1. Cor 9. 1.
[x] 1. Cor 4. 1.
[y] Heb. 8 10.
[z] 1. Cor. 3. 5.
[a] Ephes 4. 30.
[b] Exod 31. 18.
[c] Cap 36. 26.
[d] *Theophylact.*
[e] *Marlorat.*
[f] *Anſelm.*
[g] Epheſ. 6. 12.
[h] Pſal. 146 2.
[i] See *Tortura Torti pag* 361.
[k] 2. Cor. 11. 4. Matth. 24. 24.
[l] B. of Lin. anſwer to a name leſſe Cath. *pag. vlt.*
[m] Rom. 1. 16.
[n] 1. Cor. 1. 21.

Paſtors, the word and miniſterie of reconciliation, and they being appointed Ambaſſadours for Chriſt, as though God did beſeech you through them, intreat you in Chriſts ſtead that you be reconciled to God, 2.Cor.5.18,19,20.

If this one leſſon onely were well vnderſtood and learned in England, namely, that the [o] tongue of the preachers is the pen of a readie writer, whereby men are made *Chriſts Epiſtle, written not with inke, but with the ſpirit of the liuing God*, and ſo ſealed vp vnto the day of redemption; we ſhould not need to giue thankes at our meales, as that odde Prieſt in old time:

[o] Pſal.45.2.

* *Deo gratias,*
quod nos ſatias
bonis ruſticorum
contra voluntatem eorum, Amen.

* *Caſparus. Fenckius, Orat Paneg.2. pag.19.*

For all ſutes of vnkindneſſe againſt our perſons, and all quarrels about tithes and and other duties incident to our place, would inſtantly ſurceaſe. Then the [p] *feet of ſuch as bring glad tiding of peace would be reputed beautifull*, and all good people in vntained zeale turne [q] Galathians, *if it were poſſible, willing to pull out their eyes, and to giue them for their Paſtors good.*

[p] Rom 10.15.

[q] Galat.4.15.

This alſo may teach all Cleargie men to be faithfull and painefull in their calling, that they likewiſe may finde ſuch confidence towards God, as *Paul* had, euen letters teſtimoniall of their indefatigable diligence written in their owne conſciences. It is an eaſie matter in a corrupt age to be well beneficed *aut errore hominis, aut arte Simonis*; as one wittily: but to play the part of a good Paſtor, (as [r] *Gregorie* the Great ſaid) is *ars artium, & ſcientia ſcientiarum.* A Prelate therefore muſt not lay a Biſhopricke vnder his feet, making one dignitie a ſtep vnto another: but he muſt lay it vpon his ſhoulders, and remember that as Biſhops enioy honour by their place, ſo they ſuſtaine a burthen in their office.

[r] *Paſtoral. part. 1.cap.2.*

Not that we are ſufficient of our ſelues to thinke any thing as of our ſelues: but if we be able to doe any thing, the ſame commeth of God.] A pregnant Text againſt the [f] *Pelagians*, [t] affirming that our good actions and cogitations proceed onely from free-will, and not from Gods ſpeciall grace. Secondly, this maketh againſt the *Semipelagians*, I meane the Papiſts, [u] holding that man hath a power of free-will in his owne nature, which being ſtirred and helped, can and doth of it ſelfe co-operate with grace. So writes [x] *Andradius* plainely: *The motion of free-will, and applying of it ſelfe to righteouſneſſe, doth no more depend vpon the graces of God, then the fires burning of the wood doth depend vpon the power of God*: Intimating that our will adioyneth it ſelfe vnto Gods grace, not by grace, but as carried thereto by the force of nature. we teach on the contrary, that freedome of the will to turne to God, and to worke with him, is no power of nature, but the worke of grace. *For our ſelues are not ſufficient as of our ſelues to thinke* [y] much leſſe to ſpeake, leaſt of all to doe that which is good. [z] Indeed we will, but it is God that worketh in vs the will; we worke, but it is God that worketh in vs to worke, according to his good pleaſure. Thus it behoueth vs to beleeue, thus alſo to ſpeake, that God in our humble confeſſion and ſubmiſſion may haue the whole. [a] For we liue in more ſafetie if we giue all vnto God, rather then if we commit our ſelues partly to our ſelues, and partly to God. Our ſelues are not ſufficient to thinke any good, [b] either in part or in whole. We cannot ſay that it is [c] ours in part, and Gods in part, ſeeing of him, and through him, and for him are all things: [d] *Et magna & media & minima.* See *S. Auguſtine de bono perſeuerant. cap.13. & contra duas epiſt. Pelagian. lib 4.cap.6.epiſt.46.& 47. de gratia & libero arbitrio ad Valentin. & ad eundem de corrept. & gratia, cap.1. 2.3.8.14. Caluin. Inſtit lib.2.cap.3.4.5. B. Iewel Defenſ. Apolog.part.1.c.2.diuiſ.3. Dr. Morton appeale.l 1.c.2.§.10. Perkins reformed Cath.tit. Free-will: & Dr. Abbat ibidem pag 100 101.*

[f] *Aquin. Anſelm. Rhem. in loc.*
[t] *Aug. Hæreſ. 88. & retract. lib 1.cap.9.*
[u] *Pelican apud Mayorat. D. Fulk. Kilius in loc.*
[x] *Orthodox. explicat lib 4.*
[y] *Primatius.*
[z] *Aug. de bono perſe.c.13.*
[a] *Idem vbi ſup. cap.6.*
[b] *Ardens in loc.*
[c] *Chryſoſt. in 2.Cor.Hom.6.*
[d] *Aug. retract. lib.1.cap.9.*

Thirdly, this may ſerue to confute the [e] Noueliſts inueighing againſt our Communion Booke, for that in the Collect appointed to be read this day wee pray thus: *Almightie and euerlaſting God, which art wont to giue more then wee deſire,*

[e] *T.C.lib.1. pag.136.*

deſire, or deſerue: powre downe vpon vs the abundance of thy mercie, forgiuing vs thoſe things whereof our conſcience is afraid, and giuing vnto vs that, that our prayer dare not preſume to aske, through Ieſus Chriſt our Lord. And in another Collect after the Offertorie: *Thoſe things which for our vnworthineſſe we dare not aske, vouchſafe to giue vs for the worthineſſe of thy Sonne Ieſus Chriſt our Lord.* Theſe paſſages (as they ſay, who dare ſay any thing) *carrie with them a note of the Popiſh ſeruile feare and ſauour not of that confidence and reuerent familiaritie, that the children of God haue through Chriſt with their heauenly Father.* [f] Anſwer is made, that acknowledging of our vnworthineſſe is the ground of humilitie, and that humilitie is a principall ornament of Prayer, and in a ſuiter ſuch a commendable vertue, [g] that the teſtification thereof argueth a ſound apprehenſion of his ſupereminent glorie before whom we ſtand, and putteth alſo into his hands a kinde of bond or pledge for the ſecuritie againſt our vnthankefulneſſe: the verie naturall root whereof is alwayes either ignorance, diſſimulation, or pride. Ignorance, when we know not the Author from whom our good comes: diſſimulation, when our hands are more open then our eyes vpon that we receiue: pride, when we thinke our ſelues *worthy* of that, which vndeſerued fauour and meere grace beſtoweth. And therefore to abate ſuch vaine imaginations in our prayer, *with the true conceit of vnworthineſſe*, is rather to preuent, then commit a fault; and it ſauoureth not of any baſeneſſe or ſeruile feare; but rather of great truſt in Gods mercie: for thoſe things which we for our vnworthineſſe dare not aske, we deſire that God for the worthineſſe of his Sonne, would notwithſtanding vouchſafe to grant, The knowledge of our vnworthineſſe is not without faith in the merits of Chriſt; with that true feare cauſed by the one, there is coupled true boldneſſe and incouragement ariſing from the other. Euen our verie ſilence, which our vnworthineſſe putteth vs vnto, doth it ſelfe make requeſt for vs, and that in great confidence: for albeit looking inward we are ſtricken dumbe, yet looking vpward we ſpeake and preuaile. So the [h] publican praying in the Temple, *would not come nigh, nor lift vp his eyes*; and yet you know what Chriſt pronounced of him, and what a generall rule he grounded vpon that particular example, to wit, *Euery man that exalteth himſelfe ſhall be brought low, and he that humbleth himſelfe ſhall be exalted.* So the [i] prodigall childe ſaid to his owne father, and that after he was receiued into fauour, euen after his father had embraced and kiſſed him, *I am no more worthy to be called thy ſonne.* So *S. Paul* writes here, *We are not ſufficient of our ſelues to thinke any thing as of our ſelues*: and yet he ſaith *our truſt is in God through Chriſt.*

For the Letter killeth, but the Spirit giueth life] [k] As a man; ſo the Scripture conſiſts of a bodie and a ſoule. The [l] ſuperficiall ſound of the Letter is the bodie, but the true ſenſe is the ſoule. The Letter then of the Bible not vnderſtood, often killeth [m] Heretickes and Iewes, and carnall Goſpellers: it is the Spirit onely that giues light and life to ſuch as ſit in darkeneſſe and in the *ſhadow* of death. It is a notable ſaying of [n] *Hierome*: *Non in verbis eſt Euangelium, ſed in ſenſu: non in ſuperficie, ſed in medulla; non in verborum foliis, ſed in radice rationis.* And therefore we muſt in reading holy writ apply our ſelues *ad ſenſum rei*, more then *ad ſonum vocabuli*, ſaith [o] *Tertullian.* According to this expoſition [p] ignorant Clergie men are moſt vnable *to miniſter the new Teſtament*, vnderſtanding neither *the Spirit*, nor yet ſo much as the *Letter.* As [q] one ſharply taxed an illiterate Biſhop in his age.

Magne pater clamas, occidit litera; in ore
Hoc vnum, occidit litera ſemper habes.
Cauiſti bene tu, ne te vlla occidere poſſit
Littera, non vlla eſt littera nota tibi,
Nec fruſtra metuis ne occidat litera, ſcis non
Viuificet qui te ſpiritus eſſe tibi.

But *S. Auguſtine* and [r] other Interpreters haue more fitly conſtrued this according to *Pauls* intent of the Goſpell and the Law, ſhewing that the Law is *the Letter*

[f] *Dr. White defen. of his anſwer to the admonit. pag 493.*
[g] *Hooker. Eccl. ſ. polit. l. 5 §. 47.*
[h] *Luke 18.13.*
[i] *Luke 15.21.*
[k] *Origen. peri-archon, lib. 4. cap. 2.*
[l] *Auguſt. Ser. 70. de temp.*
[m] *Idem Ser. 100 de temp.*
[n] *Expoſit. priet. in epiſt. Gal. c. 1.*
[o] *Lib. contra Prax. cap. 3.*
[p] *Ardens in loc.*
[q] *Thomas Morus epigram.*
[r] *Lib. de Spirit. & Lit. cap. 5. 6. & ſequent. Ambroſ. Hieron. Anſelm.*

Letter as being figured in ſtones, and written with inke by the miniſterie of *Moſes*; and that the Goſpell is *the Spirit*, as being firſt publiſhed vnto the world by the comming downe of the Holy Ghoſt, and imprinted in our hearts *by the Spirit of the liuing God.*

There is a ſpirit in the Law; for[t] *the commandement is holy, iuſt, and good*: and there is a letter in the Goſpell, and that a *killing letter*, euen the [u] ſauour of death vnto death in all rebrobate: but in [x] this text we muſt exactly conſider the Law and the Goſpell as they ſtand in oppoſition each one with other, and ſo the [y] proper office of the law is to threaten, accuſe, terrifie, condemne, kill. As *Luther* peremptorily *lex non damnans eſt ficta & picta lex.* On the contrarie, the proper office of the Goſpell, is to *preach* [z] *glad tidings vnto the poore, to comfort all that mourne, to binde vp the broken hearted*: In a word to conuert ſoules, and to *giue life.* So [a] *S. Iohn* in his Goſpell expreſly, *the law was giuen by Moſes, but grace came by Ieſus Chriſt.* And thus accurately to diſtinguiſh betweene the Law and the Goſpell is *ſapientiarum ſapientia*, the wiſdome of all wiſdome, quoth [b] *Martine Luther.* It is obſerued pretily, that the ceremonies of the Law were firſt in their prime *mortales*; after in Chriſts age, *mortua*; laſt of all in our time, *mortiferæ.* But it may be ſaid as truly that euery letter of the morall Law, yea iot or tittle thereof, is able to kill all mankinde; for it is, ſaith the Apoſtle, *the miniſtration of death.*

And that in foure reſpects, as
1. [c] Reuealing our ſinne, Rom. 3. 20.
2. [d] Encreaſing our ſinne, Rom. 7. 8.
3. Accuſing vs of ſinne, Ioh. 5. 45.
4. Condemning vs for ſinne, Rom. 6. 23.

But the Goſpell is *the miniſtration of righteouſneſſe*, like *Iohn* the *Baptiſt*, pointing out the Lambe of God, who taketh away the ſinnes of the world; aſſuring our conſcience that [e] there is *no condemnation to them that are in Chriſt.* As [f] *Auguſtine* moſt diuinely: *Quod lex operum minando imperat, hoc fidei lex credendo imperat.* [g] When the Law calleth vpon thee for thy debt; crying, *pay that thou doſt owe*: the Goſpell acquits thy bonds and ſaith vnto thy ſoule, *Thy ſinnes are forgiuen thee.* For the Law of the ſpirit of life which is in Chriſt Ieſus, hath freed thee from the law of ſinne and death: Rom. 8. 2. See Epiſtle Sunday following.

If the miniſtration of death] As the Goſpell is more gracious then the Law; ſo likewiſe more glorious, and that in reſpect of
- Countenance: [h] For it is more honourable to bee the Miniſter of Mercie, then an executioner of Iudgement. A deaths-man is accounted baſe, but the very feet of ſuch as bring glad tidings are beautifull.
- Continuance: *For Moſes glory is aboliſhed and done away*, but the Goſpels miniſterie remaineth. All *Moſes glory was* but a [i] type of Chriſts glorie: now the ſubſtance being come, the ſhadow vaniſheth. [k] *All the Prophets and the Law prophecied vnto Iohn*: but truth and grace came by Ieſus Chriſt, Iohn 1. 17. [l] Looke then how farre the Sunne doth obſcure the leſſer lights; euen ſo farre the Goſpell exceeds in glorie the Law. *For when that which is perfect is come, that which is imperfect is aboliſhed*, 1. Cor. 13. 10.

[t] Rom. 7. 12.
[u] 2. Cor. 2. 16.
[x] *Caluin.*
[y] See *Luther loc com. tit. de legis vſu theologico & ſpirituali.*
[z] Eſay 61. 1.
[a] *Cap. 1. ver. 17.*
[b] *Loc. com. tit. de neceſſitate diſcrim. inter Legem & Euangel.*
[c] *Aquin.*
[d] *Caietan Nitimur in vetitum.*
[e] Rom. 8. 1.
[f] *De ſpirit. & lit. cap 13.*
[g] *Luther loc. com tit. de diſcrim. inſt. legal. & Euangel.*
[h] *Aquin.*
[i] *Ambroſ. Anſelm. Marlorat. in loc.*
[k] Matth. 11. 13.
[l] *Theodoret apud Oecumen & Primaſius in loc.*

The Goſpell. MARKE 7. 31. vnto y^e ende

Ieſus departed from the Coaſts of Tyre & Sydon, and came vnto the ſea of Galile, through the middeſt of the ten Cities, and they brought vnto him one that was deafe, &c.

AMong many, there be [m] two maine demonſtrations of Chriſts diuinitie: the words of his Prophets, and the workes of himſelfe. Both are met

[m] *Scotus prolog. 1 ſent.*

together in [n] this place; for it is shewed here by S. *Marke*, that he wrought at [o] one time, with one accord, and that a [p] little word, two great wonders; and that according to the prediction of his Prophet [q] *Esay*, *Then shall the eyes of the blinde be lightned, and the eares of the deafe be opened.* If any then want euidence to proue that Christ is God, let me say to him, as it was once said vnto *Peter* and *Andrew*, [r] *Come and see.*

The whole may be diuided into three principall parts, answerable to three principall parties expressed in the text, namely, the party
- Cured: *One that was deafe, and had an impediment in his speech.*
- Curing: Christ, *And when he had taken him aside, &c.*
- Procuring: *Who brought* the patient vnto Christ, *and prayed to put his hands vpon him.*

Iesus departed from the Coasts of Tyre and Sidon, and came vnto the sea of Galile.] Christ was not a perpetuall resident in one benefice; but *hee* [s] *went about from Coast to Coast, doing good, and healing all that were oppressed of the deuill*, By which example we may learne to be [t] diligent and industrious in our seuerall callings, and that [u] we should not expect vntill other vpseeke vs, but that we should seeke, yea [x] serue them in loue, *doing good vnto all men, especially to them which are of the household of faith*, Gal. 6. 10.

And they brought vnto him.] In these neighbours of the deafe man, [y] interpreters haue noted a liuely patterne both of faith and of loue: First of faith, in that hearing of Christ they beleeued, and in beleeuing they came to him, entreating fauour, not for themselues onely, but for their sicke friend also: being assured that the worlds Sauiour could with a touch easily cure him. [z] Here then are foure degrees of a iustifying faith, according to that, Rom. 10. 13. *Whosoeuer shall call vpon the name of the Lord shall be saued: but how shall they call on him, in whom they haue not beleeued?* And how shall they beleeue in him, of whom they haue not heard? and how shall they heare without a Preacher? and how shall they preach except they be sent? The first step is to heare Christs word; the second, so to heare, that we beleeue; the third, so to beleeue, that we dare [a] *goe boldly to the throne of grace*; calling on him in whom we beleeue: the fourth is, so to call and aske, that our request may be granted, and our selues saued. Againe, their action was full of loue; first, in that *they brought him vnto Christ*. [b] Secondly, for that they deferred not this good worke, but instantly brought him, as soone as Christ was *in the midst of their Coasts*. Thirdly, for that they were not cold suiters in his behalfe, but earnest petitioners vnto Christ, that he would *put his hands vpon him.* Hereby [c] teaching vs how to demeane our selues toward our sicke neighbours, and distressed friends: insinuating that it is not enough to wish well, or speake well, except we doe well vnto them: and that we must not only labour to helpe them our selues, but also when need shall require to procure other of greater skill and abilitie to giue them further contentment and ease. There be many motiues vnto this good office; but especially two; namely, Gods precept, and promise. Precept. [d] *Be ye mercifull, as your Father is mercifull* Promise, [e] *Blessed is he that considereth the poore and needy, the Lord shall deliuer him in the time of trouble.* See Gospell Sund. 4. and Epist. Sund. 2. after Trinitie.

One that was deafe and had an impediment in his speech,] As dumbe he could not aske, as deafe he could not heare counsell and comfort for his good. [f] In which respect he was in a more miserable case then either the blinde, or the Leper, or the lame: for they made their griefe knowne to Christ in crying, *O Iesu the sonne of Dauid haue mercy vpon me*; and heard also what he said vnto them; *O sonne, be of good cheere, thy sinnes are forgiuen thee.* Whether we construe this of spirituall or bodily deafenesse, it was occasioned by [g] Satan, and bred by sinne. The deuill as a murthering theefe, comming to steale from vs our soule, the most precious iewell in all our house, laboureth especially to stop our eares, lest

[n] *Vega in loc.*
[o] *Ferus ser. 3. in loc.*
[p] *Verbulo minimo: Cosser in loc.*
[q] Cor. 35. v. 5.
[r] Iohn. 1. 39.
[s] Acts 10. 38.
[t] *Kilius in loc.*
[u] *Ardens*
[x] Gal 5 13.
[y] *Luther. Heming, Culman.*
[z] *Sarcerius.*
[a] Heb. 4. 16.
[b] *Ferus serm. 3. in loc.*
[c] *Zepper con. 1. in loc.*
[d] Luke 6. 36.
[e] Psal. 41. 1.
[f] *Ardens Cosser.*
[g] *Theophylact.*

leſt we ſhould heare that which is for our good, and to cloſe our mouthes, leſt we ſhould call for that which is for our good. In which regard Satan is termed in [h] another text a dumbe and a deafe deuill. Not [i] *formaliter* (as the Schoole doth ſpeake) for he is a roaring Lion: but [k] *cauſaliter*, as making other dumbe. See Goſpell 2. Sunday in Lent.

Satan then is *impellens cauſa*, but *Adam* our firſt parent [l] *contrahens*. He was deafe when he did not obey Gods expreſſe commandement; and dumbe, when he did not reprehend his ſeduced and ſeducing wife. Deafe, when he did not heare the voice of God, *Adam, where art thou?* Dumbe, when he did not vpon that ſummons ingenuouſly confeſſe his ſinne. Now the [m] Scripture telleth vs plainely, that *in Adam all men haue ſinned*, and therefore all of vs are by nature [n] borne deafe, and dumbe, not able to heare, much leſſe to ſpeake what we ſhould, as we ſhould, vntill Chriſt open our dull eares, and vnlooſe our ſtammering tongue with his *Ephata* from aboue.

[o] Some Poſtillers obſerue Saint *Markes* order and method; firſt mentioning a leſſer euill, *one that was deafe*: then a greater, *and had an impediment in his ſpeech*: according to that of the [p] Wiſeman; *he that contemneth ſmall things, ſhall fall by little and little.* The [q] Preachers of the word are they who bring this deafe and dumbe man vnto Ghriſt; he therefore that hath eares to heare, let him heare. For [r] that man is *deafe* who ſtops his eares at the Goſpell; and *mute*, who will not open his lips that his mouth may ſhew forth God praiſe. Concerning their eſtate which are corporally deafe and dumbe: men ought to iudge charitably knowing that the [s] wayes of God are paſt finding out; who being infinitely rich in mercie, doth exact but little where he gines a little. The [t] ſpirit of the Lord haply ſpeakes vnto them, and [u] cryeth in them Abba father; [x] helping their infirmities, and [y] witneſſing with their ſpirit that they be the ſonnes of God. See *Hierom. expoſit. prior in Galat. cap. 3. Concil. Carthag. 4. Can. 76. Zepper. con. 3. in loc.*

They prayed him] A [z] patterne of the precept, [a] *pray one for another*. It is [b] neceſſitie makes a man pray for himſelfe; but it is charitie moues a man to pray for another. [c] Now that deuotion is moſt acceptable, which is not forged by diſſimulation, nor forced by conſtraint; but ariſeth out of pure zeale to God, and meere loue to men. It is our dutie therefore to pray, not for our ſelues only, but for others alſo, for [d] all men, euen our [e] enemies, earneſtly beſeeching Chriſt to put his bleſſed hands vpon them, albeit they deſire to lay their violent curſed hands vpon vs.

To put his hands vpon him] There is a twofold ἐπίθεσις τῶν χειρῶν mentioned in holy Scripture; [f] *confirmatoria, & curatoria*: the firſt vſed in ordaining Presbyters, as 1. Tim. 4. 14. and 1. Tim 5. 22. The ſecond in bleſſing and healing the people, Matth. 9. 18. and 19. 13. Now the friends of this patient intreated Chriſt to put his hand vpon him; [g] either knowing that he cured other *impoſitione manuum*, as the blinde man, Marke 8. 23, 25. and the crooked woman, Luke 13. 13. or elſe for that the Prophets and holy men of God vſed in helping and healing the ſicke, to lay their hands vpon them. A ceremonie not vnknowne vnto the Gentiles, as it is apparent by the ſpeech of [h] *Naaman* the Syrian; *I thought with my ſelfe, the Prophet will ſurely come out, and ſtand, and call on the name of Lord his God, and put his hand on the place, and heale the leproſie.*

[i] *And when he had taken him aſide from the people*] ſundrie Diuines haue ſundry deuices in expounding this clauſe. *Litterally*, [i] ſome thinke that he carried him aſide from the preaſe, that he might the better attend the buſineſſe out of the throne. [k] Other, for that among ſo many, ſome would be regardleſſe and irreuerent ſpectators. [l] Other, that he might pray more deuoutly, while he did the cure. [m] Moſt are of opinion, that he did ſo to ſhun all oſtentation and vaine-glory. [n] *Miſtically*, none are cured by Chriſt, but ſuch as he puts apart, drawing them out of Babylon, Apocalyp. 18. 4. out of Sodome, Gen. 19. 6. from out of the broad way, Matth 7. 13. to his little flocke, Luk. 12. 32. that they may be men in the world, not of the world, Ioh. 15. 19. and 17. 16.

He

[h] Luke 11. 14.
[i] *Ludol. de vit. Chriſt. part 1. cap. 73.*
[k] *Caietan. in Luc. 11.*
[l] *Vide Hieron. & Panigarol. in loc.*
[m] Rom 5. 12. & 1 Cor 15. 22.
[n] *Melanct & Kilius in loc.*
[o] *Pontan. Diez*
[p] Eccle 19. 1.
[q] *Euſeb. Emiſ. Hom. in loc.*
[r] *Arboreus in loc*
[s] Rom. 11. 33.
[t] 1. Iohn 2. 1. 7. Apocalyp 2 7.
[u] Galat 4. 6.
[x] Rom 8. 26.
[y] *Ibidem. verſ 16.*
[z] *Kilius in loc.*
[a] Iames 5. 16.
[b] *Chryſoſt. Homil. 14. ex Matt. cap 6*
[c] *Thom 22. queſt. 82 art. 7.*
[d] 1. Tim 2. 1.
[e] Matth. 5. 44.
[f] B *Barlow* ſermon at Hampton Court. Sept. 21. 1605. in Act 20 28.
[g] *Maldonat.*
[h] 2 King 5. 11.
[i] *Sarcerius.*
[k] *Euthymius.*
[l] *Caluin apud Marlorat.*
[m] *Chryſoſt apud Thom. Theophylact. Ardens. Ianſen.*
[n] *Hieron. Euſeb. Emiſ. Culman. Vega.*

He put his fingers into his eares, and did ſpit, and touched his tongue] Chriſt could haue cured this man, as he did many, with his bare word; according to that of the [o] Centurion, *ſpeake the word onely, and my ſeruant ſhall be healed*: but he did vſe feet, finger, ſpettell, tongue; [p] to ſhew that all the parts of his humane nature being vnited vnto the diuine, were ſalutiferous, euen the true meane whereby men are holpen in all their ſickneſſe. *He* [q] *carried all our ſorrowes, and cured all our ſores.* Or haply Chriſt vſed theſe things, at this time, [r] leſt we ſhould tempt God in neglecting ordinarie meanes. Or to [s] ſhew that it was the finger of God, as Luke 11.20. *If I by the finger of God caſt out deuils.* And ſo this man was healed euen by the ſame hand that made him. Or inſinuating that he wrought this cure by his [t] power and wiſdome: the firſt ſignified by his finger, the ſecond by ſpettle. *Myſtically*, the finger of God is the ſpirit of God: for whereas [u] *S. Luke* ſaith, *If I by the finger of God caſt out deuils*, [x] *S. Matthew* hath, *If I caſt out deuils by the ſpirit of God.* Our bleſſed Sauiour therefore did put his fingers into the deafe mans eare, [y] to ſignifie that the preaching of the word to mens outward eares only, without the ſecret operation of the ſpirit, ſpeaking inwardly to their hearts, is not auaileable to ſaluation. Albeit *Paul* plant, and *Apollos* water, only God giueth encreaſe, 1. Cor. 3.6. Here ſome Friers are ſo conceited, as to tell all the fingers on Chriſts hand, and euery ioynt of the ſame: but I cannot finger this leſſon, I referre you therefore to *Iacob de Vorag. ſer.* 1. *in loc. Pontan. Bibliothec. Concion. tom.* 4. *fol.* 199.

And looked vp to heauen] [z] To ſhew that he was our mediatour and aduocate with God our Father in heauen. Or [a] intimating that euery good and perfect gift is from aboue, comming downe from the Father of lights: and therefore we muſt in all our ſickneſſe expect health and eaſe from heauen, ſaying with *Dauid*, [b] *I will lift vp mine eyes vnto the hils, from whence commeth my helpe: my helpe commeth euen from the Lord, which hath made heauen and earth.* Or he looked vp to heauen: [c] hereby teaching vs *to ſet our affections on things which are aboue*, Coloſſ. 3.2. In this [d] vale of miſerie we are ſubiect to deafeneſſe, and dumbneſſe, and infinite other infirmities of minde and body: but in Hieruſalem aboue, there [e] is no more dying, nor crying, but all teares ſhall be wiped away from our eyes, and ſorrow from our hearts. And therefore let our conuerſation be in heauen, as hauing in it our beſt friend, our beſt treaſure, beſt helpe, beſt home.

Haply ſome will obiect, that lifting vp of the eyes, and ſighing, are geſtures of one that prayeth, and makes a ſuit: but Chriſt could haue wrought this miracle without prayer; or helpe from other. It is true, Chriſt could, and often did cure without prayer: yet in ſome caſes, and at ſome times he did vſe to pray for two reaſons eſpecially. Firſt, that all the world might know that he was ſent from God, euen from the boſome of his Father in heauen. And this reaſon is rendred by himſelfe, Ioh. 11. 41, 42. *Ieſus lift vp his eyes, and ſaid, Father, I thanke thee, becauſe thou haſt heard me. I know that thou heareſt me alwaies; but becauſe of the people that ſtand by, I ſaid it, that they may beleeue that thou haſt ſent me.* Secondly, for our [f] example, teaching vs how we ſhould deſire God to looſe our ſtammering tongues, and open our dull eares: [g] inſtructing Phyſitians alſo to pray while patients are vnder their cure, that the God of heauen would bleſſe their handie worke.

And ſighed] He did not this as doubting of his cure, but to ſhew firſt, that he was very [h] man, ſubiect to weeping and paſſion as we are, yet without ſinne: Hebr. 4. verſ. 15. Secondly, to manifeſt his [i] compaſſion and pittie towards diſtreſſed men; he that ſaid, [k] *Bleſſed are the pitifull*, is ſuch an high Prieſt [l] *as is touched with the feeling of our infirmities.* And by this example teaching [m] vs alſo to weepe for the weakneſſe and wickedneſſe of our brethren. Thirdly, to demonſtrate the [n] greatneſſe and grieuouſneſſe of ſinne, which is not cured but by the ſighing and ſuffering of the Sonne of God. In more particular, [o] ſome note that Chriſt did not ſigh vntill he touched the patients tongue, which is *an vnruly euill, an* [p] *open ſepulchre,* [q] *full of deadly poyſon, a world of wickednes.*

And

[o] Matth. 8.8.
[p] *Theophylact. Euthym. Arborius.*
[q] Eſay 53.4.5.
[r] *Sarcerius.*
[s] *Vega.*

[t] *Ponigarol.*
[u] *Cap.* 11.10.
[x] *Cap.* 12.28.

[y] *Ferus ſer.* 4. *Zepper. ſer.* 1. *in loc.*

[z] *Euſeb. Emiſ. & Vega in loc.*
[a] *Beda. Ianſen. Pontan.*
[b] Pſal. 121.1.

[c] *Ludolphus, Iacob de Vorag.*
[d] Pſal. 84.6.
[e] Apocal. 21.4.

[f] *Beda. Theophylact. in loc. Idem Greg. Hom.* 10. *in Ezechiel.*
[g] *Euthym in loc.*
[h] *Beda: Quaſi Deus curauit. quaſi homo ingemuit.*
[i] *Ferus, ſer.* 4. *in loc. Idem Beza.*
[k] Matth 5.7.
[l] Heb. 4.15.
[m] *Ludolphus, Ianſen.*
[n] *Iacob de Vorag ſerm.* 1.
[o] *Vega.*
[p] Pſal. 14.5.
[q] Iam. 3.8.6.

And ſaid vnto him, Ephata, that is to ſay, be opened] He did ſigh as a man, but [r] command as God: vſing neither the ſubiunctiue, nor optatiue, but [f] imperatiue moode: *Be opened.* The word *Ephata*, was vulgar in that countrey; [t] by which it doth appeare, that he did not vſe it as a charme, placing extraordinarie power or confidence therein: but that it was his owne will, and proper vertue that wrought the miracle. This (as [u] *Maldonate* the Ieſuite cenſureth) is a mad gloſſe. Yet his old friend [x] *Ianſenius* is ſo well in his wits as to receiue it, and ſo would he too, but that it maketh againſt their ſuperſtitious vſing of the word *Ephata* in their popiſh exorciſme before Baptiſme. The Papiſts, as being maſters of ceremonies, or rather indeed ſlaues, obſerue 22. ceremonies in their adminiſtration of holy Baptiſme: namely, twelue going before Baptiſme, fiue in the action, and other fiue following after, as *Bellarmine* doth marſhall them in his booke *De Baptiſmo, cap.* 25, 26, 27. Now the ninth ceremonie before Baptiſme, is applying to ſpittle to the noſtrels and eares of the Infant, and ſaying, *Ephata, be opened.* And for the lawfulneſſe of this ceremonie, [y] they cite Chriſts example, and *S. Ambroſes* authoritie. To the firſt our men anſwer, that it is an apiſh tricke, rather in ſcorne, than imitation of Chriſt. And therefore the noble mother of our gratious Soueraigne *K. Iames*, enioyned the popiſh Archbiſhop at his Baptiſme, to forbeare this idle ceremonie; ſaying, *that* [z] *ſhee would not haue a pockie Prieſt to ſpit in her childs mouth.* Our bleſſed Sauiour here did not adminiſter the Sacrament of Baptiſme; why then, I pray you, ſhould they not annoint the eyes of the baptized infant with clay, ſo well as his noſtrils with ſpittle? for Chriſt in the [a] Goſpell opened the eyes of a blinde man with clay; the which is ſo ſignificant, and haply more ſweet than vnſauourie ſlauer of an vnwholſome ſhaueling. Againe, ſuppoſe this action of Chriſt were ſacramentall (a thing which neither they can aske modeſtly, nor we grant iudiciouſly) yet herein [b] they doe not imitate Chriſt; for he did apply ſpittle to the mouth of this patient, but they doe this vnto the noſtrels of the childe to be baptized. As for *S. Ambroſes* authoritie, there be two places in his workes vrged in this argument. The firſt is cited by [c] *Bellarmine*, and that is in *Tom.* 4. *Ambroſ. lib. De iis qui myſteriis initiantur, cap.* 1. Where by way of preface only the learned Father [d] exhorteth his auditors that they would open their eares vnto his ſpeech, as the deafe man had his eares opened in the Goſpell. The ſecond is quoted by the *Rhemiſts* in their Annotations vpon this text, and that is *lib.* 1. *de Sacramentis, cap.* 1. Where *S. Ambroſe* mentioneth indeed a needleſſe ceremonie vſed in his age, namely, that the Prieſt touched the noſtrels and eares of him that was baptized; and the truth is [e] euen at that time, there were many ſuperfluous and burthenous rites in the Church; of which *Auguſtine* complained in his 118. and 119. Epiſtle to *Ianuarius.* But *S. Ambroſe* ſpeakes not in that Chapter of exorciſmes vſed in the miniſtration of Baptiſme, nor of ſpittle, nor of the word *Ephata:* which as [f] one ſpeakes, are *nugæ palam in Baptiſmi probrum effræni licentia inuectæ.*

And ſtraight-way his eares were opened, and the ſtring of his tongue was looſed, and he ſpeake plaine] [g] Two things illuſtrate Chriſts omnipotent power in acting this miracle: Celeritie, for that he did it ſo ſuddenly, Perfection, for that he did it ſo ſoundly. For the firſt, it is ſaid in the Text, *ſtraight-way.* Otherwiſe it might haue beene thought that his diſeaſe went away of it ſelfe, or that it was cured by ſome other. And for demonſtration of the ſecond, his thicke eares were opened, and the ſtrings of his ſtammering tongue looſed in ſuch ſort, that he did not onely ſpeake, but ſpeake *plainely*, that is, rightly and readily. For he that ſaid in the beginning: Let there be lights in the firmament, and it was ſo: let the waters be gathered together, and it was ſo: let the earth bud, and it was ſo: ſaid here, *Be opened, and immediatly the deafe did heare, and the dumbe ſpeake.* [h] Myſtically, men are looſed from the ſhackles of ſatan and ſinne by the commandement of Chriſt, and preaching of his word. And therefore Chriſt in healing this patient, firſt opened his eares, and then vntied the ſtring of his tongue: [i] becauſe we muſt heare well, before we can ſpeake well. He that will open his lips that

[r] *Poſtil. cum Gloſſis & figuris Idem Beda, Ferus, & alij.*
[f] *Zuinglius. Ianſen. Maldonat.*
[t] *Bullinger apud Marlorat.*
[u] *Com in loc.*
[x] *Concord. euang cap.* 62.
[y] *Bellarm. de baptiſmo, cap.* 25. *& Rhem. in loc.* ——
[z] Thus his Maieſtie reports: premonition, pag. 33.
[a] Iohn 9.
[b] *Epiſc. Eli. reſponſ. ad Card. Bellarm. Apol. pag.* 154.
[c] *Lib. de Baptiſmo, cap.* 25.
[d] *Exhortatio auditorum, vt aures aperiant: vt eſt in argument. eiuſdem capitis.*
[e] Dr. *Fulke in* Marke 7. 34
[f] *Caluin. Inſtit. lib.* 4 *cap.* 15. §. 19.
[g] *Maldonat. in loc.*
[h] *Heming.*
[i] *Pontan.*

that his mouth may shew forth Gods praise, must be swift to heare, slow to speake, Iames 1.19.

And he commanded them that they should tell no man] Hereby shewing the difference betweene the giuer of a benefit, and the receiuer. He that doth a good turne must instantly forget it: he that receiueth, alway remember it. According to that of [k] *Seneca*: *Beneficium qui dedit taceat, narret qui accepit,* [l] *Hæc scilicet inter duos beneficij lex est, alter statim obliuiſci debet dati, alter accepti nunquam.* Againe, there is a time for all things, a time wherein Christ would haue his miracles knowne, and a time wherein he would haue them vnknowne.

[k] *De ben. lib. 2. cap. 11.*
[l] *Eiusdem lib. cap. 10.*

But the more he forbade them, so much the more a great deale they published] The particular publishing of this miracle, contrary to Christs expresse commandement, was rather immoderate [m] zeale, than an imitable vertue. See Gospell, 3. Sunday after Epiph. But their generall praising of God, in saying *he hath done all things well*, is very commendable.

[m] *Caluin. Heming. Zepper.*

For God is good { In himselfe: Matth. 19.17. *None good but God.* / Toward other, in his [n] workes of { Creation. / Preseruation. / Redemption. / Glorification.

[n] *Pontan.*

In his Creation *all well*, making of nothing all things, and those good, yea [o] very good. In consideration whereof [p] *Augustine* said sweetly; *Cùm opera Dei considero, moueor ineffabiliter laude Creatoris illorum, qui prorsus ita magnus est in operibus magnis, vt minor non sit in minimis.* In his preseruation *all well*, [q] ordering all things comely, disposing not onely that which is good, but also that which is euill, yea the very deuill, vnto good ends. [r] *Etiam spiritibus malis bene vtitur Dominus, ad vindictam malorum, vel ad bonorum probationem.* In his redemption *all things well*, and farre better than in his creation. [s] *Illic sua nobis dedit hic vero seipsum contulit, non tam in dominum, quàm in pretium & sacrificium.* All things well, yea best of all in his glorification, giuing vs a [t] great reward, yea so great as [u] mans eye neuer saw, neither eare heard, neither heart conceiued.

[o] Gen. 1.31.
[p] *Contra Faust. Man. lib. 21. c. 5.*
[q] Wisdom 8.1.
[r] *August. ad Simplic. lib. 2. quæst. 1.*
[s] *Granat. in euangel. Dom. 1. Aduent.*
[t] Matth. 5.12.
[u] 1. Cor. 2.9.

The Gospell and Epistle well agree: *The spirit giueth life* saith *Paul*: the deafe man had *his eares opened by the finger of Christ*, saith *Luke*. By the Gospels ministerie men are made *Gods Epistle*, saith *Paul*: by the word of Christ *the deafe did heare and the dumbe speake*, saith *Luke*. *If we be able vnto any thing, the same commeth of God*, saith *Paul*. *He hath done all things well*, saith *Luke*. Let vs therefore pray with the Church.

Almightie and euerlasting God, which art alwayes more readie to heare, than we to pray, and art wont to giue more than either we desire or deserue: powre downe vpon vs the abundance of thy mercie, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord. Amen.

The Epistle. GALAT. 3.16. *vnto v. 23.*

To Abraham and his seed were the promises made, &c.

THis Epistle consists of three parts: a { Proposition, *To Abraham and his seed were made the promises*, &c. / Exposition, *This I say*, &c. / Opposition, *Wherefore then serueth the Law*, &c,

The maine drift of all this Epistle to the Galathians, is, to shew * *that a man is not iustified by the workes of the Law, but by faith in Iesus Christ.* Which our Apostle proues accurately: 1. by reasons of [x] experience: 2. from [y] *Abrahams* example: 3. by manifest text of [z] holy writ: lastly, by manifold apt similitudes and testimonies humane; [a] *Brethren, I speake as men doe.* The first whereof is the comparison

* *Cap. 2 v. 16.*
[x] *Ibid. ver. 20.*
[y] *Cap. 3 6.*
[z] *Ibid. vers. 11. 12.*
[a] *Vers. 15.*

compariſon of *a mans will*; and his argument is from the [b] leſſer vnto the greater (as Logicians ſpeake.) The teſtament of a man after it is confirmed, may not be broken or abrogated; *Ergo*, much leſſe the teſtament of God. He doth argue therefore thus:

The Teſtament of God confirmed, cannot be diſanulled.

The promiſes made to *Abraham* and his ſeed, which is Chriſt, are his Teſtament confirmed: *Ergo*, they cannot be diſanulled.

[c] Hence we may learne, that it is lawfull to ſpeake in Sermons *as men doe*, citing teſtimonies of humanitie for illuſtration of points in Diuinitie, reaſoning from things earthly, to things heauenly. So Chriſt in the [d] Goſpell, *If ye which are euill can giue to your children good gifts, how much more ſhall your Father which is in heauen giue good things to them that aske him?* So *Peter*, Acts 5.29. *We muſt obey men; Ergo*, much more God. So the Prophet [e] *Ieremie*, ſpeaking in the Lords name, *The Recabites obeyed their father; how much more ought ye to haue obeyed me?* [f] Philoſophers are the Patriarkes of Heretickes, enemies of the Goſpell, as [g] not vnderſtanding the things of the Spirit of God: and therefore to conuince their conſcience by naturall reaſon, is to cut off *Goliahs* head with his owne ſword, ſaith Saint [h] *Hierome*. [i] *When thou ſhalt goe to warre againſt thine enemies, and the Lord thy God ſhall deliuer them into thine hands, and thou ſhalt take them captiues, and ſhalt ſee among the captiues a beautifull woman, and haſt a deſire to take her for thy wife, then ſhalt thou bring her home to thine houſe, and ſhe ſhall ſhaue her head, and pare her nailes.* Humane learning is the *Grecian Helena*, full of admirable beautie; [k] *Cuius facies ſi videri poſſit, pulchrior eſt quam lucifer aut heſperus.* And therefore we may not admit her into the Diuinitie ſchooles [l] vntill her haire be ſhaued, and her nailes pared; vntill her ſuperfluous idle conceits, and vnprofitable trickes of ornament are taken away. [m] But when of a Moabite thou haſt made her an Iſraelite, accompanie with her and ſay; [n] *her left hand is vnder my head, and her right hand doth imbrace mee.* Let vs aſcribe to Philoſophie, *ſumma ſed ſua.* For the wiſdome of man, to ſpeake the beſt of it, is but a learned kinde of ignorance, which yet being bridled and guided by the Spirit of God, may be wrought (as [o] one well obſerued) to ſpeake like *Baalams Aſſe to good purpoſe.* To quote then in the Pulpit authorities of Poets, and Philoſophers; or as here Saint *Paul*, the poſitions of Lawyers and politicians, is not ſo common as commendable, when it is done reuerently without oſtentation, and iudiciouſly for the better vnderſtanding of the text, [p] and more cleere declaration of the truth.

To Abraham and his ſeed] We reade of [q] three teſtaments in holy Bible; to wit, Abrahamicall, Gen. 12. Moſaicall, Exod. 24. and the new Teſtament, Ier. 31. Hebr. 8. Now the firſt and laſt howſoeuer they differ in [r] circumſtance, yet they be the ſame for ſubſtance. So *Zacharias* in his hymne, *Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, as he ſpake by the mouth of his holy Prophets euer ſince the world began; to performe the mercie promiſed to our forefathers, and to remember his holy couenant, to performe the oath which he ſware to our forefather Abraham, &c.* And the bleſſed Virgine in her *Magnificat*; *He remembring his mercie hath holpen his ſeruant Iſrael, as he promiſed to our forefathers, Abraham and his ſeed for euer.* Chriſt is the Paſchall Lambe, 1. Cor. 5. 7. ſlaine from the beginning of the world, Apocalyp. 13. 8. And ſo the Patriarkes and old Fathers were ſaued by faith, [s] *in Chriſtum promiſſum*: as we now by faith *in Chriſtum miſſum.*

Were the promiſes made] Saint *Paul* ſpeakes plurally, [t] becauſe they were made ſometime to *Abraham*, and ſometime to his ſeed, and ſometime to both: or becauſe they were [u] repeated often to *Abraham*, as Gen. 12. 4. Gen. 15. 5. Gen. 22. 18. And therefore called *promiſes* in the plurall, although in ſubſtance they were but one promiſe.

He ſaith not in his ſeed, as many; but in thy ſeed, as of one, which is Chriſt] The Iewes except againſt this interpretation of *Paul*, and ſay, that the ſingular number

[b] *Sorerius. Caluin. Paretius.*

[c] *Luther & Perkins in loc.*

[d] Matth. 7. 11.

[e] *Cap. 35.*

[f] *Tertull aduerſ. Hermogen.*

[g] 1. Cor. 2. 14.

[h] *Epiſt ad Magnum orat. Roman.* Deut. 21. verſe 11, 12, &c.

[k] *Æneas Siluius Epiſt. Sigiſmund. Duc. Auſtriæ.*

[l] *Hieron vbi ſup & Aquin. lect 6. in Gal. 3.*

[m] *Hieron. conſolat. ad Pam. tom. 1 fol. 165.*

[n] Cant. 2 6.

[o] *Edes ſer Dutie of a King.*

[p] *M. Deering lect. 20 Heb.*

[q] *Illyric. Clau. ſcript. verb. teſtament.*

[r] *Temporis diſtantia, pateſactionis perſpicuitate, promiſſi benedicti ſeminis exhibitione. Illyric vbi ſup.*

[s] *Kilius in loc.*

[t] *Perkins in loc.*

[u] *Anſelm. & Aquin. in loc.*

ber is here put for the plurall, one for many. So Saint [x] *Hierome* doth auow, that he could neuer finde this word in the plurall number; and therefore *Paul* in this argument may ſeeme to ſpeake more ſubtilly then ſoundly. Yea, that which is worſe, the Ieſuite [y] *Em. Sa* thinks him (as he ſpeakes of himſelfe, 2. Cor. 11. 6.) *rude in ſpeaking*. [z] Anſwer is made, that our Apoſtle wrote Apoſtolically, conſtruing the Scripture by the [a] ſame ſpirit by which it was originally penned. And whereas it is obiected that the word *ſeed* is a Noune collectiue, ſignifying all *Abrahams* poſteritie; [b] Diuines anſwer, that it is vſed often onely for one, ſo well as for all, or many. For *Eue* ſaid of *Seth*, *God hath giuen mee another ſeed*, Gen. 4. 25. that is, another ſonne. Secondly, the [c] Scripture reports expreſly, that *Iſmael*, *Abrahams* ſonne, was caſt out, and not made heire with the bleſſed ſeed. See *Galatin. de arcan. cat. verit lib. 5. cap. 13. & Marlorat in loc.* Or as [d] other acutely, there is *ſemen redimendum*, and that is *collectiuum*; and *ſemen redimens*, and that is *vnicum*.

We receiue therefore this expoſition of *Paul*, acknowledging Chriſt to be this one particular ſeed and ſonne of *Abraham*, in whom, and by whom the nations of the world are bleſſed: eternall inheritance being firſt granted vnto him, and ſo conuaied vnto ſuch as [e] beleeue in him. As our Apoſtle concludes in this [f] Chapter, *If ye be Chriſts, then are ye Abrahams ſeed and heires by promiſe*. See *Benedictus*.

This I ſay] *Paul* in the former verſes hath laid downe two propoſitions; one, that teſtaments of men confirmed may not be broken: another, that the promiſes were made to *Abraham* and his ſeed, which is Chriſt. Now what of all this, may ſome ſay? He doth expound himſelfe therefore, *this I ſay*; that is, the drift and intent of all my ſpeech is to ſhew that the couenant or teſtament ratified by God cannot be fruſtrated. And ſecondly, though it might ſo be, yet that the Law could not abrogate the ſame: which he proues by two reaſons eſpecially.

Firſt, from the circumſtance of time: *the law which began foure hundred and thirtie yeares after doth not diſanull, &c.*

Secondly, from the nature of a teſtament, donation or legacie: *for if inheritance come of the Law, it commeth not of promiſe; but God gaue it to Abraham by promiſe.*

The Law which began afterward] The Iewes obiect and ſay, that God miſtruſting his owne promiſes as inſufficient to iuſtifie, further added a better thing; that is to ſay, the Law, whereby men may be made righteous. Our Apoſtle doth anſwer by demonſtration. *Abraham* obtained not righteouſneſſe before God through the Law, becauſe there was no Law when he liued; and if no Law, then aſſuredly no merit. What then? Nothing elſe but the meere promiſe, which *Abraham* [g] beleeued, and it was imputed to him for righteouſneſſe. [h] If a rich man not conſtrained thereunto, but of his owne good will, ſhould adopt one to be his ſonne, whom he knoweth not, and to whom he doth owe nothing, and ſhould appoint him heire of all his lands and goods, and then after certaine yeares ſhould lay vpon him a Law to doe this or that; he cannot now ſay that he deſerued this benefit through his owne workes, ſeeing he receiued it of meere fauour many yeares afore: ſo God could not reſpect our deſerts going before righteouſneſſe, for as much as the promiſe was made 430 yeares afore the Law. Wherefore ſaith [i] *Luther*, if thou wilt rightly deuide the word of truth, accuſtome thy ſelfe to ſeparate the *promiſes* and the *Law* ſo farre aſunder as heauen and earth, as the beginning of the world and the latter end; that when the Law commeth and accuſeth thy conſcience, thou maiſt anſwer; *Lady law, thou commeſt not in ſeaſon, for thou commeſt too ſoone; tarry yet vntill 430. yeares be full expired, and when they are paſt, then come and ſpare not. But if thou come then, it will be too late, for then hath the promiſe preuented the 430. yeares; to which I aſſent, and ſweetly repoſe my ſelfe in the ſame. Therefore I haue nothing to doe with thee, for I liue now with the beleeuing Abraham; or rather ſince Chriſt his ſeed is reuealed and giuen vnto me, I* [k] *liue in him, who is my* [l] *righteouſneſſe, ſanctification and redemption.* Inheritance commeth on Gods part by promiſe, not on our part by performance.

It

[x] *Expoſit. prior. in Epiſt. ad Gal. cap. 3.*

[y] *Notat. in loc.*
[z] *Luther in loc.*
[a] *Caietan. in loc.*

[b] *Illyric. vbi ſupra in verb. ſemen.*
[c] Gen. 21. 10 & Galat 4. 30
[d] *Aretius in loc.*

[e] *Oleuian de ſubſtantia ſæd. part. 1. art. 1. 1. Eraſm. paraphra. in loc Seminis enim nomine non Chriſtus per ſe, ſed cum ſuo corpore coniunctus eſt intelligendus. Beza.*
[f] Verſ 9. & 29.

[g] Gal 3 6.
[h] *Luther in loc.*

[i] *Vide ſup.*

[k] Gal. 2. 20.
[l] 1. Cor. 1. 30.

It is obiected against this accurate computation of time, Gen. 15. 13. *Know for a suretie that thy seed shall be a stranger in a land that is not theirs foure hundred yeeres, and shall serue them.* Answer is made by [m] *S. Augustine*, and [n] other, that *Moses* in that Text speakes of the time that was from the beginning of *Abrahams* seed, or birth of *Isaac*, to the beginning of the Law: but *Paul* in this Text, of all the time that was betweene the giuing of the promise, and the giuing of the Law. Now the promise was made to *Abraham*, when he was seuentie and fiue yeares old, Genes. 12.4. And *Isaac* was borne when *Abraham* was an hundred yeares old, Gen. 21.5. that is, twentie fiue yeares after the first promise. And from the birth of *Isaac*, vntill the children of Israel were deliuered out of Egypt, at which time the Law was giuen (as *Oecumenius*, *Aquinas*, *Aretius*, exactly reckon according to Gods owne records) were foure hundred and fiue yeares, in all foure hundred and thirtie, as *Moses*, Exod. 12.40.

[m] *Decimit Dei lib. 16. cap 24.*
[n] *Oecumen. Aquin Caietan in loc.*

For if the inheritance come of the Law, it commeth not now of promise, but God gaue it, &c.] This argument is plaine: for naturall reason, although it be neuer so blinde, compelleth vs to confesse, that it is one thing to promise, and another thing to require; and one thing to giue, another thing to take. The [o] Law requireth and exacteth of vs our workes; on the contrary, the promise doth offer vnto vs the spirituall and euerlasting benefits of God, *offert & adfert*, and that freely for Christs sake. Therefore we cannot obtaine inheritance by the Law [p] *for as many as are of the workes of the Law, are vnder the curse:* but by the promise; for it saith, [q] *in thy seed shall all the nations of the earth be blessed.* [r] If they which are of the Law be heires, our faith is made vaine and the promise void, and God a lier. Eternall life is *the* [s] *gift of God*, conueyed by testament as a [t] legacie, which is not an exaction, but a donation. Heires looke not for lawes or any burthens to be laid vpon them by their fathers will, but for an inheritance confirmed thereby. Now that we may receiue this legacie, we must bring vnto God nothing but hunger and thirst after it, making suit for it by asking, seeking, knocking. For albeit in our selues all of vs are most vnworthy: yet shall it suffice for the hauing of this blessing, if our names be found in the testament of God.

[o] *Luther.*
[p] Gal. 3 10.
[q] Gen 22.18.
[r] Rom. 4.14.
[s] Rom 6 23.
[t] *Perkins.*

God gaue it to Abraham by promise] That is, as afore, *to Abraham and his seed*, For this gift is not priuate, but a publike donation, and *Abraham* here must be considered as a publike person, and that which was giuen vnto him, was in him giuen to all that should beleeue as he did. If then thou beest indued with faith [u] as much as is a graine of mustard seed, thou art [x] *blessed with faithfull Abraham.* Inheritance of eternall happinesse is as surely thine, as it was his when he beleeued: and if thou continue faithfull vnto the end, thou shalt [y] *sit downe with Abraham, Isaac and Iacob in the kingdome of heauen*, and after this life *rest in the* [z] *bosome of Abraham euermore.* For whatsoeuer was done to him as *the* [a] *Father of the faithfull, is done to them also that walke in the steps of his faith.*

[u] Luke 17.6.
[x] Gal 3.9
[y] Matth. 18.11.
[z] Luke 16 22.
[a] Rom. 4. 11, 12

Wherefore then serueth the Law?] You haue heard of the proposition, and exposition of our Apostle. Now there followeth an [b] opposition against his doctrine, containing a twofold obiection. The first in the 19. verse: *Wherefore then serueth the Law?* The second, verse 12. *Is the Law then against the promise of God?* To the first, answer is made, that *the Law was added because of transgressions.* [c] Not for iustification, but for transgression, namely to suppresse, and expresse sinne. The ciuill vse of the Law is to punish transgression, and to restraine villanie. Good men *are a* [d] *Law to themselues*, and so, *the Law is not giuen vnto the* [e] *righteous man.* But Almightie God hath ordained Magistrates, Parents, Ministers, Lawes, bonds, to bridle the wicked, at the least to binde Sathan that he rage not in his bond-slaues after his owne lust. And therefore Politicians and Stats-men haue much esteemed and honoured the very senselesse instruments of iustice. *Baldwin* the great Lawyer, called the Gibbet *lignum benedictum*; and the the good Emperour [f] *Maximilian* whensoeuer he passed by the Gallowes, vsually putting off his hat saluted it thus: [e] *All haile holy iustice.*

[b] *Aquin. Aretius. Kimius.*
[c] *Primasius in loc.*
[d] Rom 2 14.
[e] 1. Tim. 1 9.
[f] *Max I. Salue sancta iustitia.*

The spirituall vse of the Law is to reueale sinne, that a man as in a glasse may behold

behold his ignorance, misery, blindnesse, infirmitie, iudgement, death, hell: As as [g] a corosie laid vnto an old sore, not to heale it, but to stirre it vp, and make the disease aliue, that a man may feele in what perill he stands, and how nigh to deaths doore. [h] For our natures are so corrupt, that we could not know them to be corrupt without the Law. Rom. 7. 7. *I knew not sinne* (saith our Apostle) *but by the Law; for I had not knowne lust, except the Law had said, Thou shalt not lust.* [i] Is not my word euen as fire, saith the Lord, and like a hammer breaking stones? It is that [k] mightie strong winde, and that terrible earth-quake, *renting the Mountaines, and cleauing the Rockes asunder*, that is, the proud and obstinate hypocrites. *Eliah* as being not able to abide these terrours of the Law, which by these things are signified, couered his face with a mantle. Thus as you see, the Law was added because of transgressions, that is, to restraine them ciuilly, [l] but especially to reueale them spiritually, that men might vnderstand the greatnesse of their sinnes, and the iust wrath of God for the same.

Vntill the seed came to whom the promise was made] If the dayes of the Law should not be shortned, no man should be saued: and therefore certaine bounds are limited to this Tyrant, beyond the which he cannot raigne, namely, *The Law was added because of transgressions, vntill the seed came*: [m] That is, vntill the time of grace, till Christ in the fulnesse of time was borne. This may be construed *literally*; for albeit the Law serues to reueale sinne till the worlds end; [n] yet in respect of the Mosaicall manner of reuealing transgressions, it is added but *vntill Christ*. For the Law before Christ did conuince men of sinne not onely by preceps and threatnings, but also by Rites and Ceremonies, as by washings and sacrifices; all which assuredly were reall confessions of sinne, and as [o] *Paul* speakes, *an hand-writing against vs, vntill Christ tooke them away, and fastned them vpon his crosse*. [p] The Prophets and the Law did endure till *Iohn*, and from the time of *Iohn* the Baptist vntill this day, the kingdome of heauen suffereth violence, and the violent take it by force. *Spiritually* the blessed seed is [q] come when once Christ [r] dwelleth in our hearts by faith. Here we must begin to say, [s] Now leaue off Law, thou hast terrified and tormented our consciences enough: [t] *All thy waues and stormes are gone ouer vs. Lord turne not away thy face from thy seruant.* [u] *Rebuke me not I beseech thee in thine anger, neither chasten me in thy displeasure.* When these terrours and troubles come, let the Law then be packing out of the conscience, which indeed is added to discouer and increase sinne, yet no longer but *vntill the seed come to which the promise was made.* Now must he deliuer vp his kingdome to another, euen to Christ, whose lips are gracious, speaking of farre better things then doth the Law, [x] *bringing glad tidings of saluation vnto the poore, binding vp the broken hearted, preaching libertie to the captiue, comforting all that mourne giuing beautie for ashes, and the garment of gladnesse for the spirit of heauinesse.*

Is the Law then against the promise of God?] If the Law conuince men of sin, then it serues not to giue life, but to kill: and so by consequent is against the promise giuing life.

To this obiection our Apostle doth answer negatiuely: with
- Detestation, *God forbid.*
- Attestation, producing out of Gods owne booke sufficient witnesse against their cauillers. *If there had beene a Law giuen which could haue giuen life, then no doubt righteousnesse should haue come by the Law, but the Scripture concludeth all vnder sinne*, &c.

God forbid] In that *Paul* auoids an hereticall and blasphemous obiection with an *absit*, (which is [y] *abominantis oratio*) we may learne to [z] reiect things said or done to the dishonour of God, with loathing and detestation. [a] *Caiaphas* supposing that Christ had blasphemed, rent his garments: and *Iob* suspecting his children had done the like fault, sanctified them, Iob 1. 5. [b] What reason is it to spare great ones, iniuring Christ the greatest one? For as wise men we must discouer,

[g] *Tyndal prol. in Exod.*
[h] *Kilius.*
[i] Ier. 23. 29.
[k] 1. King 19. ver. 11, 12, 13.
[l] *Luther.*
[m] *Oecumen. Aquin. Ardens.*
[n] *Perkins.*
[o] Coloss. 2. 14.
[p] Matth. 11. 12.
[q] *Kilius.*
[r] Ephes. 3. 17.
[s] *Luther.*
[t] Psal 42. 9. & 69. 2.
[u] Psal. 6. 1.
[x] Esay 61. 1, 2. 4
[y] *Aretius in Rom. 6. 2.*
[z] *Perkins.*
[a] Matth. 26 65
[b] *Magdeburg. epist. præfix cent. 7.*

diſcouer, and as learned men leaue, but as good men abhorre ſuch as are hereticall. And therefore we muſt hate the [c] deteſtable dreames of Iewes affirming that the *Meſſias* is not yet come, becauſe our ſinnes hinder his comming. As if God ſhould become vnrighteous, becauſe of our vnrighteouſneſſe; or made a lier, becauſe men are liers. It is ſaid here that *God is one*, [d] that is, euer the ſame, being alway iuſt and true. God forbid then a man ſhould thinke *that the Law ſhould be againſt his promiſe*; for he doth not ſlacke his promiſe becauſe of our ſinnes, or haſten the ſame for our righteouſneſſe and merits, he regardeth in it neither the one nor the other.

[c] *Luther.*

[d] *Marlorat.*

For if there had beene a Law giuen which could haue giuen life, then no doubt righteouſneſſe ſhould haue come by the Law.] [e] If the Law were contrarie to the promiſe then it ſhould execute the promiſes office: but that it cannot doe, for it is the promiſes office *to giue life*, but the Lawes office to kill. And therefore the Law is not againſt the promiſe, but rather a [f] preparation to receiue the promiſe. This argument is an hammer to beat downe the Popiſh opinion of merit: That which doth giue righteouſneſſe, doth firſt giue life; the workes of the Law cannot giue life: *Ergo*, they cannot giue righteouſneſſe, or iuſtifie. See *Luther & Perkins in loc.*

[e] *Aretius.*

[f] *Caietan.*

But the Scripture concludeth all things vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue] Things ſubordinate, whereof one ſerues for another, are not one againſt another: but the Law is ſubordinate to the promiſe, concluding all vnder ſinne, that we might haue recourſe to Chriſt the [g] propitiation for our ſins. [h] *Ideo enim datur præceptum vt præcipientis quæratur auxilium.* It humbleth a man, and in humbling him it maketh him to ſigh, and to ſeeke the helping hand of the Mediator, [i] ſweetning his mercies, and making his grace gracious and ineſtimable. The prouerbe is true, that *hunger is the beſt Cooke.* [k] Like then as the drie ground doth couet raine: euen ſo the Law makes troubled and afflicted ſoules to thirſt after Chriſt, and in this reſpect it is *our ſchoole-maſter* to bring vs to Chriſt. [l] A ſchoole-maſter hath two ſpeciall offices; one to correct, another to direct. It correcteth in *ſhutting vs vp* in the priſon of ſinne; and it [m] directeth alſo, for that it occaſioneth vs hereby to hunger and thirſt after the righteouſneſſe of Chriſt.

[g] 1 Iohn 2.2.

[h] *Leo ſerm. 11. de quadrageſima.*

[i] Pſal 109.20. Sweet is thy mercie.

[k] *Luther.*

[l] *Aretius in* Galat. 3.24.

[m] *Photius apud Oecumen. in loc.*

The Scripture] ἡ γραφὴ That Scripture, [n] namely the Scripture mentioned afore, meaning [o] eſpecially the written Law of *Moſes*, including all vnder ſinne: Deut 27.26. *Curſed is euery man that continueth not in all things which are written in the booke of the Law to doe them.* Euery man is bound to keepe the whole Law: [p] *Claudit ergo ſub peccato ſubditos ſibi, præcipiendo ſiquidem, & non adiuuando.* But this may be conſtrued of [q] Euangelicall Scripture ſo well as of the Law; for if all men had not beene ſubiect vnto the courſe by ſin, for what end ſhould the bleſſing by Chriſt haue beene promiſed, becauſe [r] *the whole need not a Phyſition*? And ſo both Goſpell and Law ſhut vp all vnder ſin, [s] *that God might haue mercie on all.*

[n] *Perkins.*

[o] *Caluin. apud Marlorat. in loc.*

[p] *Caietan.*

[q] *Luther.*

[r] Matth. 9.12.

[s] Rom. 11.32.

Concludeth] *Ergo* the Scripture muſt be Iudge for the determining of controuerſies in Religion. For (as [t] *Optatus* and [u] *Auguſtine* note) God hath dealt with vs as an earthly father is wont with his children, who fearing leſt they ſhould fall out after his deceaſe, doth ſet downe his will in writing vnder witneſſes, and if there ariſe debate among the brethren, inſtantly they goe to the teſtament. All of vs are brethren, and [x] therefore wee ſhould not contend: but if any queſtion be made concerning our Fathers inheritance, wee muſt examine the words of his teſtament, and [y] teſtimonie, for that as a Iudge *concludeth all things.*

[t] *Lib. 5. contra Parmenian.*

[u] *In Pſal. 21. expoſit 2.*

[x] Gen. 13.8.

[y] Eſay. 8.20.

All things] [z] as if he ſhould ſay, not all men only, but all things alſo, which all men can doe toward their ſaluation, euen [a] *all the world culpable before God vnder ſinne.*

[z] *Marlorat.*

[a] Rom. 3.19.

That the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue] There is [b] neuer a word in this clauſe but is a ſufficient argument againſt our merit: *promiſe, faith, Ieſus Chriſt, giuen, beleeue.* Sauing faith is called here *the*

[b] *Beza in Lc.*

faith of Ieſus Chriſt, becauſe Chriſt is both author and obiect thereof. Euerie man therefore ſhall not be ſaued in his owne faith and religion, but only ſuch as are of the faith of Chriſt.

Almightie and mercifull God, of whoſe only gift it commeth that thy faithfull people doe vnto thee true and laudable ſeruice: grant we beſeech thee, that we may ſo run to thy heauenly promiſes, that we faile not finally to attaine the ſame through Ieſus Chriſt our Lord. Amen.

The Goſpell. Luke 10. 23. *vnto* v. 38.

Happie are the eyes which ſee the things that ye ſee, &c.

THis Text hath two parts:
- One concerning the Goſpell: containing a
  - Propoſition: *Happie are the eyes*, &c.
  - Reaſon: *For I tell you*, &c.
- Another touching the Law: wherin foure points are remarkable:
  1. A ſupplication: *Maſter, what ſhall I doe*, &c.
  2. A replication: *What is written in the Law? how readeſt thou?* &c.
  3. An explication: *A certaine man deſcended*: &c.
  4. An application: *Goe and doe thou likewiſe.*

Happie are the eyes which ſee the things that ye ſee] Chriſt in the words immediately going a fore deliuered this doctrine: *No man knoweth who the Sunne is, but the Father, neither who the Father is, ſaue the Sonne, and hee to whom the Sonne will reueale him.* And then turning about to his Diſciples, he ſaid ſecretly, *Bleſſed are the eyes which ſee the things*, that is, theſe things [d] *hidden from the wiſe and learned, but opened vnto you*: for this is [e] eternall life, to know God, and whom he hath ſent Ieſus Chriſt. [f] Some did ſee Chriſt only with corporall eyes of the fleſh, as *Iudas* and the Iewes who Perſecuted him. Other only with ſpirituall eyes of faith, as the Patriarkes in old time: Iohn 8. 56. *Abraham reioyced to ſee my day*, &c. and all true beleeuers in our time, *faith being an euidence of things not ſeene*, Heb. 11. 1. But the Diſciples here ſaw Chriſt with both, and therefore *bleſſed were their eyes*, &c. Such as beheld Chriſt only with their carnall eye, were [g] not happie therefore, but the worſe: for, ſaith our Sauiour in the [h] Goſpell, *If I had not come and ſpoken vnto them, they ſhould not haue had ſinne, but now haue they no cloake for their ſinne.* Such as ſee Chriſt only with the ſpirituall eye, be more happie; for [i] *Bleſſed are they that haue not ſeene, and yet haue beleeued.* Such as looked vpon Chriſt ſpiritually and corporally too were moſt happie, The firſt ſort ſaw Chriſt, but they did not beleeue: [k] they conſidered him as a meere man, but they did not conceiue that he was the onely begotten Sonne of God, Iohn. 1. 14. they reputed Chriſt on the Croſſe to be [l] *reus* not *Deus*, a ſinner, not a Sauiour. The ſecond ſort beleeue, but not ſee: they beleeue that which was from the beginning, but they cannot ſay with [m] Saint *Iohn*, *which we haue heard, which we haue ſeene with our eyes which we haue looked vpon, and our hands haue handled of the Word of life.* The third ſort did ſee more then the firſt, and beleeued ſo much at the leaſt as the ſecond: and therefore Chriſt might ſay well, *Happie are the eyes*, &c,

For I tell you, that many Prophets and Kings haue deſired to ſee thoſe things which ye ſee] That ought to be reſpected highly, which great men and good men affect: but I tell you, that many Princes and Prophets haue deſired to ſee thoſe things

[d] *Theophylact. Idem Cyril. apud Veg in loc.*
[e] Iohn 17. 3.
[f] *Arden. Graueten. Zepper.*
[g] *Heming.*
[h] Iohn 15. 22.
[i] Iohn 20. 29.
[k] *Aretius in loc.*
[l] *Ambr. ſer. 45.*
[m] *Epiſt. 1. 1.*

things which ye see, and haue not seene them; and to heare those things which ye heare, and haue not heard them. For the Messias is called in holy Scripture, *The* [n] *desire of all Nations*: Haggai 2.8. *Of whom the Prophets enquired, searching when or what time the spirit which was in them should declare the sufferings that should come to Christ, and the glorie that should follow*: 1. Pet. 1. 10. 11. When *Balaam* had prophesied of Christ [o] *There shall come a Starre of Iacob, and a Scepter shall arise of Israel, &c.* he brake forth into this passion; *Alas who shall liue when God doth this?* As if he should haue said; Happie men are they, who shall see that glorious Starre and Sunne of righteousnesse, comming out of his chamber as a Bridegrome, giuing light to such as sit in darkenesse, and in the shadow of death. *Oh that thou wouldest breake the heauens and come downe*, said the Prophet [p] *Esay*. Good old [q] *Simeon* waited for the consolation of Israel. [r] *Augustine* wished he might haue seene three things especially, *Rome in her glorie, Paul in the pulpit, and Christ in the flesh*, If the [s] Queene of Sheba reputed the seruants of *Salomon* happy, for that attending about his throne they heard his wisdome, discoursing of trees [t] from the Ceder that is in Lebanon, euen vnto the Hyssop that springeth out of the wall: how blessed and happie were the disciples in hearing a [u] *greater then Salomon*, and in seeing him who was [x] *fairer then the sonnes of men, in whom are hid all treasures of wisdome and knowledge?* Coloss. 2. 3.

[n] *Vide Riber. in Hag. 2 num. 19. Gal de arcanis lib. 4. cap. 9. Lorin in 1. Pet. 1. 10, 11.*
[o] Num 24. 17.
[p] *Cap. 64. 1.*
[q] Luke 2. 25.
[r] *Pontan. in Euang. Dom. 13. post Trin.*
[s] 1. King 10. 8.
[t] 1. King 4. 33.
[u] Matth. 12. 42
[x] Psal. 45 3.

Here the Gospell and Epistle meet: Happie are the eyes which see those things which ye see; for Christ is the promised seed of *Abraham*, in whom all the nations of the world are blessed. And for application it fits our text and time, to say, Blessed are our eyes, and blessed our eares in this great light of the Gospell. For we now [y] see Christ in his Sacraments, and heare Christ in his word. He liueth at this houre, [z] *non solum inter nos, sed etiam intra nos*: not among vs onely, but in vs also, dwelling in our hearts by faith, Ephes. 3. 17. Galat. 2. 20. The Scriptures are as a prospectiue glasse, wherein he that hath eyes of beleefe is able to behold Christ crying in his cradle, dying on his crosse, buried in his graue, raised from the dead, transfigured on the mount, ascended farre aboue all heauens, and there sitting as our Aduocate with God the Father. O that men would therefore declare the goodnesse of God, in [a] shewing vs the light of his countenance, reuealing the [b] great mysteries of godlinesse, which in [c] other ages was not opened vnto the sonnes of men after such a manner as it is now. For I tell you many good Clerkes, and great Kings of England haue desired in old time to see those things which ye see, and haue not seene them: and to heare those things which ye heare, and haue not heard them. And at this day there be many learned men among the Iewes, and mightie men among the Turkes, and goodly men among the barbarous and superstitious nations of the world, which vnderstand not as yet those things which appertaine to their peace.

[y] *Vide Chrysost. Homil 24 in 1. Cor.*
[z] *Coster in loc.*
[a] Psal. 67. 1.
[b] 1 Tim. 3. 16.
[c] Ephes. 3. 7.

And behold a certaine Lawyer stood vp and tempted him saying: *Master what shall I doe to inherit eternall life?* A [d] wittie Rabbine was wont to say, that *he learned much of his master, more of his fellowes, but most of his schollers*. And so surely this ambitious Doctor might haue got somewhat by questioning, albeit he tooke Christ haply for his inferiour. But his intent was not to be taught, but to tempt, ἐκπειράζων αὐτὸν [e] vsing all possible meanes, and all plausable cunning to snare Christ in his conference. For as [f] *Herod* the fox asked the Priests and enquired of the *Magi* diligently when and where Christ was borne; not to worship, but to worrie that innocent lambe: so many men heare the word, and in reading the Bible moue many doubts vpon the text, not to consult, but insult. As [g] one notes vpon this place, *non vt sciant, sed vt sciantur*. The Lawyers preamble was courteous, *Master*, and his *quare* not idle, like the contentions of many Lawyers in our time, *De lana caprina*, touching the tithing of mint and rue; but concerning our eternall inheritance, *what shall I doe to inherit euerlasting life?* but his spirit was proud, and his heart false, *standing vp to tempt*, hauing *Master*

[d] P. *Fagius capitul pat. pag.* 41.
[e] *Aretius.*
[f] Matth. 2. 4. 7.
[g] *Pontan.*

in his mouth, hatching *miſchiefe* in his minde. I will therefore turne that old ryme vpon him:

Mel in ore, verba lactis.
Fel in corde, fraus in factis.

What is written in the Law? how readeſt thou?] [h] *Didacus de la Vega*, who was a Spaniſh Frier of *Toledo*, notes here that the Bible teacheth all things exactly, which are neceſſarie to ſaluation, in his owne Text: *Sacra pagina docet nos perfectiſſimè quæ ſunt ad ſalutem neceſſaria.* The Ieſuit *Coſterus* in his ſermon preached vpon the Goſpell, affoords alſo the Scripture this praiſe, that it is *ſpeculum & regula vitæ.* Chriſt therefore ſent the Lawyer vnto the Law for the reſolution of his doubt; *What is written? how readeſt thou?* So Luke 16.29. *They haue Moſes and the Prophets, let them heare them.* And Eſay 8.20. To the Law, to the teſtimonie. *De rebus fidei perſuadere debemus ex literis fidei*, ſaith [i] *Tertullian.* It is an old prouerbe, that the letters of Princes are to be read thrice, but the Scripture (which is [k] *Gods Epiſtle*) muſt we reade [l] ſeuen times thrice; yea ſeuentie times ſeuen times. *Infinities*, as *Luther* ſpeakes in the words of a [m] Poet, *Nocturna verſate manu, verſate diurna.* That delighting in the Law of the Lord, we may meditate thereon day and night, Pſal.1.2. For it is not ſufficient to reade curſorily [n] *ſine delectu & intellectu*: we muſt [o] examine the Text, and [p] ſearch the Scriptures, And therefore Chriſt here ſaid not only, *what is written in the Law?* but, *how readeſt thou?* That is, how doſt thou vnderſtand and conſtrue Gods holy word.

Loue the Lord thy God with all thy heart and with all thy ſoule, and with all thy ſtrength, and with all thy minde] This commandement is the [q] firſt and the greateſt of all the Law:

Wherin 2. points are regardable:
- The cauſe why God is to be loued, and that is [r] becauſe
  - *Dominus Deus*, the Lord.
  - *Tuus*, thy Lord.
- The manner how, *with all thy*
  - *Heart.*
  - *Soule.*
  - *Strength.*
  - *Minde.*

The ſaying of [t] *Bernard* is true: *Cauſa diligendi Deum Deus eſt*: as being moſt louing, and louely: Louing, in that *he loued* [u] *vs firſt*, euen in our election and creation, when we could not; in our redemption, when we would not loue him. [x] *Ipſe dilexit nos & tantus & tantùm & gratis tantillos & tales.* Louely, being indeed the [x] center of all our loue; for we moſt loue nothing but good, and euery good is from aboue comming downe from the Father of lights. As when [y] *Eliah* ſaid, If the Lord be God, follow him: in like manner if the Lord be God, loue him. Againe, thou muſt loue the Lord, becauſe *thy God*: for euery man loueth his owne; his owne children, his owne friends, his owne goods, his owne conceit, *Non quia vera*, (ſaith [z] *Auguſtine*) *ſed quia ſua*: Now nothing is ſo properly thine owne as God, being [a] *thy portion for euer.* It is obſerued by [b] *Picus Mirandula* ſubtilly, that in the creation of the world, God gaue the Water vnto the Fiſh, Earth vnto the Beaſt, Ayre vnto the Fowles, Heauen vnto the glorious Angels: and then after all theſe goodly ſeats were beſtowed, Almightie God made man according to his owne likeneſſe and image, that he might ſay with the Prophet, Pſalme 73. 24. *Whom haue I in heauen but thee? and there is none vpon earth that I deſire in compariſon of thee.* Thou Lord art my lot and inheritance, the ſtrenth of my heart, and ſaluation of my ſoule. [c] *Si eſuris, panis tibi eſt; ſi ſitis, aqua tibi eſt; ſi in tenebris es, lumen tibi eſt*, &c.

The manner how to loue God, *with all thy heart, with all thy ſoule, with all thy minde.* That is, as [d] *Auguſtine*, with all thy vnderſtanding, [e] neuer ſpeaking or thinking of him erroniouſly: with all thy will, neuer contradicting him obſtinatly: with all thy memorie, neuer forgetting him obliuiouſly: louing him [f] perfectly,

[h] *Con. in Euangel. Dom. 12. poſt Pentecoſt.*
[i] *Lib. de præſcript. aduerſ. hæret.*
[k] *Gregor. epiſt. lib. 4. Epiſt. 84.*
[l] *Luther loc. com. tit. de ſac ſcript.*
[m] *Horat.*
[n] *Coſter in loc.*
[o] Act. 17. 11.
[p] Iohn 5. 39.
[q] Matth. 22. 38.
[r] *Heming.*
[t] *Tract. de diligendo Deo in prin.*
[u] 1. Iohn 4. 19.
[x] *Bernard vbi ſupra.*
[x] *Vega.*
[y] 1. King. 18. 21.
[z] *Confeſſ. lib. 12. cap. 25.*
[a] Pſal. 73. 25.
[b] *Vti Diez con. 2. Dom. 12. poſt Pentecoſt.*
[c] *Aug. tract. 13 in Ioan.*
[d] *De doctrina Chriſt. lib. 1. cap 21. & de ſpirit. & anima cap. 35. Idem Lombard 3. ſent. diſt. 27.*
[e] *Michael. de Hung. Ser. 9.*

[f] perfectly, purely, perpetually. Or as [g] *Bernard*, with all thy heart wisely, resisting the subtile suggestions of the deuill: withall thy soule sweetly, mortifying all carnall lusts of the flesh: with all thy minde constantly, ouercomming all crosses and troubles of the world. Or as [h] *Gregorie Nyssen*, with all the faculties of thy soule, vegetatiue, sensitiue, ratiocinatiue, *for in him we liue, and moue, and haue our being*, Acts 17.28. He gaue all, and therefore good reason he should haue all. Or as [i] *Dauid* ioyntly, *with all that is within thee.* [k] For the multiplying of so many termes, *heart, soule, strength, minde*, is only to shew that we must perfectly loue God aboue all, euen with all the [l] strength of all our heart, soule, minde. *Modo sine modo*, saith *Bernard*, *tract. de diligendo Deo.*

Haply some will obiect, if we must loue God with all our heart, soule, minde, might, it is not lawfull to loue any thing else besides him. Answer is made that we may loue something *præter Deum, sed omnia propter Deum:* [m] Other things beside God, if we loue them in God and for God. As the words following intimate, *Thou shalt loue thy neighbour as thy selfe.*

In which obserue [n] the { Causes, Measure, Order, } of our loue toward our neighbour.

The causes are two: { Commandement in Scripture: Iohn 13.34. and 15.12. *This is my Commandement, that you loue one another.* Bond of nature; because man is neighbour to man, in respect of creation and conuersation.

Angels fight not against Angels, but against the fell [o] Dragon. Birds of a feather flie together. One beast is not cruell vnto another of the same kinde. for Cocks (as many coniecture) fight not out of malice, but magnanimitie, rather out of iealousie then antipathy. Most vnnaturall then is it for one man to wrong another of his owne kinde, yea kinne. For whereas Almightie God made not all Angels of one Angell, nor all beasts of the great Elephant, nor all fish of the huge Whale, nor all birds of the maiesticall Eagle; he made all mankinde of one *Adam*, [p] hereby teaching vs to loue as brethren, and to be all as one, because we did proceed all from one.

For the measure of thy loue, the text saith here, *Thou shalt loue thy neighbour as thy selfe.* Now the [q] schoole Diuines obserue, that *as* is a note of similitude, not equalitie. The Law doth require that thou loue thy neighbour *as thy selfe*, for the manner of thy loue: [r] but not *as much as thy selfe*, for the measure of thy loue: because charitie begins with it selfe, making a man to loue first himselfe, then his neighbour as himselfe, that is, [s] *In quo seipsum & ad quod seipsum*, in that, and for that he loues himselfe, namely louing him in God, and wishing him all good. Other [t] Interpreters haue gone further, affirming, that according to the rigour of law thou must loue thy neighbour as thy selfe, not onely with the same loue, but also with the same degrees of loue. Now then how thou loueſt thy selfe, thou doest know best thy selfe. But howsoeuer some learned Authors haue denied degrees of intention, all acknowledge that there be degrees of extention in our charitie. For, as God is the God of loue; so likewise the God of order: And therefore whereas all men in the world cannot be partakers of our temporall goods and spirituall graces alike, [u] *such as are neereſt ought to be dearest vnto vs.* I say neerest, [x] in spirituall or carnall alliance: For the first, it is said expressly, [y] *doe good to all, especially to those which are of the houshold of faith*, of Gods owne family the [z] Church, among whom the Ministers of the word are the [a] chiefest. According to this rule, Christ in the Gospell honoured his spirituall allies afore his naturall brethren and kindred; for when one told him, *Behold thy mother and thy brethren stand without, desiring to speake with thee*, Christ stretched forth his hand towards his Disciples and said, [b] *Behold my mother and my brethren: for whosoeuer shall doe my Fathers will which is in heauen, the same is my brother, and sister, and mother.* [c] *Est enim sanctior copula cordium, quàm corporum,*

Yet [d] (all other things being alike (we must affect and respect our owne wife before

[f] *Heming.*
[g] *Ser. de diligendo Deo. Idem Ludol. de vita Christi, part. 2. cap. 36.*
[h] *Lib. de homin. opif. cap. 8.*
[i] *Psal. 103. 1.*
[k] *Theophylact. Gregor. Aretius.*
[l] *Bernardinus de bustis Rosar part. 2. ser. 5.*
[m] *Lutber post. maior in loc. Idem Thom. 22. quæst. 44. art. 4. & Bonauentura in 3 sent dist. 27.*
[n] *Heming.*
[o] *Apoc. 12. 7.*
[p] *Aug. de bono Coniugal. cap. 1. & Lombard 2. sent. dist. 18.*
[q] *Thom. ab Argentin. & Ric. de media villa in 3. sent. dist. 29. Idem Tho. 22. quæst. 6. art 4.*
[r] *Iansen. con. cap. 81.*
[s] *Iacob de Verag. serm. 2. in loc. Idem. Lombard 3 sent. dist. 27.*
[t] *Caluin. apud Marlorat. in Matth 22. 39.*
[u] *Aug de doc. Christ. l. 1 c. 28.*
[x] *Heming.*
[y] *Gal. 10 6.*
[z] *Caietan.*
[a] *Luk.*
[b] *Matth. 12. 49.*
[c] *Lombard 3. sent. dist. 29.*
[d] *Altissiodor. aur Sum. fol. 141. ex Amb.*

before our owne children, our children before kinſmen, our kinſmen before ſuch neighbours as are not of of our bloud, our neighbours before ſtrangers, and ſtrangers of our owne Countrey before forrainers of another Nation. Of this order in our loue we finde a precept in [c] *Paul*, *He that prouideth not for his owne, namely, for them of his houſhold, is worſe then an Infidell*: An example in *Ioſeph*, who preferred *Beniamin* his owne brother by father and mother too before the reſt of his vnkinde brethren: in his feaſt, *Beniamins* meſſe was [f] *fiue times as much as any of theirs*: at his farewell, other had change of raiment and money, but vnto *Beniamin* [g] *he gaue three hundred peeces of ſiluer and fiue ſuits of apparell*. Our bleſſed Sauiour himſelfe being the true *Ioſeph*, euen the truth and the way, loued his owne Diſciples more then other men, and *S. Iohn* more then other of his Diſciples, termed in the [h] Goſpels Hiſtorie, *The Diſciple whom Ieſus loued*. I conclude in the words of [i] *Lombard*, *Omnes homines diligendi ſunt pari affectu, ſed non pari effectu*. See *Tom. 2. 2e. queſt. 26. art. 6. 7. 8. Caietan, & Dominic. Ban. ibidem. Altiſſiodor. Thom. ab Argentina. Ric. de media villa, reliquoſq; ſententiarios in 3. ſent. diſt. 29*

Thou haſt anſwered right, doe this and thou ſhalt liue.] For the better vnderſtanding of this clauſe [*doe this and thou ſhalt liue*] conſider I pray, to what, and to whom Chriſt made this reply. Firſt, to what. [k] It is not demanded here by what meanes a man might obtaine life euerlaſting, but by *what doing*, or by what kinde of workes; and therefore Chriſt anſwered accordingly; *what is written in the Law? doe this, and thou ſhalt liue*. Secondly, to whom, he did now deale with a Doctor of the Law, with a Phariſee, with one who was *willing to iuſtifie himſelfe*: he did therefore ſend him to the Law, not vnto the promiſe. [l] But ſpeaking of eternall life to penitent ſinners, he ſaith, [m] *I am the way*: promiſing in generall, [n] *Come to me all ye that are wearie and laden, and I will eaſe you*: performing his word in particular; O woman, *thy faith hath ſaued thee*, Luk. 7. 50, Chriſt then in ſaying, Doe this and thou ſhalt liue, ſhewes the Lawyers [o] hypocriſie, who thought he could doe this; and not a poſſibilitie to doe this: [p] as if he ſhould ſay, thou didſt neuer in all thy life fulfill the whole Law, nor yet one letter thereof as thou ſhouldeſt perfectly: thou muſt therefore thinke of [q] another way to the kingdome of heauen. Here the Goſpell and Epiſtle meet againe. *The Law cannot giue life* (ſaith *Paul*) *The Leuite and Prieſt of the Law, did not helpe the wounded man halfe dead* (ſaith Chriſt) *The Scripture concludeth all things vnder ſinne, that the promiſe by the faith of Ieſus Chriſt, ſhall be giuen to them that beleeue*, ſaith our Epiſtle. Chriſt ſends a Iuſticiarie to the Law, that ſeeing his owne wretchedneſſe and wickedneſſe in it, he might come to Chriſt the louing Samaritane, *to binde vp his wounds, and to powre wine and oyle into them*, as it is in our Goſpell. If Papiſts in old time were not impudent in conioyning theſe two Scriptures as parallel, aſſuredly the [r] Papiſts in our time as ſomewhat impudent in making the doctrine of theſe two ſo contrarie: that which God and the Church hath coupled together, let no man put aſunder.

A certaine man] The Doctors of the Law conſtrued the Commandement, *loue thy neighbour*, thus: [s] *loue thy friend and hate thine enemie*. Chriſt therefore ſhewes by this parable that euery man is our neighbour, of what condition or country ſoeuer, euen our greateſt enemie: For the [t] Iew did hate the Samaritane, accounting him as a dogge, and yet the Samaritane performed all neighbourly duties vnto the Iew, for that he did not commit any worke of crueltie, nor omit the worke of mercie toward him.

In an [u] allegorie, this man is euery man, who ſinning in *Adam*, *deſcended from Ieruſalem to Iericho*: that is from Gods Citie to the dominions of Satan. *And fell among theeues*: into manifold tentations and noyſome luſts. *Which robbed him of his rayment*: of his [x] righteouſneſſe, and holineſſe, wherewith Almightie God in his creation adorned him. *And they wounded him and departed*. For ſinne wounding the conſcience leaues a man in a deſperate caſe. *The Prieſt and the Leuite looking on him paſſed by*. For the Law being the miniſtration of [y] death, is rather a corasie then an healing medicine, procuring rather ſorrow then ſolace to the

[c] 1. Tim. 5. 8.
[f] Gen. 43. 44.
[g] Gen. 45. 22.
[h] Iohn 19. 26. 20. 2 21. 7. 20.
[i] *Vbi ſup.*
[k] *D. Fulke, & Sarcer. in loc.*
[l] *Heming.*
[m] Iohn 14. 6.
[n] Matth. 11. 28.
[o] *Melanct. Sarcerius, Zepper.*
[p] *Luther.*
[q] *Aretius*
[r] *Rhem. & Pontan in loc. Non quid credendo, ſed quid faciendo.*
[s] Matth. 5. 43.
[t] *Ioh. 4. 9. vide Ioſeph. antiquit. lib. 11. ca. 7. & 8.*
[u] *Ambroſ. Euthym. Luther. Melanct. Aretius, & alij.*
[x] Epheſ. 4. 24.
[y] 2. Cor. 3. 7.

the diſtreſſed ſoule. *But a certaine Samaritan tooke compaſſion*, &c. Chriſt [z] touched with the feeling of our infirmities, out of his pittie [a] *bound vp his wounds, and poured in oyle and Wine:* preaching repentance, which as wine doth ſearch; and grace, which as oyle doth ſupple our ſores. *Hee ſet him on his owne beaſt:* [b] hee tooke on him our owne nature, [c] bearing our owne ſinnes, in his body, ſuffering for vs in the fleſh. *And brought him to a common Inne.* That is, the Church, as a common Inne receiuing all ſorts of men, being trauellers and [d] Pilgrims on earth, albeit their [e] Burgeſhip be in heauen. *And made prouiſion for him.* As long as he liued among vs, he did good, and [f] healed all that were oppreſſed of the deuill. *On the morrow when he departed*: leauing the world and aſcending vp on high, he committed the wounded man *vnto the Hoſt*; namely, to the Preachers of his word, [g] appointing Apoſtles, Prophets, and Euangeliſts, and Paſtors and Teachers. Vnto which he gaue *two pence*, that is, the two Teſtaments, as [h] *Euthymius*; or as [i] other, the two Sacraments: or as [k] other, the two great Commandements: or as [l] other, wholeſome doctrine and holy conuerſation: or [m] iuriſdiction and order; [n] or the word and the Sacraments: all which are Gods ordinary meanes vnto ſaluation. *And ſaid, take care of him.* He doth not inioyne the Miniſter to cure, but only to take care for the wounded man. As [o] *Bernard* excellently, *Petitur à te cura, non curatio.* For if the wounded man, as [p] Babylon, will not be cured, [q] he ſhall die for his iniquitie, but thou haſt deliuered thy ſoule. Thou haſt done thy part, and thou ſhalt aſſuredly receiue thy reward. As Chriſt himſelfe promiſed here, *When I come againe I will recompence thee*; Then he will ſay to the good Steward, [r] It is well done truſtie ſeruant, thou haſt beene faithfull in little, I will make thee Ruler ouer much, enter into thy maſters ioy.

Goe and doe likewiſe] For if thou know this, and doe not this accordingly, [s] thou doeſt not loue thy neighbour as thy ſelfe, and he that loues not his neighbour as himſelfe, cannot loue God with all his heart, withall his ſoule, &c. Let vs therefore be followers of Chriſt [t] as deare children, louing his as he loued vs: opening our bowels of compaſſion towards all ſuch as mourne in Sion, binding vp the wounds of his diſtreſſed members vnder the Croſſe, [u] ſeeking not our owne, but one anothers good, that when he comes to iudgement we may heare and haue that happy doome: *Come ye bleſſed of my Father, inherit ye the kingdome prepared for you: For I was an hungred, and yee gaue me meat; I thirſted, and ye gaue me drink; I was a ſtranger, and ye lodged me; I was naked, and ye cloathed me, &c. For in as much as ye haue done it vnto one of the leaſt of theſe my brethren, ye haue done it vnto me.*

[z] Heb. 4 15.
[a] Eſay 61. 1. Ezech. 34 16.
[b] Phil 2.7.
[c] 1. Pet 2.24.
[d] 1 Pet. 2.11.
[e] Phil 3.20.
[f] Acts 10.38.
[g] Epheſ. 4.11.
[h] *In loc. Idem Ambroſ. Theophylact. Emiſ.*
[i] *Aretius.*
[k] *Auguſt. apud Thom in loc.*
[l] *Panigarol. ham. in Euang. Dom. 12 poſt Pen. part. 2.*
[m] *Idem ibid.*
[n] *Idem ibid*
[o] *Lib. 4. de conſiderat.*
[p] Ier 51.9.
[q] Ezech 33.9.
[r] Matth 25 23
[s] *Euthym.*
[t] Epheſ 5.1.
[u] 1. Cor. 10. 24

The Epiſtle. GALAT. 5. 16. Vnto v. 25

I ſay, walke in the ſpirit, and fulfill not the luſts of the fleſh, &c.

THis Epiſtle may be diuided into two parts: a
- Generall exhortation, *to walke in the ſpirit*; and that in reſpect of a double benefit: namely, becauſe the ſpirit deliuereth vs from the
  - Luſts of the fleſh, ver. 16. Walke in the ſpirit *and ye ſhall not fulfill the luſts of the fleſh.* And ver. 24. *They that are Chriſts, haue crucified the fleſh*, &c.
  - Liſts of the Law, ver. 18. *If ye be led of the ſpirit, then are yee not vnder the Law.*
- Particular enumeration of the *workes of the fleſh, and fruits of the ſpirit.*

In

- In the bed-roll of vices obſerue their
  - Condition: *The deeds of the fleſh are manifeſt.*
  - Kinds: as being againſt
    - Faith: *Idolatrie. Witchcraft. Hereſie.*
    - Good manners, eſpecially
      - Chaſtitie: *Adulterie, Fornication, Uncleanneſſe, Wantonneſſe*, as the daughters of luxury. *Gluttony. Drunkenneſſe*, as the mother.
      - Charitie: *Hatred. Variance. Zeale*: or wicked emulation. *Wrath. Strife. Seditions. Enuying. Murder.*
  - Puniſhment: *They which commit ſuch things, ſhall not be inheritors of the kingdome of God.*
- In the catalogue of vertues obſerue likewiſe their
  - Propertie: *Fruites of the ſpirit*
  - Kindes: *quantum ad*
    - *intra*: for the
      - Doing of good: *loue, ioy, peace.*
      - Enduring of euill: *long ſuffering, gentleneſſe.*
    - *extra*: reſpecting
      - God, *faith*
      - Our neighbours, *goodnes.*
      - Our ſelues, *temperance.*
  - Benefit: *Againſt ſuch there is no Law.*

Concerning our Apoſtles exhortation; I haue ſhewed [x] elſe-where what it is *to fulfill the luſts of the fleſh*, as alſo what it is *to walke in the Spirit*: and [y] that all ſuch as are led of the Spirit, *are not vnder the Law.* Pardon mee then in paſſing *ſicco calamo*, from the firſt vnto the ſecond part.

The deeds of the fleſh are manifeſt] As being knowne to God: *vnto whom all things are* [z] *naked*, euen the ſecrets of *our* [a] *hearts and reines.* And notorious in the ſight of men: *hatred* appearing in open court; *gluttonie* ſitting in open Hall; *drunkenneſſe* reeling in open ſtreet; *murther* ſwaggering in open high-way; *ſeditions* in open field; *emulation* in open Schoole; *worſhipping of Images* in open Temple; *ſects* in open Pulpit. *Adulterie*, *fornication*, and other ſecret ſinnes of the chamber, albeit the night be neuer ſo darke, the curtaine neuer ſo cloſe, the doore neuer ſo faſt, are notwithſtanding vſually brought to light alſo. Whereupon the Poets in old time painted *Venus* the mother of wontonneſſe, *naked*; [b] inſinuating that this iniquitie cannot be long couered. And *manifeſt* [c] as being committed againſt conſcience: for as an [d] hereticke; ſo the drunkard, witch, adulterer *is damned of his owne ſelfe*: Yea the very Gentiles hauing not the Law, were notwithſtanding in this reſpect a [e] *Law to themſelues.* [f] Hence we may learne not to conceale, but freely to confeſſe our ſinnes before God and before men alſo when need ſhall require. Whether a man acknowledge them or no, they be *manifeſt*, and the ingenuous vncouering of them is the way to couer them. *Agnoſce tu*, ſaith [g] *Auguſtine*, *& Deus ignoſcet*: I ſaid I will confeſſe my wickedneſſe

[x] Epiſt. Sund. 8. after Trin.
[y] Epiſt Sund. after Chriſtmas and Epiſt. 4. Sun. in Lent.
[z] Heb 4.13.
[a] Pſal. 7.10.
[b] *Fulgentius mytholog. l. 2. in fabula Veneris.*
[c] *Aretius in loc.*
[d] Tit. 3.11.
[e] Rom 2.14.
[f] *Perkins in loc.*
[g] *Serm. 88. de Temp.*

wickednesse vnto the Lord, and so thou forgauest the punishment of my sinne, Psalme 32.6.

Adulterie, fornication, vncleannesse, wantonnesse.] These sinnes are named first, [h] becausse the flesh is most prone to commit them. Old [i] *Lot* did burne with flames of lust, whom all the fire that consumed Sodome could not once touch. [k] *Ambrose* said of *Sampson*: *Qui leonem etiam suis manibus strangulauit, amorem suum suffocare non potuit*, &c. And a [l] moderne Poet of *Hercules*

Lenam non potuit, potuit superare leænam:
Quem fera non valuit vincere, vicit hera.

Adulterie, when both or one of the parties delinquent are married, as the notation of the word intimates, [m] *adulterium, quasi ad alterius torum. Fornication*, is betweene such as are single, so called *à* [n] *fornicibus*, of the place wherein common harlots vsed to prostitute their bodies. *Uncleannesse*, is incontinencie against [o] nature: [p] where these sinnes were knowne, there they were named particularly by *Paul:* as among the Romans, Rom. 1.27. and to the Corinthians, 1.Cor.6 9. but in Galatia where they were not knowne, they be mentioned in generall only, lest by naming of them he should after a sort teach them. *Wantonnesse* in [q] lasciuious attire, vnchaste talke, petulant behauiour, is an [r] instrument, and as it were the bellowes to blow the coales of lust in all.

Idolatrie, witchcraft.] [s] It is plaine that *Paul* calleth here *flesh* whatsoeuer is in all the powers of an vnregenerate mans soule. The workes of the will that lusteth, are *adulterie, fornication, vncleannesse*, and such like: the workes of the will enclined to wrath, are *hatred, variances, seditions, enuying*, &c. The workes of vnderstanding or reason, are *Idolatry, witchcraft, heresie*. The which are distinguished [t] thus: *Heresie*, when we serue the true God with a false worship. *Idolatrie*, when we worship false gods, supposing them to be true. *Witchcraft*, when we adore false Gods, knowing them to be wicked and false. For the ground of that blacke Art is either an open or secret [u] league with Satan the prince of darkenesse, and so witchcraft (as our iudicious [x] Soueraigne well obserued) is the height of Idolatry.

Adulterie, fornication, vncleannesse, gluttonie, drunkennesse, are manifestly knowne to be workes of the flesh, [y] euen to such as commit them: but Idolatrie doth appeare so spirituall, [z] as that it is manifest vnto the faithfull onely to be a deed of the flesh. A Turke beleeues nothing lesse then that his *Alcaron*, his washings and other ceremonies are workes of the flesh. A Popish Monke when he leades a single life, saith Masse, prayeth on his beads, is so farre from holding himselfe an Idolater, or that he fulfileth any worke of the flesh; as that he calls himselfe a spirituall man, and is assuredly perswaded that these things are spirituall meanes of his saluation. He talketh of the Spirit, and thinketh he walketh in the Spirit. Nay the sinne of Idolatrie, though it be more reprehended in Gods word, and more punished in his workes, then other vices: yet it cleaueth so fast vnto flesh, [a] as that the best men in the world easily fall into it, and hauing once delighted therein, are most hardly drawne from it. Idols are called by the Prophet [b] *Esay*, [c] *delectable things*. *Ezechiel* in the 23. Chapter of his Prophecie compareth Idolaters vnto a woman inflamed with loue toward some goodly young man, on whom she hath cast her eyes, and fixt her affection, and forgetting all modestie sendeth messengers for him, and bringeth him into the bed of loue. Saint *Iohn* in his [d] Apocalypse accurately describes the superstitious and Idolatrous Church of Antichrist by a *whore*, whose doctrines, *as the wine of her fornication*, hath intoxicated the Kings and inhabitants of the earth; *her cup is of gold, her selfe is araied with purple and scarlet, and guilded with gold, and precious stones and pearles*. Hereby counterfetting the glorious ornaments of Christs owne spouse, the true Church: whose [e] *shining* is like to *gold, and stones most cleare and precious, her lips like* [f] *scarlet, and her loue much better then wine*.

Let vs then aboue all other workes of carnalitie, take heed of Idolatrie, which is so secret a vice, that it is discouered of none but such *as haue crucified the flesh, and*

[h] *Marlorat.*
[i] *Albinus quæst. in Gen.*
[k] *Apolog. Dauid. cap. 4.*
[l] *Owin Epigram.*
[m] *Isiodor. Etym. lib. 5. cap. 26 Idem Altenstaig. & alij.*
[n] *Isiodor. Etym. lib. 10. & Anselm. in loc.*
[o] *Aquin. Caietan.*
[p] *Perkins.*
[q] *Aretius.*
[r] *Caluin.*
[s] *Luther.*
[t] Aduanc. of learning, *lib. 2 pag. penult.*
[u] *Aug de doct. Christ. lib. 2. cap 20. Vide Altenstaig. ex verb. ars mag ca.*
[x] *Demonolog. lib. 3. cap 6.*
[y] *Hieron. in loc.*
[z] *Luther.*
[a] See *Arrow against Idolatry*, cap 2.
[b] *Cap 44 9.*
[c] *Quæ maxime amant Idolatræ. Vatablus ibid.*
[d] *Cap. 17.*
[e] Reuelat 21. 11.18.
[f] Cant. 4.3.10.

and are led of the ſpirit. And for this cauſe let vs haue the commandement alwaies in our eye, *thou ſhalt haue none other gods but me.* Forbidding foure things eſpecially: firſt, the hauing of ſtrange gods, and not the true: as had the [g] Gentiles. Secondly, the hauing of ſtrange gods with the true: as the [h] Samaritans had. Thirdly, the hauing of no gods at all, as the [i] fooliſh Atheiſts. Fourthly, the not hauing of the true God a right, according to his owne word and will, as the congregations of Heretickes and Antichriſts.

[g] Acts 14.11. 12.15.
[h] 2.King.17.33.
[i] Pſal.14.1.

Hatred, variance] In this enumeration of ſinnes againſt charitie, the firſt is *hatred*, and the laſt, *murther.* [k] *Quia ab hoc peruenitur ad illud.* If we ſtop not hatred in the beginning, it will breake forth into *contentious words*; and brawling ſpeeches, haply miſled by diſtempered *zeale*, will grow to *ſeditions* and *ſchiſmaticall actions*, and theſe breed *enuying*, and enuie begets *murther*; according to that of [l] *Cyprian, Inuidia fons cladium*, after which there follow [illegible]. For this one fault, is [m] *toxicum charitatis, & oſtium iniquitatis*; as it were the death of amitie, and doore of enmitie, the very [n] matter of all miſchiefe, and [o] hell of the ſoule. Concerning *gluttonie*, ſee before Epiſt.1.Sunday in Aduent: and of *drunkenneſſe*, hereafter Epiſt.20.Sunday after Trinitie.

[k] *Aquin.*
[l] *Ser de liuore & zelo.*
[m] *Holcot.*
[n] *Materia culparum, vbi Cyp. vti ſup.*
[o] *Alanus.*

And ſuch like] *Paul* added this clauſe, [p] leſt any ſhould imagine that there be no more deeds of the fleſh: as if he ſhould ſay, by [q] theſe yee may conceiue what the reſt are, for it is [r] vnpoſſible to reckon vp all. If *Paul* numbring the ſinnes of his time, was conſtrained to breake off his catalogue with an *&c.*, how ſhall the Preachers at this day deliuer vp a true inuentorie? For, as now and then all humours of the whole bodie fall downe into the legs, and there make an iſſue: ſo the corruption of all ages paſt, haue ſlid downe into the preſent, to the choking and annoyance of all that is good. The worlds end doth afford the ſame faults and the like to them in the beginning, yea doubtleſſe many monſters of ſinne, which our forefathers of old could neuer paralell.

[p] *Caietan.*
[p] *Primaſius.*
[r] *Luther.*

Of the which I tell you before, as I haue told you in times paſt] [s] Hence Miniſters are taught often to forwarne the people of the future iudgements of God for their ſinnes: [t] if preſent, by word: if abſent, by writing: Eſay 58. 1.Mich.3.8. When a man otherwiſe cannot hit the marke, he muſt draw the bow to the eare and ſhoot home: little chiding and once rebuking will doe no good with ſuch as haue ſtonie hearts and brazen faces, it is our dutie therefore to threaten, yea thunder againe, and againe, ſaying with *Paul*, as I told you before, ſo ſtill I forewarne you [u] while ye may take heed, repent and returne from your wicked courſe, *That they which commit ſuch things, ſhall not be inheritors of the kingdome of God.* Not all they which haue ſuch impure motions ariſing in their minde: but they which commit ſuch actions in their life, τοιαῦτα πράσσοντες, ſuch as doe. Not all ſuch as haue done thoſe things once, twice, thrice: for [x] in many things we ſinne all, and euery age, euen in the [y] faithfull, hath his peculiar fault and follie. Luſt aſſaults a man moſt in his youth, ambition in his middle age, and couetouſneſſe in his old age. [z] Such then as haue done theſe things, and after haue heartily repented, are not excluded from the kingdome of God: but only *ſuch as doe*, [a] noting a preſent and a continued act of doing amiſſe. The [b] godly men often falls into the workes of the fleſh, and being admoniſhed thereof recouers himſelfe, *he doth* [c] *not ſtand in the way of ſinners*, although he ſometimes enter into it. On the contrarie, ſinners irrepented and obſtinate, when they fall, lie ſtill in the filthineſſe of the fleſh, hating reformation, and heaping to themſelues wrath againſt the day of wrath, Rom.2.5. All they which doe this, and die thus without a liuely faith and vnfained repentance, *ſhall not be inheritors of the kingdome of God.*

[s] *Oecumen.*
[t] *Pelican apud Marlorat.*
[u] *Anſelm.*
[x] Iames 3 2.
[y] *Luther.*
[z] *Bullinger.*
[a] *Perkins.*
[b] *Marlorat.*
[c] Pſal.1.1.

The fruit of the ſpirit is] [d] Interpreters obſerue generally *Pauls* altering of his phraſe; whereas he called acts of ſinne *workes* of the fleſh, he termes vertue the *fruit* of the Spirit. He ſpeakes of the one plurally, *The workes of the fleſh are*: but of the other ſingularly, *The fruit of the ſpirit is.* [e] *Ad ſignificandum quod malum contingit ex ſingularibus defectibus, bonum autem ex integra cauſa.* To ſignifie that

[d] *Oecumen. Anſelme. Aquin. Aretius.*
[e] *Caietan.*

that good is the effect of an entire cauſe, whereas euill comes of defects in many particulars. Or haply to ſhew that our vices exceed in number our vertues.

Chriſtian vertues are *fruits*, [f] as bringing with them excellent commodities, enriching ſuch as haue them, and alluring other alſo by their example to receiue the Goſpell and Faith of Chriſt. And fruits *of the Spirit*, as begun, continued, ended according to the motions and admonitions of the Spirit: begun in faith, acted in obedience, ending in Gods honour. A good man *is* [g] *like a Tree planted by the waters ſide, that will bring forth his fruit in due time.* The Church is the [h] Garden of God, Preachers are the planters, 1 Cor. 3. 6. 9. beleeuers are [i] Trees of righteouſneſſe, the ſpirit of God is the ſap and [k] life of them, and good workes are the fruits which they beare. From [l] hence we may learne to diſtinguiſh aptly betweene Chriſtian vertues in the profeſſors of the Goſpell, and ciuill vertues in heathen men. *Ioſeph* is chaſte, and ſo was *Xenocrates*. In *Ioſeph* it was an eſpeciall fruit of the regenerating ſpirit, but in *Xenocrates* it was a work proceeding only from Gods generall prouidence. For there is a gift of regeneration able to mortifie corruption: and a gift of reſtraint which ſerues only to keepe in corruption.

Loue, ioy, peace, &c.] It had beene ſufficient to haue named onely loue and no more: for as it is ſhewed, *Epiſt. Quinquageſ. Sund.* charity doth extend it ſelfe vnto all the fruits of the ſpirit, [m] notwithſtanding our Apoſtle ſets it here by it ſelfe among other vertues, and in the firſt place, to ſignifie that it is the very [n] fountaine from which all the reſt are deriued. And therefore that Chriſtians ought before other things affectionately tender the good of their brethren, [o] *Giuing honour one to another, euery man eſteeming better of another then of himſelfe, and ſo* [p] *ſeruing one another in loue.* The world in this age wants exceedingly this one vertue: for among the roaring Gentlemen *it is but a word and a wound*; among ciuill men, *it is but a word and a writ.* Yea that which is worſt of all, among ſuch as ſeeme Saints of the greateſt puritie, there be ſo many ſects and ſchiſmes euen about matters of Gods holy ſeruice; that if our Apoſtle were now liuing, he would cenſure them as he did the Corinthians in his time, [q] *when one ſaith I am Pauls: and another, I am Apollos, are yee not carnall?*

Againſt ſuch there is no law.] Againſt ſuch vertues, and againſt perſons indued with ſuch vertues, *there is no law*: that is, no law to [r] condemne, no law to [s] compell them. As if he ſhould ſay, Such as are led by the ſpirit are a free people, ſeruing the Lord without conſtraint. If there were no puniſhment in this life, nor hell in the next for adultery, drunkenneſſe, murther, gluttonie, yet they would abſtaine from theſe works of the fleſh out of meere loue to God and goodneſſe. *For they that are Chriſts, haue crucified the fleſh.* In this crucifying foure points are to be conſidered:

1. Attachment.
2. Arraignment.
3. Iudgement.
4. Execution.

Firſt, we muſt attach and bring our ſelues into Gods preſence, ſaying with the [t] prodigall ſonne, *I will goe to my father.* Secondly, we muſt indite our ſelues of our ſinnes at the barre of Gods iudgement: *I haue ſinned againſt heauen, and before thee.* Thirdly, we muſt [u] iudge our ſelues, that we be not iudged of the Lord: *I am no more worthie to be called thy ſonne.* Fourthly, we proceed to the lawfull execution of the fleſh, vſing the meanes for the crucifying of it, and they be principally [x] three: The firſt is applying of Chriſt crucified, and that is to beleeue not only that Chriſt was crucified for vs; but that we likewiſe were crucified with him.

The ſecond is to beat downe the fleſh by the ſword of the ſpirit, propounding in our daily repentance the ſeuerall Commandements and threatnings of God againſt our ſeuerall affections and luſts. As it were ſlaying murther with

[f] *Luther. Ardens.*
[g] Pſal. 1 3.
[h] Cant 4.12.
[i] Eſay 61.3.
[k] Galat. 2.20.
[l] *Perkins.*
[m] *Luther.*
[n] *Ardens. Anſelm. Aretius.*
[o] Rom 12. 10.
[p] Gal 5.13.
[q] 1 Cor 3.4.
[r] Rom. 8. 1.
[s] 1 Tim. 1. 9. *Vide Melanct. ibid.*
[t] Luke 15.18.
[u] 1 Cor. 11. 31.
[x] *Perkins.*

commandement, *Thou ſhalt not kill*: and robbing the theefe with another arrow taken out of Gods quiuer, *Thou ſhalt not ſteale.*

The third is to cut off the firſt beginnings of euill, and to fly the preſent occaſions of euery ſin. With theſe ſpirituall nailes (as [y] *Luther* ſpeakes) a Chriſtian may faſten all carnall deſire vnto the Croſſe; ſo that although the fleſh be yet aliue. yet can it not performe that which it would doe, for as much as it is bound hand and foot, and made ſubiect to the ſpirit.

[y] *In loc.*

Almighty and euerlaſting God, giue vnto vs increaſe of faith, hope, and charitie: and that we may obtaine that which thou doſt promiſe, make vs to loue that which thou doeſt command, through Ieſus Chriſt our Lord.

The Goſpell. Luke 17. 11. *vnto v. 20.*

And it chanced as Ieſus went to Hieruſalem, that he paſſed thorow Samaria and Galile: and as he entred into a certaine towne, there met him ten men that were Lepers, &c.

COncerning Chriſts diligence, going about to doe good: obedience, ſending the Lepers vnto the Prieſts of the Law: power and pitie, curing ſuch an incurable diſeaſe. Concerning alſo the faith and fact of the Lepers in confeſſing and adoring Chriſt, I haue ſpoken enough in mine expoſition of the Goſpell, allotted for the third Sunday after Epiphany. There remaineth in all this hiſtory, but one point only to be further examined, and that is the gratitude, rather ingratitude of theſe Lepers:

- Number of the thankſgiuers: *one among ten*, and that one not a Iew, but a Samaritane.
- In which obſerue the
  - Nature of the thankſgiuing: adorned with many commendable vertues, as
    - Obedience.
    - Deſire to be with Chriſt.
    - Praiſing of God.
    - Humilitie.
    - Loue.
    - Faith.

[z] *Culman. Sarcerius. Aretius.*
[a] Luk. 12. 32.
[b] Matth. 13.
[c] *Diez. Coſter.*
[d] Dan. 2.

One of them when he ſaw that he was cleanſed] [z] Hence we may learne, that the number of true beleeuers is but a [a] ſmall flocke, and that among much [b] ſtony, more thorney, there is but a little good ground. Many men in the world [c] reſemble [d] *Nebuchadnezzars* Image, *whoſe head was of fine gold, his breaſt and his armes of ſiluer, his thighes of braſſe, his legs of iron, and his feet part of iron, and part of clay*: the beginning of all theſe Lepers was golden, and their proceedings as purified ſiluer; all beleeued, all prayed, all obeyed Chriſt: but their end was dirtie, forſaking the word, and embracing the world. Hypocrites are like the Plaice, which hath a blacke ſide ſo well as a white: when once their turnes be ſerued by the white, they can and will inſtantly ſhew the blacke. While theſe men had their grieuous diſeaſe, they came to Chriſt, and cried to Chriſt, *Ieſus Maſter, haue mercie on vs*: but feeling themſelues healed, they forget him, and that which is worſe, they ſide with the Prieſts againſt him. Among ten, one man only was thankfull, and continued faithfull vnto the end. And this one *was a ſtranger and a Samaritane.* Wherein our Euangeliſt doth taxe their ingratitude, by [e] comparing one with nine, and a Samaritane with a Iew. [f] Teaching vs alſo not to boaſt of our progeny, though neuer ſo godly, nor to deſpaire though neuer ſo wicked. In the buſineſſe of our ſaluation oft it comes to paſſe, [g] *that the firſt are the laſt, and the laſt are the firſt.* In [h] Chriſt there is neither Iew nor Grecian, but in [i] euery Nation he that feareth him, and worketh righteouſneſſe, is accepted with him.

[e] *Caluin. Ianſen.*
[f] *Theophylact.*
[g] Luk. 13. 30.
[h] Gal. 3. 28.
[i] Act. 10. 35.

The

The thankfulneſſe of the Samaritane is accompanied with many notable vertues, as firſt obedience; for although he knew that he was, *as he went cleanſed* of his leproſie: yet according to Chriſts expreſſe commandement he *ſhewed himſelfe to the Prieſts.* And when he was with them, he was not ſeduced of them as the reſt of his company. For whereas the Prieſt (as [k] it is thought) had corrupted and perſwaded thoſe other nine, that they were cured by the Lawes obſeruation, and not by Chriſts either might or mercie: the Samaritane beleeued vnfainedly that Chriſt *was a Prieſt for euer after the order of* [l] *Melchiſedec, euen an high Prieſt which is touched with the feeling of our infirmities*, Heb. 4. 15. and therefore leauing the legall Prieſts, he was deſirous to be with Ieſus his Sauiour. Euery man goeth aſtray, but the good man is [m] *regrediens*, returning againe to Chriſt which is the way. Being now come to Chriſt, he performes his dutie to God, and man. To God, *in praiſing him with a loud voice*, which argueth his [n] deuotiotion, and *in falling on his face at Chriſts feet*, which argueth his [o] humilitie. To man, for whereas Chriſt ſaid vnto him. *Are there not ten cleanſed?* but where are thoſe nine? he made no reply, but held his peace; [p] ſignifying hereby that he came backe againe to remember his owne thankes, and not to tell tales of others ingratitude. Theſe good things ariſing from a liuely faith, are well pleaſing to God: and therefore Chriſt diſmiſſed him accordingly, *Goe thy way, thy faith hath made thee whole.*

Let vs imitate the Samaritane in his [q] perſeuerance, being *neuer weary of* [r] *well-doing.* The which one point (as [s] *Cyprian* and [t] *Auguſtine* haue noted) is almoſt all the contents of our Lords prayer. For in ſaying, *hallowed be thy name, thy kingdome come, thy will be done, &c.* what doe we deſire, but that Gods name may be ſanctified of vs alwayes, his kingdome propagated alwayes, his will fulfilled alwayes. If at any time we fall into ſinne, we muſt returne againe by faith and repentance to Chriſt, *humbling our ſelues at his feet*, and ſeruing him in holineſſe and righteouſneſſe all the dayes of our life.

The Goſpell and Epiſtle parallel, for ſinne is a ſpirituall leproſie, the ſpots whereof are *adulterie, fornication, vncleanneſſe, idolatry, &c.* Chriſt is the Phyſitian of our ſoule, who came into the world to ſaue ſinners, 1 Tim. 1. 15. *I, euen I,* (ſaith the Lord) *am he that putteth away thine iniquities*, Eſa. 42. 25. The Preachers of his word are his mouth, as it were, to [x] pronounce, that all ſuch as truly repent, and vnfainedly beleeue his holy Goſpell, are cured of their leproſie: but himſelfe alone [y] *cleanſeth vs from all ſinne.* Giuing vs his ſanctifying Spirit alſo, whereby we put off the old man, and walke in newneſſe of life. For as leprous [z] *Naaman* after he waſhed in Iordan, had new cleane fleſh in ſtead of his old rotten fleſh; euen ſo ſuch as are Chriſts, and are led of his ſpirit, in the places of their ancient vices, *hatred, variance, ſedition, enuying, murther, &c.* haue contrary vertues, as *loue, ioy, peace, long-ſuffering, gentleneſſe, &c.* If *Iob* bleſſed God for a wound giuen; what thankes owe we to God for our wounds healed, and our ſinne forgiuen? [a] *O ineffabilis myſterij diſpoſitio! peccat iniquus, & punitur iuſtus; delinquit reus, & vapulat innocens; offendit impius, & damnatur pius; quod meretur malus patitur bonus, quod committit homo ſuſtinet Deus.*

Pro ſeruis Dominus moritur, pro ſontibus inſons.
Pro ægroto medicus, pro grege paſtor obit.
Pro populo rex mactatur, pro milite ductor;
Pro opere ipſe opifex, pro homine ipſe Deus.
Quid ſeruus, ſons, ægrotus, quid grex populuſque,
Quid miles, quid opus, quid homo ſoluet? amet.

[k] *Lyra. Cuſanus. Arctius.*
[l] Heb. 7. 17.
[m] *Bertrandus in loc.*
[n] *Ludolph.*
[o] *Panigarol.*
[p] *Ianſen. Coſter. Toman.*
[q] *Melanchthon.*
[r] Gal. 6. 9.
[s] *Ser. de Orat. Dom.*
[t] *De bono perſeuerantiæ, cap. 2.*
[u] See *poſtil. cum gl. iſis. & Feria ſex. 5. Dom. 15. poſt. Pentecoſt.*
[x] *Zepper. con. 1. in loc.*
[y] 1 Ioh. 1. 7.
[z] 2 King. 5. 14.
[a] *Auguſt. medit. cap. 7.*

The Epistle. GALAT. 6. 11. vnto ỳ end

Ye see how large a letter I haue written vnto you with mine owne hand, &c.

THis Epistle to the Galathians hath three principall parts: a

- Preface: setting downe the
  - Saluters: *Paul and the brethren*, &c
  - Saluted: *The Churches of Galatia.*
  - Salutation: *Grace be with you*, &c.
- Treatise: concerning
  - Doctrines of holy faith: from verse 6. of the first chapter, vnto vers. 13. of the fifth Chapter.
  - Rules of good life: from vers. 13. of the fifth Chapter, vnto verse 11. of the sixth.
- Conclusion: in the Text read, wherein three points are to be considered: a
  - Insinuation: *You see how large a letter I haue written, &c.*
  - Recapitulation: *As many as desire, &c.*
  - Valediction: *The grace of our Lord, &c.*

Ye see how large] Saint *Paul* insinuates himselfe into the mindes of the Galathians by a two-fold argument. First, from the *largenesse of his Epistle.* Secondly, for that he *wrote it with his owne hand.* Interpreters haue construed the word *large* diuersly; [b] some referring it to the greatnesse of the character. *Hyperius* to the depth of his matter. [c] *Hilarie* to the lostinesse of his stile. [d] *Theophylact* to the badnesse of his hand. [e] *Anselmus* on the contrary, to the faireneſse of his writing. But the word signifieth [f] quantitie so well as qualitie: Heb. 7. 4. Iames 3. 5. Whereupon *Beza* translates here, *videtis quàm longis literis* and *Vatablus, Quanta vobis epistola scripserim.* Our English Bibles accordingly, *so large*, that is, as *Erasmus* in his paraphrase, so prolix. The plaine meaning then is, that he neuer wrote so [g] long an Epistle with his owne hand vnto any Church as vnto them. He writ indeed to *Philemon* with his [h] owne hand, but that Epistle was exceeding short in comparison of this: and he writ larger Epistles vnto the Church of Corinth and Rome; but by his Scribes, and not with his owne hand. Wherefore, seeing this letter is the most long and large that euer himselfe penned, it ought to be more regarded and better accepted; [i] as his paines were greater in writing, our diligence should be greater in reading and obseruing the same.

With mine owne hand] *Haimo* saith, it is the Doctors opinion, that *Paul* wrote not all this Epistle with his owne hand, but only from hence to the end; which assertion is contrary to the Text, and truth. It is euidently confuted in the Text, for that our Apostle speakes of the whole letter in the time past, *I haue written.* Or if of any part more then of another, it is of the former part rather then of the latter. Againe, the most ancient Doctors affirme, that himselfe penned it from the very beginning to the end with his owne hand. [k] Saint *Ambrose* saith, *Vbi holographa manus est, &c.* Where the whole writing is his owne hand, there can be no falshood. [l] *Primasius* vseth the word *perscripsi.* [m] *Theophylact* brings in *Paul* speaking thus; *I am enforced euen with mine owne hand to write this Epistle to you.* [n] *Oecumenius* cals it ἰδιόχειρον ἀσπασμὸν, [o] *Anselme, non notarij manu sed mea.* This then is [p] a testification of his exceeding great loue and care toward them, and it is a president for Pastors how they should be diligent in their ministerie both absent and present; if resident vpon their charge, they must be faithfull in winning Gods people to the Gospell: if non-resident vpon lawfull occasions (as *Paul* here) fearefull lest their mindes should be carried from the truth vnto contrary doctrine, that being absent in body, yet they may

[b] *Apud Hieron. exposit. prior. in loc.*
[c] *In Psal. 118.*
[d] *In loc. Idem Oecumen.*
[e] *Bene formatis literis.*
[f] *Erasmus. Atq. in loc.*
[g] *Luther in loc.*
[h] *Philemon, vers 19.*
[i] *Caluin.*
[k] *In loc.*
[l] *In loc.*
[m] *In loc.*
[n] *In loc.*
[o] *In loc.*
[p] *Theophylact. Anselm. Aretius.*

may be [q] preſent in ſpirit, and preſent by letters, hauing a greater care of the flocke then of the fleece.

As many as deſire with outward appearance] Here begins the recapitulation, in which our Apoſtle like a good Orator artificially repeats all thoſe things he would haue eſpecially remembred in the whole diſcourſe; now the maine propoſition of all this large letter vnto the Galathians is, [r] *that a man is not iuſtified by circumciſion, or any works of the Law*; but *by the faith of Ieſus Chriſt*. The which is al one with his aſſertion here, that *Chriſt crucified* is the ſole means of our ſaluation, and only ground of our ſpiritual reioycing. *Neither Circumciſion, nor vncircumciſion auaileth any thing at al, but a creature renued*, that is, endued with [f] *faith working through loue*. He doth accuſe therefore ſuch as obtrude [t] another Goſpell, an oppoſite doctrine, but bleſſe Gods Iſrael, *euen as many as walk according vnto this rule*.

The falſe teachers are deſcribed by [u] fiue properties, as firſt, *They deſire with outward appearance to pleaſe carnally*. Secondly, they conſtraine men to the ſtrict obſeruing of their owne deuiſed religion. Thirdly, the marke they ſhoot at is to ſhun ſtormes and *perſecution for the Croſſe of Chriſt*. Fourthly, *they compell men to keepe that law which they will not obſerue themſelues*. Fifthly, they pretend Gods honour, but intend only their owne vaine glorie, *that they might reioyce in your fleſh*. [x] Other reduce theſe fiue to foure: Flatterie, Cowardiſe, Diſſimulation, Boaſting. [y] Other to three: firſt, ſhunning of the croſſe: ſecondly, ſeeking of their owne glorie: thirdly, teaching of that themſelues vnderſtand not. All haply may be referred vnto their hypocriſie; for notwithſtanding their faire ſhewes and outward appearance, they ſeeke not herein their brethrens good, and Gods glory; but their owne honour and eaſe, that they might haue *Cum dignitate otium*, a Lordly liuing and a lazie life. Sike Church-men are like the Church pinnacle pointing vpward, poiſing downward.

In this deſcription of falſe Doctors, if thy ſight be quicke, thou maiſt apprehend the liuely picture both of a Schiſmaticke and Hereticke, who though outwardly they ſeeme neuer ſo great, yet are they the leaſt in the Church of God. According to that of Chriſt, [z] *Whoſoeuer ſhall breake one of the leaſt Commandements and teach men ſo*, ſhall be *called the leaſt in the kingdome of Heauen*. As [a] *Auguſtine* paraphraſtically, *Qui ſoluerit & docuerit, id eſt, docuerit verbis quod ſoluerit factis, minimus erit*.

If any ſhall demand how the falſe brethren in vrging Circumciſion had the world at will, and were made free from perſecution; [b] Anſwer is made, that the Roman Emperours, *Caius, Octauian, Tiberius*, had giuen libertie to the Iewes to liue according to their owne law, without moleſtation or diſturbance thorowout all the Roman Empire. So that if a Iew turned Chriſtian, he had the priuiledges of a Iew ſo long as he kept the ceremoniall rites of *Moſes*: whereas they who taught that ceremonies were abrogated, and that men were iuſtified only by faith in Chriſt, wanted thoſe priuiledges, and ſo were perſecuted of the Iewes, and of the Gentiles too, [c] *Chriſt crucified being a ſtumbling blocke vnto the Iewes, and vnto the Grecians fooliſhneſſe*. Now the [d] pſeudo-Apoſtles here, leſt they ſhould ſuffer affliction for the croſſe of Chriſt, inuented a new goſpell, and made an hotchpotch of religion. For as the Chriſtians in the countries of [e] *Preſter Iohn* and in *Auguſtines* age the [f] *Symmachiani* receiued both Circumciſion and Baptiſme: ſo they conioyned in the matter of ſaluation Meſſias and *Moſes*, iuſtification by faith, and iuſtification by workes, hereby ſeeking *carnally to pleaſe* both the Chriſtian and the Iew: the Chriſtian in preaching Chriſts croſſe: the Iew by preſſing circumciſion of the Law. Deſiring to ſerue two contrary maſters at one time, *God and Mammon*, as it is in the Goſpell appointed to be read this day. The Papiſt then in being a [g] *mingle mangler*, is branded with this infallible character of a corrupt teacher, and ſo is the mungrill in religion according fire and water, Antichriſtians and Chriſtians in the chiefe Oracles and Articles of holy faith, and ſo are carnall Goſpellers who deſire to haue Chriſt, but they will none of his Croſſe: They would be with him vpon Mount *Tabor*, but not vpon Mount *Caluerie*.

[q] 1 Cor. 5. 3.

[r] Cap. 2. v. 16.

[f] Cap. 5. 6.

[t] Cap. 1. 6.

[u] See ſupplement of Mr. *Perkins Com. Galat. in loc.*

[x] *Aretius in loc.*

[y] *Luther in loc.*

[z] Matth. 5. 19

[a] *Contra lit. Petil lib. 2. cap. 61.*

[b] *Hieron. Primaſius, Aquin. in loc.*

[c] 1 Cor. 1. 23.

[d] *Anſel in loc.*

[e] *Matth. Dreſſerus, vita Io. Pory deſcript. of Africa pag 400.*

[f] *Auguſtin. contra Creſ. lib. 1. cap. 31.*

[g] *B. Latimer.*

God forbid that I should reioyce but in the Crosse of our Lord Iesus Christ] The sufferings of the faithfull *for Christ*, are termed often the sufferings *of Christ*: 2 Cor. 1.5. *as the sufferings of Christ abound in vs, &c.* And Colossians 1. 24. *I fulfill the rest of the afflictions of Christ in my flesh for his bodies sake, which is the Church.* And so Christ himselfe witnesseth in saying, [h] *Saul, Saul, why persecutest thou me?* *Saul* did no violence to Christ, it was all done to his Church: but he that toucheth it, toucheth *the* [i] *apple of his eye.* There is a more liuely feeling in the head then in other members of the body; for the little toe being hurt, instantly the head sheweth it selfe by the countenance to grieue thereat: so Christ our head is touched with the feeling of our infirmities, euer suffering, while we suffer which are his body. [k] Some Diuines therefore by *the Crosse of Christ*, vnderstand *Pauls* affliction for preaching Christ crucified. As if he should say, let other boast as they list in auoiding persecution for the Gospell, herein I will reioyce, that I am esteemed [l] worthy to suffer rebuke for the name of Christ, [m] *I take delight in reproches, in necessities, in tribulations, in anguish for Christs sake.* But because the words (εἰ μὴ) are both exceptiue, making the sense thus, *I will glorie in nothing but in the crosse of Christ*: and exclusiue, *onely in the crosse of Christ, and in nothing else*: I subscribe to [n] *Augustine*, [o] *Chrysostome*, [p] *Hierome*, and [q] other who construe this of Christs all-sufficient Sacrifice for our sinnes on the crosse, *whereby the world is crucified to vs, and we to the world*, Christ himselfe being *our* [r] *redemption, wisdome, righteousnesse*: that as it is [s] written, he that glorieth should glorie in the Lord, and make boast of him all the day long, as it is Psal. 35. 28.

As their exposition is most agreeable to the letter, so most answerable to *Pauls* intent: as if he should haue written thus, Although other make their reioycing in circumcision, *I will reioyce in nothing else but in the crosse of Christ*, which [t] abrogates circumcision. And well might he speake so, for that in Christ crucified are hid not only the treasures of wisdome and knowledge, Coloss. 2. 3. but of fulnesse and grace, Iohn 1. 16. and of euery spirituall blessing, Ephes. 1. 3. In a word, all [u] things of which vsually men boast, are in Christs crosse. Doth any man glorie in wisdome? [x] *Paul* desired to *know nothing but Christ crucified*, as being assured, That this knowledge is eternall life, Iohn 17. 3. Doth any boast of riches and honour? by Christ all true beleeuers are made *Kings and Priests*, Apocal. 1. 6. Doth any reioyce in libertie? by Christ we are deliuered *from the bonds and hands of our enemies*, Luke 1. 74. Doth any delight in the Princes fauour? behold the King of Kings [y] accepteth of vs in Christ. All men desire comfort and content, and therefore let vs (as *Paul* here) reioyce in Christ crucified, in whom only we are [z] *compleat*, and by whom also we haue right to those things which eye hath not seene, eare hath not heard, neither can the heart of man conceiue.

Gods Israel walking according to this rule, though *they beare the markes* of affliction in their *bodie*: yet haue they *peace* of conscience in their soule. For being *new creatures in Christ, the world* cannot *crucifie* them any way more then they *crucifie the world.* As the world accounts them *the* [a] *filth and off-scouring of all things*: euen so they repute *all things of the world as* [b] *dung, to winne Christ, and to glory in his Crosse.*

Brethren, the grace of our Lord Iesus Christ be with your spirit] In this *adieu* our Apostle concludes his Epistle with a great *Emphasis*, euery word being a strong reason to confound his aduersaries, opposing first *our Lord Iesus Christ* the master of the house, to *Moses* who was but a [c] seruant in the house. Secondly, *the grace of Christ* to the merit of inherent righteousnesse, [d] insinuating that we are saued by grace, freeing vs from circumcision and other workes of the Law. Thirdly, *the* [e] *spirit*, which is the obiect of grace, to the flesh, in which the enemies of Christs crosse gloried so much. And lastly, noting in the word *brethren*, his lowly, but their lordly carriage toward the Churches of Galatia. The briefe of all is, [f] I haue taught you Christ purely, deliuering vnto you wholsome doctrine touching faith and good manners, I haue entreated you, chidden you, threatned you,

[h] Acts 9. 4.
[i] Zach 2. 8.
[k] *Luther. Aretius.*
[l] Acts 5. 41.
[m] 2 Cor. 12. 10.
[n] *Tract. 43. in Ioan.*
[o] *In loc.*
[p] *Com. posterior. in loc.*
[q] See *B. Bilson* tract vpon this text in the beginning of his conclusion to the Reader.
[r] 1 Cor 3. 31.
[s] Ieremy 9. 24.
[t] *Theophylact. in loc.*
[u] *Aquin. in loc.*
[x] 1 Cor. 2. 2.
[y] Ephes. 1. 6.
[z] Coloss. 2. 10.
[a] 1 Cor. 4. 13.
[b] Philip. 3. 8.
[c] Heb. 3. 5.
[d] *Theophylact. Anselm. Caietan.*
[e] *Primasius.*
[f] *Luther.*

you, letting passe nothing which I thought profitable for you. I can say no more, but that I heartily pray, that our Lord Iesus Christ would blesse my labours, and gouerne you with his holy Spirit for euer. See *the peace of God* in the *Liturgie.*

The Gospell. MATTH. 6. 24. vnto y^e end

No man can serue two masters.

THis Gospell is parted into a { Generall rule: *No man can serue two masters.* Particular instance: *Yee cannot serue God and mammon.* Whereupon is inferred that we may not be carefull *what we shall eat or drinke, but that we should rather seeke first the kingdome of God, and the righteousnesse thereof, and then all these things shall be ministred vnto vs.*

[g] *Euthym & Rupert. in loc. Idem Iansen. con cap. 42.*

No man can serue two masters] There is no rule so generall but hath exceptions, and so this common prouerbe is confined within his lists and limits, as Interpreters obserue. For one man may serue two well agreeing masters enioyning the same thing, as the men of Tyrus [h] hewing Cedar trees out of Lebanon for the Temple, serued both *Hiram* and *Salomon.* Againe, this axiome must be construed [i] *in sensu composito*, not *diuiso*: for otherwise we may serue diuers masters at diuers times, as [k] *Zacheus* at the first serued the world, yet afterward he followed Christ. The meaning of this adage then is, that no man at one time, can serue two masters enioyning [l] contrary duties. As for example, God and the flesh are two such masters, *I see* (saith [m] *Paul*) *another Law in my members rebelling against the Law of my minde: for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these two are contrarie one to the other*: Galat. 5. 17. We cannot serue these two, but we must *loue the one and hate the other, or else leane to the one and despise the other*: we must be seruants vnto God, and not vassals vnto lust.

[h] 1 King. 5. & 2 Chron 2.
[i] *Pont. in loc.*
[k] Luke 19.
[l] *Theophylact. Euthym. Anselm.*
[m] Rom. 7. 23.

Concupiscence is like to a fire, and our body like to a seething pot. Now the pot is cooled foure wayes especially: first, by taking away some of the fuell vnder the pot: euen so the lesse we drinke or eat, the lesser is the heat of our lust. It is fasting spettle that kils this serpent, [n] *incrementum gastrimargiæ initium luxuriæ*: howsoeuer [o] *delectatio venereorum* be the end, yet gulling is the matter and beginning of incontinence. The Poets faigned *Venerem natam ex exectis Saturni virilibus*, to [p] signifie that saturitie is the father of wantonnesse, and vncleannesse the [q] daughter of surfetting. [r] *Sine Cerere & Baccho friget Venus*: Lady *Venus* dwels at the signe of the Iuie bush: where there is cleannesse of teeth, vsually there is no filthinesse of body: but if we stuffe our corps like cloake-bags, making our mouthes as tunnels, our throats as wine-pipes, our bellies as barrels; if we fill them full of strong drinke and new wine, there must follow some vent, according to that of [s] *Hierome: Ventrem distentum cibo & vini potionibus irrigatum voluptas genitalium sequitur, nam pro ordine membrorum ordo vitiorum.*

[n] *Cassianus, Collat. 5.*
[o] See *Thom. 2. 2. quæst 153. art 4. & Caiet. in ibid.*
[p] *Fulgent. Mytholog lib. 2. fab. de Venere.*
[q] *Greg. Moral. lib. 21. cap. 31.*
[r] *Terent. in Eunucho.*
[s] *Epist. Amande, tom. 3 fol. 135.*

Secondly, the pot is cooled by stirring of it; so the furious heat of lust is much abated by the stirring of our bodies, and exercising of our mindes. Vnchaste follie for the most part is begot of an idle braine, hatched in a lazie bodie.

[t] *Quæritur Ægistus quare sit factus adulter?*
In promptu causa est, desidiosus erat.

[t] *Ouid.*

The Crab fish when as the Oyster doth open, flings into her a little stone, so that she cannot shut her selfe againe, and so the Crab deuoureth the Oyster: [u] Our aduersarie the deuill is like the Crab, and we like the Oyster, if he finde vs idle and gaping, he takes his opportunitie to confound vs, *Otia pulvinar Satanæ, Cupid* shoots in a slugge, and hits none but the sluggish. Albeit Rome was so well occupied as to make Idlenesse a diuine soueraignty: yet there was neuer a Temple within the Citie dedicated *quieti & otio, sed extra Collinam portam illi ignauo numini templum dedicârunt.* To signifie thus much (as our reuerend

[u] *Hicrome.*

[x] *Iewel*

x Dr. Humfred. in vita Iuelli. pag. 47.
y Beza in vita Caluini.
z Reusner. in symbolis.
a Gen. 27.
b Ambros. de Cain & Abel, lib. 1. cap. 4.
c 1 Sam. 30.

x *Iewel* obserues) that no man borne in Rome, or Gentleman well brought vp, should vouchsafe Idlenesse any honour. y *Caluin* was wont to say, that a lazie life was of all other most tedious vnto him. And euery generous spirit resolues as z *Maximinus: Quo maior sum, eo magis laboro, & quo magis laboro, eo maior sum.* In holy a Bible we reade that *Iacob* vnder the name of *Esau*, which signifieth b working, obtained his fathers blessing, and that none shall receiue reward at the last day, but such as haue beene labourers in the Lords Vineyard: Matth. 20. 8.

Thirdly, we may coole the pot by casting cold water into it: in like manner abundance of teares is a good meanes to quench outragious flames of this vnruly fire. The Amalakites, as we finde in c sacred Historie, burned Ziklag, and tooke their wiues and children prisoners: then *Dauid* and the people lift vp their voices, *and wept vntill they could weepe no more.* After that *Dauid* asked counsell of God, and followed after them, and smote them (as it is in the Text) *euen from the twilight vnto the euening of the next morrow*, so there escaped not a man of them saue foure hundred young men which rode vpon camels and fled. Lust is an Amalekite, it burnes our Ziklag, and sets on fire this little Citie, captiuating our senses, and making them prisoners vnto it: but if we with *Dauid* shall weepe, so that we can weepe no more; if we cast cold water into the pot, if our eyes be a fountaine of teares, if we lament day and night the slaine of the daughter: assuredly we shall pursue the brutish Amalakites, and ouercome our vntamed affections, we shall smite them from the twilight of our youth, vntill the euening of our old age. Some young men may escape, that is, some vaine words and vncleane thoughts as yet may remaine in vs: but as for the old Amalekites, I meane grosse faults and foule transgressions, God will grant vs power and grace to kill all them, and so we shall recouer all that the Amalekites had taken, we shall rescue our wiues and daughters; our affections most deare to vs, heretofore captiuated vnto lust, shall now doe good seruice to God, acknowledging this infallible rule, that *no man can serue two masters*, God and the lust of the flesh.

Fourthly, the pot is cooled by taking it altogether from the fire; so we may the sooner coole this hot lust which so boyleth in vs, if we shun opportunities and occasions of sinne. Saint *Paul* willeth vs to resist and fight against other vices, d but as for fornication he saith, *flee fornication*, 1 Corinth. 6. 18. *Cupid* is a boy, therefore his shoot cannot be good; and blinde, therefore his aime must needs be bad: he can hit none but such as stand right afore him, and make themselues a Butt for his arrowes. It is a strange, yet a true rule:

Tu fugiendo fuga, nam fuga sola fuga est.
And as good counsell,
Ne sedeas, sedeas: ne pereas, per eas.

d Io. Saresb. policrat. lib. 8. cap. 6. Idem Aquin. Anselm. Caietan. in 1 Cor. 6.

e It was as great a miracle that *Ioseph* in his Mistresse armes should not burne with lust, as it was for the three children to walke in the firie fornace without any scorching. Young men of a little flame make a great fire; whereas the fault is not so much in our yeeres as in our selues. For *Daniel* a young man reproued the lasciuious Elders; *Ioseph* a young man resisted the temptations of his owne Mistresse; *Iohn* the blessed Euangelist a young man, f *admodum adolescens & pæne puer*, and yet as the g Scripture witnesseth, he was the best beloued Disciple. But young men in our time runne and ride to the Wood for fuell to make the fire greater, vsing strange cates and delicates, meats and medicines, rather poisons to encrease the flames of concupiscence, bragging of much villanie done, yea boasting of more then was done. Such a Gallant h *Augustine* was in his vnruly youth, vntill Almightie God effectually called him home by a voice from heauen, crying, i *Tolle & lege, tolle & lege*: Take the booke and read: and taking vp the Bible, the first Text he lighted on was that of *Paul*, Rom. 13. 13. *Walke honestly as in the day, not in gluttonie & drunkennesse, neither in chambering & wantonnesse: but put ye on the Lord Iesu Christ, and take no thought for the flesh to fulfil the lust of it.* After this *Augustine* was no more seruile to sin, but a true seruant

e Luther. tom. 4. in Gen.
f Hieron. aduers. Iouin lib. 1.
g Iohn 19. 26. 20. 2.
h See confess. lib. 2. cap. 3.
i Confess lib. 8. cap. 12.

ſeruant vnto Chriſt: he now well vnderſtood my text, that he could not ſerue two maſters, God, and the luſt of his fleſh.

I know *S. Auguſtine* had afterward his infirmities, as himſelfe confeſſeth ingenuouſly: but he was not [k] giuen ouer *vnto wantonneſſe, to worke all vncleanneſſe euen with greedineſſe*. It is true, that concupiſcence ſo long as we are clothed and clogged with fleſh, is not extinguiſhed throughly. [l] The children of Iuda could not caſt out the Iebuſites, but they dwelled at Hieruſalem vntill this day. Luſt is a very Iebuſite, it will dwell with vs ſo long as we dwell in houſes of clay: the beſt man liuing may confeſſe with [m] *Paul, I doe not the good things, which I would, but the euill which I would not, that doe I.* Which I would not I doe, becauſe [n] *whoſoeuer is borne of God ſinneth not*, abſolutely with plenarie conſent: his will in ſinning is not *voluntas*, but *velleitas*, as the [o] Schoole diſtinguiſheth. A Mariner in a tempeſt doth caſt his goods into the water; a true man aſſaulted on the high-way giues his purſe to the theeſe, yet not with full conſent: euen ſo the children of God in the ſinne of incontinencie tranſgreſſe wittingly, yet with reluctation afore, and repentance after: whereas other men in a reprobate ſenſe, both approue their filthineſſe afore, and boaſt of it after. *Lucretia*, the faire Ladie of Rome, was aſſaulted violently by *Tarquinius*: [p] *Auguſtine* writing of this rape, ſaith excellently, *Duo fuerunt, & vnus adulterium admiſit*. There were two actors, but one adulterer, there was a coniunction of bodies, but a diſtraction of mindes. A regenerate mans cauſe is like that of *Lucretia*, ſinne is rather done *de illo quàm ab illo*.

I ſpeake not this to incourage any in their vncleanneſſe, God forbid. Let euery man, in the feare of God, vſe the meanes afore preſcribed for the cooling of intemperate luſt boyling in his fleſh, and then if he cannot expell this Iebuſite, he cannot caſt out this deuill by faſting and prayer, if he cannot extinguiſh this outragious fire with watrie teares; let this be his comfort, that God requires only, that luſt be not our *maſter*, that it *raigne not in our mortall bodies*, Rom. 6. 12. The [q] Greeke Fathers obſerue well vpon that place, that *Paul* ſaid not, let not ſinne tyrannize, but *let not ſinne raigne*. Be not ſinnes voluntarie ſouldiers, in [r] *giuing your members as weapons of vnrighteouſneſſe vnto ſinne*: but if ye be ſinnes preſt ſouldiers againſt your will, it is not you that offend, [ſ] *but the ſinne that dwelleth in you*. Luſt may command as a tyrant, and yet we may performe good ſeruice to God: but if we ſubmit our ſelues vnto it as our king, if we ſuffer it to raigne, making our members ſeruants to vncleanneſſe and iniquitie, then aſſuredly luſt is our lord and ioue: for my Text muſt be true, *No man can ſerue two maſters*.

As God and the fleſh, [t] ſo God and the deuill are two contrarie maſters: for the one is truth it ſelfe, *I am the way, and the truth*, Iohn 14. 6. the other is *a liar, and the father thereof*, Iohn 8. 44. ſo that all ſuch as ſpeake the truth from their heart dwell in Gods tabernacle, Pſal. 15. but ſuch as delight in lying, are fit for the deuils ſeruice. Now there is [u] *materiale mendacium*, and *formale*: the which diſtinction is more plainly deliuered by the Grammarians, who make a difference betweene the reporting of an vntruth, and the forging of a lie. For, as *Nigidius* in [x] *A. Gellius*, he that doth lie deceiueth other; he that reports an vntruth is deceiued himſelfe: and as [y] *Lombard*, a man may be true that relates a thing vntrue: for as Philoſophers and Diuines haue determined, *mentiri eſt contra mentem ire*, [z] to ſpeake that with our mouth, which we thinke not in our minde. *Enunciatio falſa cum* [a] *intentione fallendi*. The ſeruant of God often vtters that which is falſe, and yet he is *verax*, for that he thought it had beene true; and the deuils ſeruants ſometime ſpeakes the truth, and yet he is *mendax*, for that he thought it to be falſe, as *Auguſtine* and *Lombard* haue well obſerued.

Thou maiſt eaſily diſcerne by this cognizance, to what maſter the ſeruant of ſeruants and his retinue belong, namely, to Don Beel-zebub, the mint maſter of equiuocation and forgerie. Not to meddle with their old Legend, and new Calender of Saints, in which are more lies than leaues. To paſſe by their Paſquils and

[k] Epheſ. 4. 19.
[l] Ioſ. 15. 63.
[m] Rom. 7. 19.
[n] 1 Ioh 3. 9.
[o] *Thom. part. 3. queſt 21. art. 4.*
[p] *De Ciuit. Dei, lib. 1. cap. 19.*
[q] *Theodoret. apud Oecumen. Theophylact. & ely.*
[r] Rom. 6 13.
[ſ] Rom 7 20.
[t] *Auguſt lib 2. de ſer. Dom. in mont. Idem Anſelm. Vega, Calmet. in loc.*
[u] *Thom 2 2. queſt. 110. art. 1*
[x] *Noct. At. lib. 11. cap. 11.*
[y] *Sent. lib. 3. diſt 38*
[z] *Auguſt. enchirid cap. 22.*
[a] *Auguſt. contra mendat ad Conſen. cap. 12.*

and inuectiue libels, as their [b] *Theatrum credulitatum*, the relations of *Caietan*, annexed to *Genebrards* Chronologie, *Stapletons trees Thomæ, Mer. Gallobel. mundus furiosus, Giffords Caluino turcismus*, together with the seditious pamphlets of *Allen, Sanders, Campian, Bristo, Rob. Parsons*; all which are not only *hyperbolici*, but as [c] one wittily, *hyperdiabolici*. Not to mention here their vnsufferable correcting, yea corrupting of all Authors, onely giue me leaue to remember how the Iesuits impudently deliuered in pulpit and [d] print, that old *Beza* was dead, and that forsooth he died a Roman-Catholike; and how they play the iuglers in the businesse of Pope *Ioane*. *Marianus Scotus, lib. 3. Chron. ad ann. 854.* [e] *Sigesbertus Gemblacensis*, [f] *Martianus Polonus*, the penner of the Chronicle called *Fasciculus temporum in fol 65. Volateran, Com.* [g] *lib. 22. Iacobus Bergomensis de Claris mulieribus, cap. 143.* [h] *Sabellicus, Ioannes Lucidus de emendatione temporum, lib. 8.* [i] *Ranulphus*, [k] *Boccace*, [l] *Platina, Nauclerus*, and [m] other arrant Romanists affirme directly, that there was a *Pope Ioane*: who being an [n] harlot, well became the seat of the Babylonian whore. Yet *Auentius annal Boior. lib. 4. Onuphrius annot. in Platin. Genebrard. in Chron. ad ann. 854. Bellarm. de Rom. Pont. lib. 3 cap. 24.* and all our moderne Iesuited Papists obstinately contradict this historie, seeking against their owne knowledge, to perswade the world, that it is a meere fable. By which it is apparant, that they gaine more by this one literall Art of lying, than they doe by the seuen liberall Sciences.

As God and the flesh, and God and the deuill, so to giue Christs instance, God and the world are two [o] contrary masters. And therefore whereas [p] some desire to serue God only, some the world only, some both: in their deuotion as it were [q] *carried vp to the heauen*, in their auarice *downe againe to the deepe*: our blessed Sauiour saith peremptorily, *Yee cannot serue God and mammon*. [r] He doth not say, yee cannot haue God and mammon; for *Marie* and *Martha* may dwell together, righteousnesse and riches may stand together: but yee cannot serue God and mammon; for he that is the seruant of God must be the master of his money.

The children of Israel, as it is recorded Exod. 14. walked vpon dry ground thorow the red Sea, because, saith the text, *the waters were deuided*: but the cruell Ægyptians pursuing after Gods people were drowned, because the Sea returned againe to his course [s] *Mystically*, such as diuide their worldly substance, distributing to the poore, lending to the needie, passe through the maine streame of the worlds current safely, their riches and honour being vnto them, as the waters vnto the children of Israell, *a wall on the right hand, and a wall on the left*: but hold-fast Ægyptians, auarous oppressors, being more cunning in substraction than in diuision, are drowned in the puddle. When *S. Peter* casteth his net ouer them, alas they runne themselues so deepe in the mudde, as that it cannot get vnder them to drag them out.

Mammon is a Lord in opinion only, [t] *Nos facimus te fortuna deam, &c.* and as [u] *Plinie* speakes, *Omnibus locis, omnibus horis, omnium vocibus fortuna sola inuocatur, &c.* [x] But Almighty God is by right and indeed a Lord of all things, of all men especially. For as [y] Diuines obserue) God is not called Lord in the Scripture till he created man. *In the beginning God created the heauen and the earth, and God said, Let there be light, &c. Againe, God said, Let there be a firmament, &c.* but after man once was made, the [z] text often calleth him Lord: *The Lord God made the man of the dust of the ground, & the Lord God planted a garden east ward, and the Lord tooke the man and put him in the garden of Eden, commanding him, and saying, Thou shalt eat freely, &c.* We must therefore serue none but this [a] *one Lord, first seeking his kingdome*, making him our master, and Mammon our seruant: for if we serue God most, and seeke his kingdome *first*, [b] respecting his glory and honour afore all other things, aboue all other things: then all other things, as Christ promiseth here, which are necessarie for vs, *shall be ministred vnto vs.* See Epist. 3. Sunday after Trinitie.

Thus I haue shewed how no man can serue two masters, as two, but [c] as one. For [d] euery man is either a willing or vnwilling seruant: if willing, *he shall hate the*

[b] *Per Ric. Verstegan. Antuerp.*
[c] *Dr. Sutlif.*
[d] *Viuarius epist.*
[e] *Chron. ad ann. 854.*
[f] *Supputat. ad ann 855.*
[g] *Col. 657. Lugdun.*
[h] *En. 9. lib. 1.*
[i] *Polychron. lib 5 cap. 32.*
[k] *Lib. de Claris mul.*
[l] *In vita Ioan. 8.*
[m] See *D. Morton apolog cat. lib. 1 cap. 19. & Alex Cocke, Pope Ioane p. 3*
[n] *Nam Papa pater patriæ peperit paruulum puerulum.*
[o] Iam 4. 4.
[p] *Aldens in loc.*
[q] Psal 107. 26.
[r] *Chrysost. Hieron. Aret. in loc.*
[s] *Anton. de Rampen. in fig. Biblicis.*
[t] *Iuuenal.*
[u] *Lib. 2 cap. 7.*
[x] *Aret in loc.*
[y] *Tertul cont. Hermogen. Idem Vega in loc.*
[z] Gen. 2.
[a] Ephes 4. 5.
[b] *Aug. de ser. Dom. in monte lib. 2. Idem Euthym. Anselm. Marlorat. in loc.*
[c] *Caietan. in loc.*
[d] *Gloss & Ian. sen. Con. cap. 42.*

There was a Pope Ioane by the Papists owne confession.

the one, and loue the other: if vnwilling, *he will* [e] *endure the one, and despise the other.* And yet, as I said in the beginning, one man may serue diuers masters at diuers times, albeit they require diuers, yea contrary seruice. *Matthew* sometimes an instrument of Sathan, afterward Christs Apostle. *Salomon* sometime seruing God, sometime seruing his lusts. The blessed theefe, seruant to the world in his life, was the childe of God at his death. All sinne is [f] either a thought, a word, or a deed, against the diuine Law. Who did euer offend in thought more than *Paul?* [g] *breathing out threatnings against the Disciples of the Lord.* Who did euer offend in word more than *Peter?* [h] forswearing his owne master. Who did euer offend more in deed than [i] *Dauid?* who bound two great sinnes together, adulterie and murther: And yet the God of compassion and father of mercy, retained all these sinners againe in his seruice. The which examples are recorded in holy Bible, partly for instruction of such as stand, and partly for the consolation of such as haue fallen. [k] *Instruunt Patriarcha non solum docentes sed etiam errantes.* If *Noe* was drowned himselfe with wine, who foretold the drowning of the world with water; if *Sampson* the strongest was ouercome by the weaker vessell; if *Salomon* the most wise committed follie, [l] *let him that thinketh he standeth take heed lest he fall.* Againe, these things are registred in Scripture for the comfort of such as haue fallen already. Did God forgiue *Lots* incest, *Pauls* butchering of the Saints, *Aarons* idolatrie? then a weake conscience from these premises, and vpon Gods gratious promises may conclude, my sinnes are no greater, and Gods mercy can be no lesse.

When *Theodosius* excused a foule fact, because *Dauid* hath done the like: [*] *S. Ambrose* made this answer: *Qui secutus es errantem, sequere pœnitentem.* Hath thy mouth blasphemed with *Peter?* let thine eyes then weepe with *Peter.* [m] Either thou must be a *Sodomite*, or a *Niniuite*; a Sodomite suffering for sinne, or a Niniuite repenting for sinne. *Yet fortie dayes and Niniue shall bee destroyed*, Ionas 3.4. Niniue was ouerthrowne, and yet not ouerthrowne, as [n] *S. Hierome* sweetly, *Quæ peccatis perit, fletibus steterit.* It was ouerthrowne by sinne, but builded vp againe by repentance. *Euersa est Niniue quæ mala erat, & ædificata bona quæ non erat*, saith [o] *Augustine.* Let vs not looke to Sodome, but set our eyes on Niniue; for if we will resist our spirituall enemie, we must arme our selues with sackcloth, and put on head-peeces of ashes: if we meane to serue but one master only, let vs renouncing all other seruices, instantly with all haste, and with all our heart turne to the Lord our God. [p] *It is sufficient that we haue spent the time past after the lust of the Gentiles, in wantonnesse, gluttonie, drunkennesse, &c.* Let vs now spend *as much time as remaineth in the flesh, after the will of God.* It is a monstrous absurditie, that seruing but two masters all our life, we should sacrifice the best of our dayes vnto the worst, and then offer vp the worst of our dayes vnto the best. Againe, let vs, I beseech you, repent with all our heart throughly, [q] *powre out thy soule like water before the face of our Lord.* If thou powre out milke, the colour remaineth in the pan: if wine, the tent remaineth in the vessell: if honie, some taste remaineth in the pot. He therefore that will not [r] *ipsius pœnitentiæ pœnitere*, [t] must not powre out his heart like milke, least he be knowne still by his colour: nor like wine, least he smell of wicked imaginations: nor like honie, least he keepe a smacke of his old tricks: but like cleane water, that no taste, or smell, or colour may remaine. If Mammon be thy master, obserue him; if God be thy Lord, follow him: [t] halt not betweene two opinions, sit not vpon two stooles, lie not downe betweene [u] two burthens, serue not two masters, *either you must hate the one, and loue the other, or else leane to the one, and despise the other.*

Preached at *Pauls Crosse, Febr.* 8. *Anno*, 1600. the very same houre, that *Robert*, Earle of *Essex*, entring the Citie with his vnfortunate troupe, found by wofull experience the words of my Text true, that *no man can serue two masters.*

The

[e] *Patietur, tit. August. sustinebit: vti vulgar.*

[f] *Augustine.*

[g] Acts 9.1.

[h] Mat. 26.72.74.

[i] 2 Sam. 11.

[k] *Ambros. de Abraham, lib. 1. cap. 6.*

[l] 1 Cor. 10.12

[*] *Theodorit. hist. lib. 5 cap 17 & Bellarm. de gemitu colum. lib. 1 cap. 11.*

[m] *Aug. de Ciu. lib 21 cap 24.*

[n] *Epist. ad Damasum tom. 2. fol. 133.*

[o] *Vbi supra.*

[p] 1 Pet. 4.3.

[q] Lament. 2 19

[r] *Saluian lib. 5. de gubernat. Dei*

[t] *Bonauent. Diæt. cap 11.*

[t] 1 Kin. 18.21.

[u] Gen 49.14.

The Epistle. EPHES. 3. 13. vnto yᵗ end

I desire that yee faint not, because of my tribulations, &c.

THis Epistle containeth a double requeſt of *Paul*:

- One to men: *I desire that yee faint not, because of my tribulations*: And that in respect of the
  - Cause: for that *I suffer for your sakes.*
  - Consequent: for that *it is your praise.*
- Another to God: *For this cause, &c.* consisting of a
  - Petition: *I bow my knees vnto the Father, &c.*
  - Thanksgiuing: *Vnto him that is able, &c.*

I desire] The [x] Syriac hath it thus: *I desire that my spirit faint not in my tribulations.* And the bare words of the Greeke in [y] *Hieromes* opinion, afford the same sense. But if we shall examine the precedent part of this Chapter, *I Paul am the prisoner of Iesus Christ for you Gentiles, &c.* and the subsequent, *I bow my knees vnto the Father of our Lord Iesus Christ, &c. That yee may be strengthned with might by his spirit in the inner man*; it will appeare most euidently, that this Text ought to be construed as our English translation here readeth, *I desire you that yee faint not*; it being one, yea the only [z] maine point of all this Epistle, which is nothing else but an exhortation vnto perseuerance.

That I suffer for your sakes] An argument from the cause of his affliction: as if he should say, Yee men and brethren of *Ephesus* are [a] both *efficient* and *finall* cause *that I suffer*, and therefore no reason that *yee should faint because of my tribulation*. Efficient, being a prisoner in Rome for the [b] Gospell, euen for that doctrine which I taught you. Finall, enduring this imprisonment for your [c] good, and [d] example, that yee likewise may continue constant in the sincere profession of Christianitie. *Paul* then suffered not for his owne fault, nor yet for their faction: it was only for defending the truth, euen for preaching [e] *Christ crucified, vnto the Iewes a stumbling blocke, and vnto the Grecians foolishnesse.* And therefore such as subscribe to the Confession of our Church, acknowledging all our Articles of Religion orthodoxall and pure; cannot in suffering a little crosse for certaine questions about matters of indifferencie, gaine to themselues or their followers any true glory. For they know that [f] *B. Ridley* went to the stake cheerfully, wearing a Tippet of veluet, and a corner cap: and yet as that good old man Father *Latymer* prophecied, *at his burning there was such a candle lighted in England, as shall neuer be put out. Iohn Philpot* was an Archdeacon, and Doctor [g] *Rowland Taylor* vsed the Seruice-book to his comfort all the time of his imprisonment, and commended it at his death, as the last token of his loue, to his deare wife: yet these men (let enuie be iudge) were the Diamonds of the Churches ring in that age. Whereas if the daily martyred *B. Farrar*, or that vigilant Pastor *B. Hooper* had sacrificed their liues in the quarrell against Clericall habits, and other comely ceremonies inioyned by their religious Soueraigne King *Edward* the sixt: iudicious *Fox* would neuer haue numbred them among the glorious Martyrs of Christ. I say then vnto such as boast of their persecution in this kinde, not for the bodie, but only for the swadling clouts of holy religion, as [h] *Paul* once to the Corinthians in another case, *your reioycing is not good.* See Epist. 2. Sunday after Easter.

Which is your praise] This clause may be referred (as [i] Interpreters obserue) both to *Pauls* affliction, and their perseuerance. To *Pauls* affliction, it is your glory that yee haue such a Pastor as is *the* [k] *prisoner of Iesus Christ*, in *bonds* not for any scandalous crime, but for [l] conscience towadrs God, euen for *preaching among the Gentiles the vnsearchable riches of Christ*, as it is vers. 8. of this present Chapter. If yee rightly consider my tribulation, it is to make you [m] glorious, and it cannot dismay, [n] but rather incourage you, knowing that God will [o] reward *our*

light

[x] *Vide Zanchiū in loc.*
[y] *Exposit prior in loc.*
[z] *Aretius in loc. Idem Aquin. & Marlorat. argument. huius epist.*
[a] *Zanchius.*
[b] *Caietan.*
[c] *Aquin. Kilius.*
[d] *Anselm. Sarcerius.*
[e] 1 Cor. 1. 23.
[f] Master *Fox* in the martyrdome of Bishop *Ridley* and *Latymer.*
[g] Master *Fox* in the martyrdome of Doctor *Rowland Taylor* of Hadley.
[h] 1 Cor. 5. 6.
[i] *Caietan. Zanchius.*
[k] Ephes. 3. 1.
[l] 1 Pet. 2. 19.
[m] *Sarcerius.*
[n] *Aretius.*
[o] *Primasius.*

light affliction which is but for a moment, with a farre more excellent and eternall weight of glorie: 2 Cor.4.17. And if my trouble for the truth, occasion vnto you such praise; [p] how much more glory shall your owne constancie procure before God and men, if ye faint not vnder the Crosse, but continue faithfull vnto the end? The Church is like *Abrahams* Ram tied in a bush of thornes, Gen.22.13. Tribulations for the Gospel *are the markes* [q] *of the Lord Iesus*, in which our [r] Apostle took great pleasure, being more proud of his iron fetters, then a bragging Courtier of his golden chaine. If they be blessed who die in the Lord, how blessed are they who die for the Lord? Their deaths are not *mortes*, but [f] *immortalitates*. As [t] *Iulian* honoured all those who were slaine in his warre: so Christ and his Church honour such as are martyred in the Lords battell, *Celebri potius laude quam luctu*: right deare in the sight of the Lord is the [u] death of his Saints, vndergoing in Christs cause Christs crosse.

For this cause I bow my knees vnto the Father of our Lord Iesus Christ.] As if he should say, [x] Because you cannot doe this of your selues, I pray for it, and that not coldly but [y] earnestly, *bowing my knees* of the body with [z] *Stephen*, and of the heart with [a] *Manasses*, not vnto any Saints in heauen, much lesse to their senselesse Images on earth, [b] *hauing mouthes and speake not, eyes and see not, eares and heare not*: but vnto him only *that is able to doe exceeding abundantly aboue all that we can aske or think*, to the Father of [c] mercies, and God of [d] all grace, from whom commeth [e] euery good and perfit gift. [f] *Infirmitatis nostræ est deficere, sed Dei reficere*: To God then I bow my knees, and yet not to God simply, [g] but to God, *as the Father of our Lord Iesus Christ*, [h] in whom he is well pleased. To him I make my request, able, because God; willing, because the Father of Christ, to heare me and helpe you.

Which is father of all that is called father in heauen and in earth] According to the present Text of our Communion booke, the meaning of *Paul* is, that God is the Father of all *fathers in earth*. As of the Prince which is our ciuill Father, because [i] *by him Kings raigne*: of the Pastor which is our Ecclesiasticall [k] Father, because Preachers and Teachers are his [l] ordinance: of the Parent which is our naturall Father, because [m] children *are the gift of the Lord*. And Father of all our [n] fathers and progenitors *in heauen, Abraham, Isaac, Iacob, &c.* and Father of the glorious Angels also, which are fathers, as is [o] supposed one to another, and all of them vnto [p] vs in respect of their tuition and illumination, as being the ministers of God for our bodily [q] preseruation and spirituall [r] erudition. And so God being πατρικῶς πάντων, may be termed, and that not vnfitly, the Father of all that is called father in heauen and in earth, [s] *hac ratione est omnium pater, & ab eo patres cæteri nominantur*. Our translation here then is not so senselesse, as [t] they who did except against it.

Our latter English Bibles I confesse read better, *of whom is named the whole family that is in heauen and in earth*. And *of whom* (as [u] Interpreteters obserue) may be referred vnto God the Father, and vnto Christ his Sonne. To the Father, [x] who did adopt *the whole family*, that is, all the Church in Christ. *To Christ Iesus our Lord*: [y] for the Catholike Church as well triumphant in heauen, as militant on earth, consisting of all nations, peoples, tribes, hath her name from him. [z] As all of *Cæsars* family were called *Cæsarians*, and all of the tribe of Israel, *Israelites*: euen so such as are of Gods house professing Christ, are named *Christians*. In Christ all men and Angels are *contribules* of one kindred, [a] *their is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Iesus*. [b] Here then is another argument enforcing our Apostles exhortation. If all of vs haue receiued this honourable stile to be called Christians of Christ, in that we professe Christianitie; let vs not be faint but feruent, not wauering but constant in our faith vnto the end, and in the end. For if we professe Christ in words, and [c] deny him in our workes, assuredly we shall haue nothing but a name, *nomen inane crimen immane*: but if any turne *Turke* or *Iew*, [d] defying Iesus, he shall not haue so much as a name.

[p] *Theophylact.*
[q] Galat.6.17.
[r] 2 Cor.12.10.
[f] *Clerus Rom. apud Cyp. epist. 21.*
[t] *Ammian. Marcel. hist. lib. 20.*
[u] Psal.116.13.
[x] *Anselm. Sacer.*
[y] *Theophylact.*
[z] Acts 7.60.
[a] In his prayer
[b] Psal.115.5.
[c] 2 Cor 1.3.
[d] 1 Pet.5.10.
[e] Iam.1.17.
[f] *Reynol. in loc.*
[g] *Zanchius.*
[h] Matth 3.17.
[i] Prou 8.15.
[k] 1 Cor 4.15.
[l] Ephes 4.11.
[m] Psal.127.4.
[n] *Zanchius.*
[o] *Sedulius. Aquin.*
[p] *Anselm. Reynol.*
[q] Psal 91.11.
[r] Galat.3.19.
[s] *Theophylact. Primasius. Sarcerius.*
[t] Defens. for not subscrib. part 1. cap 18.
[u] *Marlorat. Zanchius.*
[x] *Beza.*
[y] *Caluin.*
[z] *Caietan.*
[a] Galat.3.28.
[b] *Aretius.*
[c] Tit.1.16.
[d] 1 Cor.12.3.

That he would grant you according to the riches of his glory] The [c] Greeke fathers conioyne this and the subsequent verse, making both one request: *I desire the Father of our Lord Iesus Christ, that he would grant you according to the riches of his glory, that ye may be so strengthened with might by his spirit in the inner man, as that Christ may dwell in your hearts by faith.* [f] Other haue distinguished these petitions, in the first whereof obserue these fiue circumstances especially:

1. Who doth giue? *The Father of our Lord Iesus Christ.*
2. What? *That ye may be strengthened with might.*
3. Out of what coffer? *Out of the riches of his glory.*
4. By what instrument? *By his spirit.*
5. In what part? *In the inner man.*

The word *grant* or *giue* doth exclude [g] humane merit, and shew that our perseuerance proceeds only *from the riches of Gods glory*, which our Apostle calleth in the second chapter of this epistle, verse 7. *exceeding riches of his grace.* But he tearmeth it here *glory*, [h] because the constant resolution of the faithfull is Gods glory, for as much as *his power is made perfect through their weakenesse*, 2 Cor. 12.9. Or it may be [i] thus expounded according to the precise letter; It is not for a great man of an opulent fortune to giue sparingly, wherefore God out of *the riches of his glory* giueth vnto all men [k] liberally, [l] for if he spared not his owne sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also? The King of glory cannot [m] *ex opulentia gloriosa* giue but *exceeding abundantly, aboue all that we aske or thinke.* *Pauls* addition is more remarkable, *the riches of his glory*: For as he sheweth elsewhere, the goodnesse of God toward vs, it is not a bare but a [n] *rich mercy*: not a little, but a [o] *great loue*: not a naked or a single, but a [p] *sufficient*, yea [q] *superabundant grace.* So long then as God is rich in mercy, saith [r] *Bernard*, I cannot be poore in merit.

That ye may be strengthened.] [f] Here we may learne that the Church of God militant on earth is not in her full strength, it is alway growing and [t] increasing more and more, we may profit, but we cannot be perfect till this corruption hath put on incorruption; the most resolute Souldier in the spirituall war, hath euery day need to be strengthened, and that *with might*; because we fight not against weaklings, but *against powers and spirituall potentates in high places*, Ephes. 6.12. Our aduersaries are so mighty that we cannot ouercome them, except the Spirit of God which is [u] *the spirit of fortitude*, strengthen vs *in the inner man*, that is, in the [x] soule, [y] that albeit our body which is *our outward man, perish*: yet our spirit which is *the inward man may be renewed daily.* He doth not pray for the wealth of the world, or health of the body which affoord comfort outwardly: [z] but he desireth vpon his bowed knees, the Father of our Lord Iesus Christ, that his Ephesians may haue sound inner parts, as it is in the [a] Psalme, *all glorious within*: it is then an idle conceit to thinke that a Pastor benefits his people more by a little skill in Physicke and law, then by a great deale of Diuinity: for hauing charge of their soules, and not of their bodies or goods, he must especially labour that the inner man may be strengthened with might against our Aduersary the Deuill.

That Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue.] These three Metaphors of our Apostle, *dwell, rooted, grounded*: are most emphaticall, and pertinent to his purpose; the faithfull are [b] *Gods house*, Christ therefore doth not only [c] sup with them as a guest, but [d] dwell with them as head of the family, [e] not only παροικεῖν, but κατοικεῖν, [f] *non hospitari modò sed habitare.*

An [g] house surely founded is able to withstand the winds blowing, and waues bellowing. A tree deepely rooted is not ouerthrowne with a tempest: euen so, such as are grounded in faith, and rooted in loue, continue stedfast in their profession in the middest of all afflictions and persecutions for the word; but such as haue [h] no root, beleeue but for a season, and so Christ is in their hearts only for a season. If for the Gospell any stormes arise, they be suddenly cast downe, yea

[c] *Theophylact. Oecumen.*
[f] *Zanchius.*
[g] *Marlorat.*
[h] *Sarcerius. Aretius.*
[i] *Royard. in loc.*
[k] Iam. 1.5.
[l] Rom. 8.32.
[m] *Beza maior annot. in loc.*
[n] Ephes. 2.14.
[o] *Ibid.*
[p] 2 Cor. 12.9.
[q] Rom. 5.20.
[r] *Serm. 81. in Cant.*
[f] *Caluin. Marlorat.*
[t] 1 Thess. 4.1.
[u] Esay 11.2.
[x] *Anselm. Caluin. Zanchius.*
[y] 2 Cor. 4.16.
[z] *Caietan.*
[a] Psal. 45.14.
[b] Heb. 3.6.
[c] Apocal. 3.20
[d] Iohn 14.23.
[e] *Beza maior annot. in loc. & in* Matth. 2.23.
[f] *Caietan.*
[g] Matth. 7.24.
[h] Matth. 13.21

yea carried away, with euery blast of contrary doctrine. The [i] Galathians had begun in the spirit, and yet afterward they were bewitched and [k] remoued away to another Gospell. In [l] *Salomon* the Spirit was quenched, and iniquitie for a time got the vpper hand: and Bishop [m] *Latymer* is bold to terme such *new spirits*, who say that we cannot lose the Spirit: and therefore let vs vpon bowed knees humbly beseech Almighty God out of the riches of his mercy, to strengthen our inner man by his Spirit. Christ dwelleth in our heart by faith; [n] as long then as faith is aliue, Christ [o] liueth in vs, and we in him: if our faith once be dead, then Christ which is our [p] life departs out of our heart. Now faith without good workes is [q] dead, it must therefore [r] worke through loue, we must be grounded and rooted in charitie.

Might be able to comprehend with all Saints, what is the bredth, length, depth and height.] [s] Some by *bredth*, vnderstand the broad way, Matth. 7. 13. by *length*, eternall life; by *depth*, hell; and by *height*, heauen: as if he should haue said, If ye be grounded in faith, and rooted in charitie, then ye may soone know which of these to loue or leaue. But it is better expounded [t] either of our loue toward other, or of Gods loue in Christ toward vs. Of our loue, [u] which hath a *bredth*, in louing all men, euen our enemies. A *length*, in that loue neuer fals away, 1 Cor. 13. 8. An *height*, in louing our superiours. A *depth*, in louiug our inferiours: or an height in louing God aboue all, and a depth in reuerencing the deepnesse of his riches, Rom. 11. 33. The loue of God towards vs [x] hath a *length*, in respect of his eternitie, Psal. 102. 12. A *bredth*, in respect of his infinite goodnesse shewed vpon all his workes, Ecclesiasticus 1. 10. An *height*, in respect of his excellent nature, being high aboue all people, Psal. 99 2. A *depth*, in respect of his vnsearchable wisdome, which is a profound deepnesse, Ecclesiastes 7. 26 herein alluding as it may seeme to that of [y] *Iob*, *Canst thou by searching finde out God? Canst thou finde out the Almightie to his perfection? The heauens are high, what canst thou doe? It is deeper then hell: how canst thou know it?* Or as [z] other, Christs loue toward vs hath a *length*, in that his mercie doth endure for euer and euer, euen from euerlasting predestination, vnto euerlasting glorification. A *bredth*, in that he would [a] all men should be saued; Iewes, Gentiles, Grecians, Barbarians, afore the Law, vnder the Law, after the Law, from the beginning vnto the worlds end. A *depth*, in that he descended into hell, openly triumphing ouer Satan in his owne kingdome. An *height*, in that he did ascend [b] farre aboue all heauens, and there sitteth at the right hand of God as our Mediator and Aduocate. [c] Other haue discoursed of the foure woods, and dimensions in the materiall Crosse of Christ more subtilly then soundly. For the plaine meaning of these words is, that our redemption is a [d] *great mysterie*. To know Christ crucified is [e] the bredth, length, height, depth of all our knowledge, in comparison whereof all other things are to be reputed as [f] dung and drosse. Some trouble themselues and other about round and square, long and short, blacke and white, spending the strength of their wits in examining the lawfulnesse or vnlawfulnesse of certaine ceremonies vsed in the Church of England: whereas if they were grounded in faith and rooted in loue, they would endeuour rather to comprehend with all Saints, what is the bredth, length, depth, height of Christs loue toward vs, and in fine to be fulfilled with all fulnesse which commeth of God.

[g] Some thinke that the Church is this *fulnesse*, increasing daily till the number of Gods Elect is accomplished. [h] Other construe this of the blessed Trinitie: but because [i] *the fulnesse of the Godhead dwels in Christ, and the Saints are compleat in him*: I take the clause (*that ye may be fulfilled with all fulnesse of God*) to be nothing else but an [k] explanation of the former words, as if he should say, this I meane by *bredth, length, depth and height*; that he which hath Christ, hath all things absolutely compleat to perfection: I pray therfore [l] not that ye may be fully God, but that ye may be full of God, full of his [m] grace with all the liuing Saints in [n] this world, and full of his glory with all the Saints departed in the world

[i] Gal 3.3.
[k] Gal. 1.6.
[l] *Deerin. lect. 4 Heb.*
[m] Serm. 7 before King Edw.
[n] *Bernard. ser. 2 de resur. Dom.*
[o] Galat. 2 20.
[p] Col 3 4.
[q] Iam 2.17.
[r] Gal 5.6.
[s] *Apud Primas. & Hieron. expositi post. in loc.*
[t] *Zuichius.*
[u] *Aquin. Reyard.*
[x] *Caietan. Aquin.*
[y] Iob 11.7,8.
[z] *Photius apud Oecum. & Hieron. tom. prior in loc.*
[a] 1 Tim 2.4.
[b] Ephes. 4.10.
[c] *Anselm. Aquin.*
[d] 1 Tim. 3.16.
[e] *Mayorat.*
[f] Philip. 3.8.
[g] *Aretius.*
[h] *Apud Theophylact. in loc.*
[i] Coloss. 2.9,10
[k] *Caluin.*
[l] *Anselm.*
[m] Eng. Glosse. *Hieron. Sareer.*
[n] *Aquin.*

to come, that ye may so faithfully serue God here, as that ye may fully see God hereafter, euen face to face.

[o] *Aretius.*

[o] Motiue: Gods abundant liberalitie, being able and willing to giue moe things, and more plentifully then either *we doe aske, or thinke.*

[p] *Aquin.*

[p] Matter: *Be praise,* or glory: mans body within the elements is closed, the bloud within the body, the spirits within the bloud, the soule within the spirits, the minde within the seule, and God resteth in the minde: so that this world was made for man, man for the soule, soule for the minde, and the minde for God: that as of him, and through him, and for him are all things: euen so to him might be praise for euermore.

Vnto him that is able] In this thanksgiuing of our Apostle three points are considerable, namely, the

[q] *Sarcerius.*

[r] *Zanchius.*

[s] 1 Tim. 3. 15.
[t] Matth. 16. 18.
[u] *Theophylact.*

Manner in respect of
- Place: *In the congregation,* [q] as being Gods Tabernacle dedicated to prayer and praise, [r] knowing and participating Gods vnsearchable riches in Christ. Other assemblies haue their beginning and end, but the Church is the [s] piller of truth, against which [t] hell gates are not able to preuaile. [u] The Church then enduring for euer and euer, only can and will honour God euer and euer.
- Person: by whom our thankes are conueyed vnto God, *by Iesus Christ,* as being the Mediator betweene God and man, by whom alone the graces of God descend downe to vs, and our prayers ascend vp vnto God.
- Time: *Throughout all generations, &c.*

[x] *Primasius.*

For as the mercies of God toward vs are for euer and euer: in like manner our praises to him ought to be for euer and euer: [x] *Immensa beneficia laudibus immensis celebranda.* See the conclusion of the *Pater Noster* in the *Liturgie.*

The Gospell. Luke 7. 11. vnto v. 18.

And it fortuned that Iesus went into a citie called Naim, &c.

[y] *Heming.*

THis Gospell is an Embleme of the
- [y] Miseries of man: In this afflicted woman accompanying her childe, and that *a sonne,* and that *her only sonne* to his graue, dying in the
  - Spring of his *youth,* euen at that age when he was most able to comfort her.
  - Winter of her *widowhood,* when she did most want him.
- [z] Mercies of God: In Christ, who did pitie the distressed [a] in
  - Thought, ἐσπλαγχνίσθη, *Hee had compassion on her.*
  - Word, *Weepe not.*
  - Deed, *He raised the dead, and deliuered him to his mother.*

[z] *Melancth. Culman.*
[a] *Iansen. Concor. cap 46.*
[b] See *Ferus ser. 3. in Euangel. Dom. 17. post. Pent.*

The [b] mourning troupe in *Naim* is a liuely representation of our estate by nature, subiect to sickenesse, infirmitie, death, damnation, horror, hell: our whole life being as it were nothing else but a *widow weeping,* and a *sonne dying.*

[c] One

[c] One doth cry, *Let the day perish wherein I was borne, and the night when it was said, there is a man-childe conceiued; why died I not in the birth? and why did I sucke the breasts? for so should I now haue lien and beene quiet, I should haue slept then and beene at rest.* [d] Another doth crie, *Woe be to me that I am constrained to dwell with Mesech, and to haue mine habitation among the tents of Kedar.* [e] A third crieth, *O wretched man that I am, who shall deliuer me from the body of this death.* All, as it were with one voice crie, [f] *Man that is borne of a woman is of short continuance and full of trouble.* But Christ and his followers on the contrary resemble our estate by grace, wherein is ioy, peace, life, health, happinesse, heauen. In this troupe [h] one saith, *O death where is thy sting? O graue where is thy victorie? the sting of death is sinne, and the strength of sinne is the Law, but thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christ.* [i] Another doth say, *Blessed be God, euen the father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe to a liuely hope, by the resurrection of Iesus Christ from the dead, to an inheritance immortall and vndefiled, and that fadeth not away, reserued in heauen.* A [k] third doth say, *We know that we are translated from death vnto life.* All sing and say with *Zacharie*, *Blessed be the Lord God of Israel, for he hath visited and redeemed his people.*

[c] Iob 3.3.
[d] Psal 120.4.
[e] Rom.7.24.
[f] Iob 14.1.
[h] 1 Cor.15.55.
[i] 1 Pet.1 3.
[k] 1 Iohn 3.14.

Behold there was a dead man carried out] The word [l] *behold* in the Scriptures is like an hand in the margent of a booke, pointing out alway some remarkable thing, and it is here like that hand [m] *Balthazar* saw writing vpon the walls of his Palace, for as that forewarned him of his vtter ruine; so this admonisheth vs of our last end. *Behold a dead man carried out.* This dead man was a young man, as it is expressed in the text, *I say to thee young man arise*, and a rich or honourable man, as [n] some gather out of the text, in that *much people were with his mother.* And it is worth our obseruing, that Christ in the Gospell is said to raise none from the dead, but only such as were rich and young, as the daughter of [o] *Iairus* a Ruler of the Synagogue, being about twelue yeeres of age: [p] *Lazarus* a man honoured in his Nation, and as [q] *Epiphanius* reports about the yeeres of 30. and in my text, a young sonne of a widow well affected in the place where shee dwelt. Hereby teaching vs, that such often die who least expect death, and are most embraced of the world. Poore men and old men haue their passport, as they begin to leaue the world, so the world is content to part with them. At their carrying out to be buried vsually there is lesse weeping, because their friends are comforted, in that departing in peace they be now deliuered from the burden of the flesh, and infinite miseries of this life. But death is *the* [r] *way of all flesh*, and [s] all flesh is grasse, and all the grace thereof as the flower of the field. *Per natiuitatem viret in carne,* [t] *per iuuentutem candescit in flore, per mortem aret in puluere.* By birth a man is greene in his flesh, by youth he is white in his blossome, by death he is withered in the dust. For death as a fisherman incloseth all kinde of fish in his net, great, small, good, bad, old, young: which the Poets insinuate in the fable of *Death* and *Cupid*, who lodging at a time both in one Inne, interchanged each others arrowes: and so from that day to this, it comes to passe that sometimes old men dote, and young men die:

[u] *Sic moritur iuuenis, sic moribundus amat.*

[l] *Vega in loc.*
[m] Dan.
[n] *Maldonat. Cosser.*
[o] Luke 8.41.
[p] Iohn 11.
[q] *Haref. 66. c. contra Manichæi dogmat.*
[r] Ios 23.14.
[s] Esay 40.6.
[t] *Greg. in Psal 5 pœnitent.*
[u] *Ioachim Belleius.*

Which was the onely sonne of his mother, and shee was a widow] Children are walking images of their parents, euen flesh of their flesh, and bone of their bone, the wealth of the poore man, and honour of the rich. It was then one step vnto weeping Crosse, that this woman had lost a childe, for nature by grace is not abolished but perfected, not murthered but manured, her impressions are not quite razed, but suted to the colours of faith and vertue, *Dauid* a man according to Gods owne heart did weepe for his [x] sicke childe, cry out for his dead sonne, [y] *O Absolon my sonne, my sonne Absolon: would to God I had died for thee, O Absolon, my sonne, my sonne.* [z] *S. Ambrose* reports a tragicall accident, how that in his time there was a poore man in extreme necessitie constrained to sell one of his sonnes into perpetuall bondage, that he might hereby saue the rest from

[x] 2 Sam 12.
[y] 2 Sam.18 33.
[z] *Lib. de Naboth, cap. 5.*

a presēt famine. Who calling all his deare children vnto him, and beholding them *as oliue branches round about his table*, could not resolue which he might best spare. His eldest sonne was the strength of his youth, euen he that called him first father, and therefore not willing to part with him. His youngest boy was the nest chicke, the dearely beloued of his mother, and therefore not willing to part with him. A third most resembled his progenitors, hauing his fathers bill, and his mothers eye, therefore not willing to part with him. One was more louing, another more diligent then the rest, and so the good father in conclusion among so many could not affoord to part with any.

[a] *Pontan in loc.*

It was another step vnto griefe in this widow, that her dead childe was [a] *a sonne*. For daughters in respect of their sex being weaker vessels, are not so fit for businesse and imploiment: whereas a good sonne, albeit in obedience a childe, yet in counsell often proues a father, and is in stead of an husband to his widow mother. But it was an higher step vnto griefe, that this one sonne was *her onely sonne*, μονογενὴς, first begotten, and [b] only begotten, and her selfe not a yeung wife, but an old widow without hope of issue. Now what kinde of sorrow this was, is expressed in holy Scripture: [c] *Make lamentation and bitter mourning as for thy only sonne*. And Zachar. 12. 10. *They shall lament for him as one mourneth for his onely sonne, and be sorry for him as one is sorry for his first borne*. *Syrophanes* hauing buried his only sonne, caused his *statua* to be set in his house, [d] *Sed dum tristitiæ remedium quærit, seminarium potiùs doloris inuenit.*

[b] *Iansen.*

[c] Ierem. 6 26.

[d] *Fulgent. mytholog lib. 1.*

This in briefe was the widowes misery: now ye shall heare of Christs mercy. When she was hapelesse and hopelesse, *he had compassion on her*, and did exceeding abundantly aboue all that she did aske or could thinke, as it is in the select Epistle for this Sunday. [e] Before she did call, he did answer, granting her desire before she moued her sute. [f] Teaching vs hereby that euery good gift is from aboue, not pulled downe of merit, but powred downe by preuenting grace.

[e] Esay 65 24.
[f] *Cuman.*

God is a father of the fatherlesse, and defendeth the causes of [g] widowes: *Eliah* in a great famine by Gods appointment releeued the widow of [h] Zarephath, and *Elizeus* euen by the same diuine goodnesse, increased another distressed widowes oyle, 2 Kings 4. *Peter*, Acts 9 comforted a whole congregation of weeping widowes, in raising *Dorcas* againe from the dead: and Christ here tooke pitie on the deepe *sighing* of a widow. [i] By which all men may learne, Magistrates especially, *to* [k] *iudge the fatherlesse, and defend the widow*; not only when the widow doth importunatly call and crie, *Doe me iustice*, Luk. 18. 3. but euen while she doth hold her peace, [l] *magis enim petit qui petere non audet, & plus da. qui dat non rogatus.*

[g] Psal. 68. 5. & 146. 9.
[h] 1 Kings 17.
[i] *Ferus serm. 1. in loc.*
[k] Esay 1. 17.
[l] *Maldonat. in loc.*

Weepe not] [m] *Abraham* the father of the faithfull bewailed his dead wife *Sara*, *Ioseph* an holy man of God mourned many daies for his father *Iacob*, all the people for [o] *Moses*, and Christ himselfe for [p] *Lazarus*. His *ne fleto* then, is not a prohibition forbidding at funerals all weeping: but an inhibition only forbidding too much weeping, that she should not be *sorrie for the dead*, [q] *as they which haue no hope*. As if he should haue said vnto her, as he did in the like case to *Martha*, Iohn 11. 25. *I am the resurrection and the life, whosoeuer beleeueth in me though he were dead, yet shall he liue.* [r] *I wound and make whole*, [s] *bring downe to the graue and raise vp againe.* And his workes are correspondent to his words, *he came nigh and touched the coffin, and said, Young man, I say vnto thee, arise, and he that was dead sate vp, and began to speake, and he deliuered him vnto his mother.* In which he shewed himselfe to be very God and man; in walking with his Disciples, in talking with this widow, comming nigh to the gate of the citie, touching the coffin, a very man in raising the dead, and making him to sit vp, and speake, [t] (not as the Prophets and Apostles in anothers name, but by his owne power in a commanding fashion, *I say to thee young man* [u] *arise*) to be God, euen the Lord of life, Acts 3. 15.

[m] Gen. 23. 2.
[n] Gen 50.
[o] Deut 34. 8.
[p] Iohn 11 35.
[q] 1 Thess. 4. 13
[r] Deut 32. 39.
[s] 1 Sam 2. 6.
[t] *Eutlym. Brent us. Caietan.*
[u] *E lectulo mortis, in quo mollius ille dormit, qui durius in vita se gesserit, Ambr serm. 28.*

About the fall of the leafe men ordinarily be more subiect to sickenesse and mortalitie then at other times of the yeere; wherefore the [x] Church hath allotted fitly

[x] *Zepperus, 2. in loc.*

fitly this Scripture for this season, as a sicke mans salue to comfort vs against diseases and death. Intimating that Christ is the only health of all the liuing, and euerlasting life of all such as die in him.

And there came feare on them all, and they gaue the glory to God.] Our Euangelist here describes a [y] double fruit of the miracle: the one befalling such as were present, the other extended vnto many men absent, in that *the rumour of it went forth throughout all Iury, and throughout all the regions which lie round about.* The miracle wrought in the present beholders a two-fold effect, *Intus timor, foris glorificatio:* Reuerence within, and glorifying of God without, for they conceiued hereby faith in the *Messias*, and so feared God, glorifying him with true worship, and acknowledging his mercies *in visiting his people.* Here the Gospell and Epistle meet againe, *Paul* would haue them ascribe *praise to God in the congregation from time to time:* these spectators accordingly, beholding the riches of Christs grace who did exceeding abundantly aboue all that the poore widow did aske or thinke, gaue the glory to God, saying, *A great Prophet is risen vp among vs, and God hath visited his people.*

[y] *Heming.*

[z] *Caietan.*

Hitherto concerning the letter of this Historie: Now let vs (as the [a] Fathers and [b] other Interpreters) examine the mysticall exposition or allegorie, considering these fiue points in order:

1. Who is dead, and carried out to be buried.
2. What is the Coffin and Tombe wherein he is enclosed.
3. What they be that carry him to the graue.
4. What is that gate out of which he was carried.
5. What is that widow lamenting his death.

[a] *August. tract. 49 in Ioan & de verbis dom. ser. 44. Ambr. Beda in loc.*

[b] *Luther. Arborens. Heming.*

He that is dead and carried out to be buried is an obstinate sinner, for the [c] wages of sinne is death, and euery man irrepentant without faith and feeling of his sinnes is dead (as the [d] Scripture) descended into Hell (as [e] *Ambrose* speakes) euen while he liueth:

In [f] three things especially resembling a Corse being { Cold. Heauie. Stinking.

[c] Rom. 6. 23.

[d] 1 Tim. 5. 6.

[e] *De bono mortis, cap. 12.*

[f] See *Iacob. de Varag serm. 1. in loc.*

Cold, as being infected with the venome of the [g] Serpent, and wanting the powerfull heat of Gods holy Spirit which is [h] quenched in them. *Heauie*, because sinne is a burthensome *load*, Matth. 11. 28. *pressing downe*, Heb. 12. 1. hindering our ascending and *seeking the things aboue*, Col. 3. 1. For howsoeuer it be true, that if all the mountaines in the world should fall together vpon one iust man, he would notwithstanding be stedfast and keepe his ground: according to that of the [i] Poet,

Si fractus illabatur orbis,
Impauidum ferient ruinæ.

Yet sinne is so heauie, that it cast downe *Dathan* from earth, and *Lucifer* out of heauen into the bottomlesse pit of hell. *Stinking*, because the slanderer hath an vnsauorie breath, *his* [k] *throat being an open sepulcher.* The wickednesse of adulterers is [l] filthinesse. The goods of the couetous hoorded vp, and not laid out, are a very [m] dunghill, and euery sinne is an [n] *vncleannesse*, stinking in the nostrels of the Lord.

[g] Apocal. 12. 9.

[h] 1 Thess 5. 19.

[i] *Horat. Car. lib. 3. od 3.*

[k] Psal. 14. 5.

[l] Ephes. 5. 4 & Gal 5. 19.

[m] *Bonauent. diet. salu. ca 6.*

[n] 1 Thess 4 7.

Now for the Coffin and Tombe wherein this cold, heauie, stinking Corse lieth: as there be three kinds of death, one of the body, which is the naturall death, another of soule, which is spirituall death, a third both of body and soule, which is eternall death: euen so there be three kinds of Tombes accordingly: the Tombe of the body is the Graue, the Tombe of the soule is the body, [o] σῶμα *quasi* σῆμα, or as [p] *Ambrose*, *tumulus iste mores mali*, the Tombe both of body and soule dying in sinne is Hell, Luk. 16. 22. *The rich man died and was buried in Hell.* And the sinner is borne to Hell by [q] foure Porters especially, detaining him in irrepentance; namely,

1. Hope of longer life.

[o] *Theophylact. in loc. Idem Plato in Crat.*

[p] *In locum.*

[q] *Heming.*

2. Looking

2. Looking vpon the faults of other men.
3. Presumption vpon Gods mercy.
4. Flatterie of lewd company.

These feure carrie the sinner *out of the gate* toward hell: as for example, when he doth lust with his eye, the dead man is carried out by the [r] gate of his sight, *per oculorum beneficium infert animæ veneficium.* If he delight in back-biting and slandering, the dead man is carried out by the gate of his mouth. If he take pleasure in hearing tales and ill reports of his neighbour, the dead man is carried out by the gate of his eares. And the widow lamenting his death (as [t] *Theophylact* thinkes) is the soule, but as [t] other generally the Church of God, for as there is ioy in heauen for one sinner that conuerteth: euen so griefe to such as haue their conuersation in heauen, when a sinner will not returne from his wicked way, but is giuen ouer in a reprobate sense, to worke all vncleannesse euen with greedinesse, Ephes. 4. 19. The three sorts of dead raised by Christ aptly resemble, saith [u] *Augustine*, three sorts of sinners A sinner is *dead in the house* like *Iairus* daughter, when he doth imagine mischiefe in his minde: *carried out of the gate* like this young man here, when *he* [x] *brings forth vngodlinesse* in word or deed: *stinking in the graue* like *Lazarus*, if he sinne habitually without any remorse, [y] *drawing iniquitie with cords of vanitie, speaking good of euill and euill of good,* [z] *heaping vp wrath against the day of wrath, and of the declaration of the iust iudgement of God.* Now then as there was weeping for the dead Damosell in the house, more weeping for this man carried out of the gate, but most weeping at *Lazarus* graue, *Martha* wept, and *Mary* wept, and the Iewes wept, and Christ himself wept and groaned in the Spirit: so we must be sorry for the beginnings of sinne, more sorry for the proceeding and increase, most sorry when a man [a] *stands in the waies of the wicked, and sits in the seat of the scornfull.* It may be well applied vnto Christs Academy, which [b] *Demosthenes* once said of *Athens*, in our Diuinitie schoole we weepe more for the lewd liues of the bad, then for the deaths of the good.

As the Church of God hath three kindes of *Planctus* ouer the dead: so the deuill and his companie three kindes of [c] *Plausus*. Our aduersarie reioyceth a little when we sinne in the house, conceiuing an euill thought: but more glad if that a man be carried out of the house, breaking out into scandalous actions; and yet most merrie when a sinner continueth in his filthinesse, as Lazare stinking in his graue. Let vs then [d] awake from sleepe, and stand vp from the dead; Christ in his word, in his Sacraments, in his iudgements, in his Preachers instantly cals vnto you daily, *Young man arise, Damosell arise, Lazarus arise.* Wherefore let vs I beseech you sit vp, and speake; that we may comfort the Church our afflicted mother on earth, and be well accepted of God our Father in heauen. Amen.

[r] *August. ser. 31 ad fratres in eremo.*
[t] *In locum.*
[t] *Ambros. Beda Panigarol.*
[u] *Ser. 44 de verbis Dom.*
[x] Psal. 7. 15.
[y] Esay 5. 18.
[z] Rom. 2. 5.
[a] Psal. 1. 1.
[b] *Guevara epist.*
[c] *Iacob de Voragine in. 1. in loc.*
[d] Ephes. 5. 14.

The Epistle. Ephes 4. 1. vnto v. 7.

I (which am a prisoner of the Lord) exhort you, that ye walke worthie of the vocation wherewith ye are called, &c.

After sundry dogmaticall conclusions touching matters of holy faith in the three former chapters: our Apostle comes now to patheticall [e] exhortations concerning good manners in this present, beseeching his Ephesians in generall *to walke worthie of the vocation whereunto they were called*; in more particular *to support one another through loue, keeping the vnity of the spirit in the bond of peace.* Pressing this one point with seuen arguments in our text:

1. There is but *one bodie.*
2. But *one spirit.*
3. But *one hope.*

4. But

[e] *Sarcer. Caietan. Aret.*

4. But *one Lord.*
5. But *one faith.*
6. But *one baptisme.*
7. But *one God, and father of all, which is aboue all, and through all, and in you all.*

As if he should argue thus: If the Church your Mother be but one, God your Father but one, Christ your Lord but one, the holy Spirit your Comforter but one, if your hope but one, faith one, baptisme one: I see no cause why you should not liue together and loue together all as one, endeuouring to keepe the vnitie of the spirit through the bond of peace.

First, there is but *one bodie*: that is, one Church: for albeit there be threescore Queenes, and fourescore Concubines, and the number of Damosels be without number, yet as [f] *Salomon* speakes in the person of Christ, *my loue, my doue is alone.* As then in the naturall bodie there is a perpetuall sympathie betweene all the parts: [g] *If one member suffer, all suffer with it: if one member be had in honour, all reioyce with it*: euen so in Christs mysticall bodie, *The eye must not say to the hand, I haue no need of thee: nor the head againe to the feet, I haue no need of you*: for if the Magistrates should bend themselues against the Ministers, and the Ministers against the Magistrates, and the Commons against both: assuredly God would be against all. And therefore we must alway remember our Apostles saying, 1 Cor. 12. 20. that there is *but one bodie, though there be many members.* One, not as tied vnto any one place, much lesse to any one person. The *Donatists* in the daies of [h] *Augustine*, would haue tied the Church to *Cartenna* in *Africa.* The Papists in our time tie the Church to *Rome* in *Italie.* Contradicting herein the Creed, in which the Church is stiled *Catholique*: that is, vniuersall, extended (as *Chrysostome* notes vpon my Text) to all places, and all times, and as [i] *Bellarmine* more fully, to all faithfull persons, not onely those which are now liuing, but also those which haue beene from the beginning, and shall be to the worlds end. And so the popish Antichristian crue, which haue nothing so much in their mouthes, as *the Church, the Church*, infringe the liberties of the Church exceedingly. For all of them haue made the Catholique Church to be nothing else but the Roman Church, and some of them haue made the Roman Church to be nothing else but the Pope. *Papa virtualiter est tota ecclesia*, saith [k] *Harueus*, As Anabaptists imagined a Church like a Spider, or [l] *Plinies acephali*, all bodie and no head: so Papists haue framed a Church like the Toad-stoole, all head and no bodie. To borrow a phrase from *Charmides* in [m] *Plautus*: *Hic quidem fungino genere est, capite se totum tegit.* If Cardinals and Iesuits be reputed monsters, as being men of [n] all professions, order, degree, offices, benefices; then what a monster of monsters is the Pope, which is all of these, and none of these, both head and bodie too?

[f] Cant 6.8.

[g] 1 Cor 12.26.

[h] *Epist.* 48.

[i] *Catec cap 3. in expos. Credo eccles. Cat.*

[k] *De potest. Papæ cap. 23*

[l] *Nat. hist. lib. 7. cap 2.*

[m] *Trinum act. 4. scen. 1.*

[n] *Vignier.* answer to *Baron.*

One spirit] *S. Paul* saith, 1 Cor. 12. that there are diuersities of gifts but one spirit: to one is giuen by the spirit the word of wisdome: to another the word of knowledge by the same spirit: to another is giuen faith by the same spirit: to another the gift of healing by the same spirit: to another prophecie, to another discerning of spirits, to another interpretation of tongues: all these worketh one and the same spirit, diuiding to euery man as he will seuerally. Now the Spirit which is the [o] Comforter of the Church in her widow-hood euer since Christs ascension, and as it were tutor to leade her into [p] all truth, on Whitsunday descended in visible shapes vpon the blessed Apostles assembled, as the [q] Text speakes, ὁμοθυμαδὸν ἐπὶ τὸ αὐτό, all together in one place with one accord. Where there is vnitie of spirit, there doth rest the spirit of vnitie: but where there is babling, there followeth instantly Babel, vpon Diuision alway Confusion.

[o] Ioh. 15.26.

[p] Ioh. 16.13.

[q] Acts 2.1.

One hope] As the Decalogue teacheth how to loue, and the Creed how to beleeue: so the *Pater Noster* how to pray. Shewing vs exactly what we must hope and desire namely, first Gods glory, then our owne good. Gods glory, for that is Alpha and Omega, the first thing we must aske, *Hallowed be thy name*: and the last

laſt thing we muſt performe, *for thine is the kingdome, the power, and the glory.* Now concerning our owne good: we deſire and hope for eſpecially the kingdome of heauen, *Thy kingdome come.* On which all other petitions depend, for we pray *thy will be done,* for this end onely, that we may be ſubiects in his kingdome of grace, and Saints in his kingdome of glory. And his will is done by depending on his might and mercy, for things temporall and ſpirituall; in regard of the one, we pray, *giue vs this day our daily bread*; and for the other, *forgiue vs our treſpaſſes, leade vs not into temptation, deliuer vs from euill.* And by conſequence, Gods kingdome is the center of all our wiſhes, and totall ſumme of all our hopes. And becauſe the wiſe man euer begins at the end, our great Doctor hath inioyned in things concerning our ſelues to beg this firſt of all, which is indeed the end of all. Seeing then all of vs walke in one way, all of vs haue one guide in the way, all of vs when we come to our iourneyes end expect one and the ſame reward: it is very meet all of vs ſhould endeuour to keepe the vnitie of the ſpirit in the bond of peace.

One Lord] It is reported by [r] *Suetonius*, that the Emperour *Caligula* tooke off the head of his great god *Iupiter*, and ſet on another of his owne. The Papiſts in their interpretations and gloſſes, haue ſmitten off Chriſt Ieſus the onely head of the Church, and haue ſet on the Pope. Suppoſe (for thought is free, and impoſſibilities may be ſuppoſed) I ſay ſuppoſe, *S. Peter* was Pope, and the other eleuen Apoſtles his Cardinals, as [f] *Ioannes de Turrecremata* doth auow. Suppoſe he was at Rome, ſuppoſe he was Biſhop of Rome, ſuppoſe the Pope ſucceeds him more lawfully than the Patriarch of *Antioch*, (all which a Proteſtant will not grant, and they cannot proue) yet I would faine learne of a Schoole Papiſt, who was this one Lord, and one head of the Church after the death of *S. Peter* immediatly. Whether *Linus*, or *Cletus*, or *Anacletus*, or *Clemens*: theſe are foure good men and true, let them chuſe whom they will.

Clemens Romanus an old new Father, whom the learned conceiue to be the Popes own childe, writes in his [t] Apoſtolicall conſtitutions euidently, that *Linus* was the firſt Biſhop of Rome made by *S. Paul*, and that *Clemens* after the death of *Linus* was the ſecond, ordained by *Peter*: if this relation be true, the Pope ſits not in the chaire of *Peter*, but in the ſeat of *Paul*, for he created the firſt Pope. *Franciſcus Turrianus* in his [u] apologeticall annotations vpon the text of *Clemens*, anſwereth that *Linus* was not Biſhop of Rome, but only Lord Suffragan or Vicar-generall, executing Epiſcopall iuriſdiction in *S. Peters* non-reſidence. The like is recorded of *Cletus* by [x] *Marianus Scotus* in the life of *Peter*. But by their good leaue, the Roman Martyrologie makes both *Linus* and *Cletus* Biſhops of Rome: and Cardinall *Baronius* in his annotations vpon theſe ſeuerall martyrdomes, and in his Eccleſiaſticall Annals, [y] tome 1. maintaines againſt all commers, that *Linus* was the firſt, *Cletus* the ſecond, and *Clemens* the third Biſhop of Rome after *S. Peter*: *Cæſar Baronius* in the ſame place thinks that *Cletus* and *Anacletus* were all one, but Cardinall [z] *Bellarmine* contradicts him, and ſhewes by diuers reaſons accurately, that they were two. And indeed this Roman Kalendar allotteth *Anacletus* a feſtiuall vpon the 13. of Iulie, and *Cletus* another vpon the 26. of Aprill. Whereupon [a] *Tritenhemius* and the Popiſh Hiſtoriographers hold, that *Clemens* was the fourth Pope after *S. Peter*. So then as you ſee ſome write that he was the firſt, other that he was the ſecond, other that he was the third, other that he was the fourth.

Bellarmine who ſhuffled the cards laſt, and is the beſt gameſter at the Popes *primero*, takes vpon him to compoſe the difference. But as [b] *Auguſtine* ſaid of *Petilian, vbi reſpondere conatus eſt, magis oſtendit quod non poterit reſpondere:* indeed, ſaith [c] he, *Clemens* by right was the firſt Pope, but he ſuffered out of his humilitie *Linus* and *Cletus* to execute his office, ſo long as they liued. But [d] *Damaſus*, and *Sophronius*, and *Simon Metaphraſtes*, affirme that *Linus* died before *Peter*. Here *Bellarmine* anſwers not a word, but contemnes theſe writers which he magnifieth elſe-where, placing them among learned and Catholike Authors in his

[r] *In vita Caligulæ.*

[f] *Sum lib. 1. cap. 80.*

[t] *Lib. 7. cap. 47.*

[u] *Antuerp. ann. 1578.*

[x] *Ex epiſt. Decretal. Leon. 2.*

[y] *Ad ann. 69. Ita numerat Optatus, in lib 2. contra Parmenian, Linus, Clemens, Anacletus.*

[a] *De Rom. Pont. lib. 2 cap 5.*

[z] *In vita Clementis.*

[b] *Contra lit. Petil lib. 3. cap 50.*

[c] *Vbi ſupra, §. ceterum Pet. mortuo & ſequenti.*

[d] *Apud Bellar. ibidem § neque multum me mouet.*

his second [c] Tome. But for auoiding of tediousnesse, let it be granted that *Clemens* being an honester man than Popelings in our time, poisoned not his Predecessors, but suffered them to liue and die in peace: yet if there were three Popes aliue at once, who was this one head, and one Lord? then there were three Lords, not one Lord, the Lord *Cletus*, the Lord *Linus*, the Lord *Clemens*; and haply this may be one reason why the Pope hath three Crownes, one for *Cletus*, one for *Linus*, and the third for *Clemens*.

[c] *In Catalog. Theolog annex. tom. 2. Contro.*

Thus (as [f] one said) the Papists in the points of their religion are vntrussed, and lie open to the whip. They boast of their succession of Bishops, and they cannot agree among themselues and tell their owne tale who was the first, second, third, or fourth Pope of Rome. Here the words of the Lord are verified, Esay 19.2. *Concurrere faciam Ægyptios aduersus Ægyptios*, I will set Ægyptians against Ægyptians, euery one shall fight against his neighbour, Citie against Citie, and Kingdome against Kingdome, popish Councels against Councels, Vniuersities against Vniuersities, Schoolemen against Schoolemen, the Iesuits against the Priests, and the Priests against the Iesuits, *Baronius* against *Bellarmine*, and *Bellarmine* against *Baronius*, one against another, God and the truth against all.

[f] *Mr. Philpot. vt Fox in his Martyr.*

It is wittily noted by [g] *S. Augustine, Petrus erat oculus in corpore, Peter* was not head of the Church, but an eye in the head. God grant the Pope so much grace as to become an eye, or to stand in stead of an hand, yea of a finger, to further the building of Gods house. Head he is not, head he was not, so much as in opinion, for the space of 500. yeeres after Christ; head he cannot be, for there is but one Lord, one head, one sheepfold, one shepheard, Ioh. 10. 16.

[g] *Tract. 13. in Ioan.*

Let vs examine therefore what this one Lord is: our Apostle saith [h] elsewhere, that there be *many Gods and many Lords*. Many gods in title, many gods in opinion: in title, either *authoratatiuè* or *vsurpatiuè*: by right, and so Kings are stiled gods in the [i] Psalme; by vsurpation, and so the Pope is called god, [k] *Dominus Deus noster Papa*, as the Canonists impiously blaspheme. Many gods in opinion, and so the Scripture tells vs, that gold is the [l] couetous mans god, and the [m] belly the gluttons god, and so there be many gods in heauen, and in earth, and in hell too. For it is written that the people of *Calicute* worship the deuill. The Gentiles were so vaine in their [n] imaginations, [o] *amentes mentes*, hauing their vnderstanding so blinded, that as [p] *Prudentius* writes vnto *Symachus*, euery thing that was good was esteemed a god: in so much that πολυθεότης was ἀθεότης, they had so many gods, as that indeed they had no God. Thus you see there bee many gods, and many lords, yet vnto vs but one Lord. Vnto vs who know the truth (as it is here said) there is but only one Lord in truth. Other lords are *domini titulares*: our Lord is *Dominus tutelaris*, a Lord protector indeed. Other by men are made gods: but our Lord is the God who made all men, an absolute Lord of himselfe, and in himselfe [q] *Dominus dominantium*, the Lord of all other lords, and God of all other gods. And in this acceptation Lord is vsed in the holy Bible sometimes essentially, signifying the whole Deitie: as in the first Commandement, *I am the Lord thy God*; and Psal. 50.1. *The Lord euen the most mighty God*: & sometime personally, for Christ the second person in the blessed Trinitie, Luk. 17.5 *The Apostles said to the Lord*: and 2 Cor 13.13. *The grace of our Lord Iesus Christ*: and so I take it to be taken here, there *is one Lord*, that is, one Christ, master of vs all, and head of his whole Church.

[h] 1 Cor 8.5.

[i] Psal. 82.2.

[k] *Extrauagant. Grat. Ioh 22.*

[l] Coloss. 3.5.

[m] Philip. 3.19.

[n] Rom. 1.21.

[o] *De ciuit Dei lib 1. cap 32.*

[p] *Lib. 1. aduer. Sym.*

[q] 1 Tim. 6. 15.

Now Christ is one in himselfe, and one to vs: in himselfe one, for albeit he be God and man; yet he is not two but one Christ. [r] *Non alter ex patre, alter ex matre: sed aliter ex patre, aliter ex matre.* One (as Orthodoxall *Athanasius* in his Creed) not by conuersion of the Godhead into flesh: but by taking of the manhood into God: one not by confusion of substance, but by vnitie of person: for as the reasonable soule and flesh is one man, so God and man one Christ. Againe, Christ is one to vs, as being [s] *yesterday, and to day, and the same for euer.*

[r] *Emisen. hom. 2. de nat. Dom.*

[s] Heb 13 8.

Idem,

Idem, { *Obiectiuè,* *Subiectiuè,* *Effectiuè.*

Obiectiuè, the same in his word, for he that yesterday was shadowed in the Law, is to day shewed in the Gospell: as [t] *Augustine* said, the new Testament is clasped in the old, and the old is opened in the new. One Christ crucified being the center of all the Bibles circumference. *Idem subiectiuè*, the same in his attributes, in his power, in his authoritie, being alway the Lord of his people, the shepheard of his flocke, the head of his Church. *Idem effectiuè*, the same in his goodnesse and grace, for he who was yesterday the God of *Abraham, Isaac, Iacob*, is to day and shall be for euer *Iesus*, [u] that is, a Sauiour of his people: he is as well now the light of the Gentiles, as he was before the glory of his people Israel: he that was present and president among the blessed Apostles, hath promised also to come vnto vs, to comfort vs, to be in the middest of vs, as ouer all, and through all; so likewise in vs all, as followeth in the text.

[t] *Super Exod. quæst.* 73.

[u] Matth. 1. 21.

If then this one Lord be present with vs in his word, present in his Spirit, present in his power, in all the same yesterday and to day, and for euer: I see no cause why he should need another Lord, deputy Lieutenant, or Vicar generall to execute his office: for Christ may be considered of vs as a Lord [x] two wayes:

1. As God.
2. As God and man.

[x] See *Perkins* Reformed Catholike tit. supremacie.

As God by right of creation, he is an absolute Lord ouer all men, and all things in heauen and earth. As God and man, or as the redeemer of man, he is soueraigne Lord of the whole Church in more speciall manner.

Now then, as Christ is God with the Father and Holy Ghost, he hath his Deputies on earth to gouerne the world; namely, Kings and Princes, therefore called Gods: but as he is a Mediator and Lord of his redeemed ones, he hath neither fellow, nor Deputie. No fellow, for then he should haue beene an imperfect Mediator: no Deputie, because no creature is capable of this office: the performance whereof ariseth of the effects of two natures concurring in one action, namely the Godhead, and the Manhood. And therefore howsoeuer Preachers are his actiue instruments, his messengers, his Ministers, (if you will) his vnder Vshers to teach his schollers in this great Vniuersitie: yet none can properly be called his Vicars, or Deputies to doe that in his stead which personally belongs to him. In this sense there is but one Lord, and this one Lord is the Lord, euen the Lord of Lords, Christ Iesus God and man.

Wherefore seeing all of vs march vnder the colours of one Captaine, all follow one Master, all serue one Lord, whose title is [y] loue, whose [z] liuery is loue, whose chiefe commandement is loue, whose doctrine is the doctrine of [a] peace, whose Ministers are the [b] messengers of peace, whose followers are the [c] children of peace: it behoueth vs (if it be possible) to haue peace with all men, endeuouring to keepe the vnitie of the spirit in the bond of peace.

[y] 1 Iohn 4. 8.
[z] Iohn 13. 35.
[a] Ephes 2. 17.
[b] Rom. 10. 15.
[c] Luke 10. 6.

One faith] The Turke hath his faith, the Iew his faith, the Gentile his faith, Heretikes haue their faith, and Schismatikes their faith. In some countries (as it is reported) there are almost as many Creeds as heads, at the least as many sects as Cities. It is [d] written of *Poland*, that if any man haue lost his religion he shall be sure to finde it there, or else he may giue it gone for euer. How then is it true that there is but one faith?

[d] Relation of religion in the West parts of the world, *sect.* 43.

Answer is made, that to speake properly these are not faiths, but factions; all of them being either vnbeleefes, or misbeleefes. And therefore when the Disciples asked the Lord to [e] *increase their faith*, it must be construed of increase in measure, that we may grow from vertue to vertue, from knowledge to knowledge, from faith to faith, vntill we be of full growth in Christ Iesus: not increase in number, for in regard of the manifold rents and diuisions in the Church, it is our duty contrariwise to pray the Lord, that he will decrease not increase our faith in number, which is and must be but one.

[e] Luke 17. 5.

For

For the further handling whereof, obserue with *Augustine* and [f] *Lombard* that among manifold acceptions of faith in holy Scripture, it is taken especially *vel pro eo quod creditur, vel pro eo quo creditur*: either for the doctrine of faith, or else for the grace whereby we beleeue this doctrine. For the doctrine of faith, as Tit. 1.13. *Rebuke them sharply that they may be sound in the faith*; And Galat. 1.22. *He that persecuted in time past, now preacheth the faith*, that is, the Gospell. And in this sense there is but one onely true Catholike and Apostolike faith: if any man on earth, or Angell from heauen, shall goe about to deliuer another Gospell, let him be accursed, Galath. 1.8.

[f] *Sent. lib. 3. dist. 23.*

Secondly, faith signifieth the gift and grace whereby we beleeue and apply this doctrine, fitly termed by Diuines *Glossa Euangely*. For as loue is the best exposition of the Law: so faith is the best interpreter of the Gospell: not *glossa ordinaria*, but as it were *catena aurea*, containing all that must and may be beleeued. In which respect, it is truly called *sauing* and *iustifying* faith. And this (as the [g] Schoole distinguisheth) is *diuersa, ratione subiecti: sed vna, ratione obiecti*. Faith is, and must be diuers in regard of diuers beleeuers, for euery man must liue by his [h] owne faith. *Paul* cannot be saued by the faith of *Peter*, nor *Peter* iustified by the faith of *Iohn*. As euery one must haue [i] oyle of his owne in his owne lampe: so euery one must haue faith of his owne in his owne heart. Yet faith in regard of her obiect, is but one, for there is but one only diuine truth, which is the generall obiect of faith, and but one only Christ Iesus crucified, who is the speciall obiect of iustifying and sauing faith. One only faith, because one onely Lord, her owne only obiect. Albeit faith be diuers in diuers men, and hath diuers degrees in one man: yet it is but of one kinde in all. And here we may learne how faith is said to iustifie, *non vt mediator, sed vt medium*; not as a meritorious or efficient cause, for that were to make our faith our Christ: but as an instrumentall or spirituall hand apprehending Christ who doth iustifie. For as our [k] Church aptly, faith is like *Iohn the Baptist*, it points out Christ and faith vnto vs, Behold the Lambe of God that taketh away the sinnes of the world. Nay, faith is like *S. Thomas*, first handling, and then applying the wounds of Christ in particular, *Thou art my Lord and my God*. This in number is but one vertue, yet in a Christians account vpon the point, it is the only vertue: for lose faith and lose all, hold faith and hold Christ who is all in all.

[g] *Thom. 2. 2æ. quæst 4. art. 6.*

[h] Habacuc. 2.4.

[i] Matth. 25 9.

[k] 2 *Part hom.* of saluation.

The Papists haue martyred the text in magnifying the wooden *Crucifix*; but a man by faith may behold Christ crucified almost in all the workes of God, either in vs or vpon vs.. Doest thou reade the Bible? there is a *Crucifix*, and as it were a speaking picture of Christ. So himselfe said in the [l] Gospell, *Search the Scriptures, for they witnesse of me*. Doest thou behold a brother in distresse? there is another *Crucifix*, in him Christ is naked, hungrie, sicke, harbourlesse. Doest thou come to the Lords table? there is another *Crucifix*, the consecrated bread and wine are dumbe sermons of Christs passion. Art thou tempted and afflicted? then thou maist behold Christ crucified as thy partner and thy patterne. Thy partner, who pitieth thy cause, and hath [m] compassion on thee. As thy patterne, 1. Pet. 2.21. *Christ suffered for vs, leauing vs an example, that we should follow his steps, who when he was reuiled, reuiled not againe: when he suffered, threatned not; but committed the vengeance to him that iudgeth righteously*. So that it may be said of faith as well as of originall sinne, *vna est essentia, sed multiplex efficientia*: In essence but one, but in efficience, loue, patience, hope, and many vertues: euen [n] *the victorie that ouercommeth the world*, the shield whereby we may quench all the fierie darts of the deuill, Ephes. 6.16. the very speare which killeth our last enemie, for a true beleeuer in his deaths-bed is readie to sing with old *Simeon*, *Lord now lettest thou thy seruant depart in peace, for mine eyes haue seene thy saluation*: and to say with [o] *Paul, O death where is thy sting? O hell where is thy victory? the sting of death is sinne, and the strength of sinne is the law, but thankes be giuen to God, which hath giuen vs victorie through Iesus Christ our Lord.*

[l] Ioh 5 39.

[m] Heb 4.15.

[n] 1. Ioh. 5.4.

[o] 1. Cor 15.55

[p] *Salomon* because he was a King, desired wisdome aboue all things; [q] *Dauid* being

[p] 1 King 3 9.
[q] Psal 27.4.

being a little restrained from the Temple, desire aboue all things to behold the beautie of the Lords house; *Mydas* aboue all things desired gold; *Alexander* aboue all things desired honour; *Epicurus* aboue all things desired pleasure: but if we will make but one wish vnto God, let vs begge and pray for a liuely faith, *O Lord increase our faith.* He that hath this one gift is learned enough, religious enough, rich enough, honourable enough, eased enough, pleased enough, against which no euill on earth, no deuill in hell shall finally preuaile.

[r] *Thucydides.*

For as [r] one called *Athens* Greece of Greece: so faith is the grace of all grace; without which (as our Apostle teacheth) euen our good workes are sinnes, Rom.14.23. *Whatsoeuer is not of faith is sinne.*

Wherefor to conclude this point, seeing a liuely faith is the key of heauen, and as it were the spirituall hand to take out of the coffers of God all his rich treasure, without which one vertue, all other are no vertues; without the which the Gospell is no Gospell, God is no God, Christ is no Christ vnto vs: it behoueth euery man aboue all things in this life, to labour for increase of this one gift, without which all other are rather curses then blessings vnto vs And because there is but *one doctrine of faith, and one kinde of iustifying faith* it is the duetie of all such as professe the one and haue comfort by the other, *to keepe the vnitie of the Spirit in the bond of peace.*

[r] *In Epitaphio Nepotian.*

One Baptisme] Here with accurate [r] *Hierome* praising *Nepotian*, I must intreat you to behold in a little map, that world of matter which might haue beene shewed at large.

Baptisme then is either
- Proper: as bare cleansing and washing, Heb.9.10.
- Figuratiue:
  - *Metaphoricall*, as affliction, Matt.20.22.
  - *Allegorical*, as repentant teares, Ps.7.38.
  - *Synecdochicall*, and so it is put for the whole doctrine of *Iohn*, Matth.21.25.
  - *Catexochen*; and so it is taken for that we call vsually *Christening*, and this as the [t] Schoole teacheth is of three sorts:

[t] *Tom part.3. quæst.66.art.9.*

Baptisma
- *Flaminis.*
- *Fluminis.*
- *Sanguinis.*

But of all these there is but one only Sacrament of Baptisme, the which is one in three regards.

Vnum quia
- *Ad vnum.*
- *In vnum.*
- *Per vnum.*

[u] *Aquin. Caietan.*
[x] *Hieron. expos. prior in loc.*
[y] *Marlorat. in Aquin.*
[z] *Melanct. in Mat.3. Idem Caluin. Chemnitius, & cæteri protestant. apud Bellarm. de sac bap. lib.1. cap.20*
[a] *Vide Lombard sent.4. dist.3.*
[b] *Dionysius Carthus. Caietan.*
[c] Iohn 3.16.
[d] Rom.8.15.
[e] Deut.32.6.
[f] *Gorran. in loc.*

First, *vnum ad vnum*, one in one man, once truly receiued, neuer to be [u] reiterated; as we teach against the [x] *Valentinians* in old time, And Anabaptists in our age. Here might I shew that Bishopping is not a new Baptisme, but as the word imports, a *confirmation* only, wherein a Christian in his owne person doth performe that which heretofore by other he did promise.

Secondly, *vnum in vnum*, one Baptisme, [y] for that all of vs are baptized into one faith of one Lord, for *Iohns* and Christs Baptisme differ not in substance, but in circumstance: *Iohn* baptized [z] *in Christum passurum.* Christs Apostles *in Christum passum.*

Thirdly, *vnum quia per vnum*, one [a] in regard of the water and words wherewith we baptize, we may not vse any other element but water, nor any other words, but *I baptize thee in the name of the Father, of the Sonne, and of the Holy Ghost.* [b] one matter, one forme essentiall in holy Baptisme.

One God, and Father of all, which is aboue all, and through all, and in you all.] The map whereof in briefe is, God as Father of [c] Christ by nature, of Christians by [d] adoption, of all men and all things by [e] creation: *Ouer all, and through all, and in you all*, may be [f] construed either with appropriation to the seuerall Persons in the blessed Trinitie; and so God the Father is the Person *ouer all*, God the

the Sonne the Person *through all*, God the Holy Ghost the Person *in vs all*. Or else of the whole Dittie without appropriation, and so God is ouer all *excellentia dignitatis*, through all *præsentia maiestatis*, in all *gracia inhabitationis*.

For finall conclusion of this and all the rest: seeing all of vs haue beene borne, and now liue in one and the same Church, all of vs haue beene comforted often by one and the same Spirit, all of vs expect one and the same crowne, all of vs acknowledge one and the same Lord, all of vs hold one and the same faith, all of vs are sanctified with one and the same baptisme, all of vs adore one and the same God. who is the Father of all, ouer all, through all, in vs all. I beseech you men, brethren, and fathers, let me speake to you in the words of [g] *Paul*, *Marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and auoid them. For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire speech and flattering deceiue the hearts of the simple.*

[g] Rom. 16. 17.

As Christ, so the[h] Church is crucified betweene two malefactors: on the right hand Schismatikes, on the left Papists: the one doe [i] *disrumpere charitatis vincula*, vntie the bonds of peace; the other doe *corrumpere fidei dogmata*, vndoe the vnitie of the Spirit. The first are different in things indifferent, the second almost indifferent in matters different, concerning the publike exercises of our Religion, and yet each of them spurne at the poore Church, as at a common foot-ball, being herein[k] like [l] *Sampsons* foxes, seuered in their head, but tied together by the taile with fire-brands betweene them, able to set the whole Land in combustion and vproare. The Schismatikes vnderstand that the bonds of peace are not one policy, one discipline, one ceremony: but as it is here said, *one Lord, one Faith, one Baptisme*. Wherefore seeing both of vs agree in the maine matters, it is a verie fruitlesse contention to quarrell about by-points.

[h] *Tertullian.*
[i] *August. apud Calain. Institut. lib. 4. cap. 2. §. 5.*
[k] Oxford Ans. to the Puritans Petition.
[l] Iudg. 15. 4.

Againe, the Papists acknowledged heretofore that our Bible, and booke of Diuine Seruice, doe containe doctrine sufficiently necessarie to saluation, and so much (as I haue[m] read) Pope *Pius Quintus* (who could not erre) signified in a letter to our late Soueraigne of famous memory *Queene Elizabeth*. Vpon what credit I speake this, I suppose most know. If any mistrust that great reporter, I can easily shew him a parallel in *Brisloes*[n] motiues. *The Protestants are Apes of the Papists, the very Communion booke is made altogether out of the Masse booke, and so are other Church-bookes also taken out of ours, as it is well knowne to all who know both.* If this be true, then his Collection is not false, who censured their not communicating with vs, to be a point not of deuotion, but of state, namely, to maintaine the Popes supremacie. To speake plainely, which I thinke sincerely, the people of the Puritans, and the Priests of the Papists, are the true left why both endeuour not to keepe the vnitie of the spirit in the bond of peace. For the first, Schismatikes are like the vaine Philosophers in old time, [o] *Populares aurae mancipia venalia*, certaine creatures bred of the peoples breath; *hoc ipso placere cupiunt quod placere contemnunt*, they reake not to be condemned of the learned for ignorant; so they may be commended of the ignorant for learned. And therefore when *Plato* saw the people pitying *Diogenes*, for ducking himselfe in cold water on a frosty morning, he said vnto them, If you depart to your lodgings and leaue gazing on him, he will I warrant you presently come out of the riuer and keepe himselfe warme. Yea, but how shall we carrie away the people from looking on *Diogenes*? as [q] *Socrates* did *Alcibiades*, make them pitchers and so carrie them away by the eares, instruct them in season, out of season. Because some of their Pastors haue put out their owne light, I beseech you let vs that are conformable, supply their silence by our diligence. For albeit some of that humour be malicious, and incorrigible, yet other (as [r] *Salnianus* writes) *errant, sed bono animo errant: impij sunt, sed hoc putant veram esse pietatem.* And as [s] *Euthymius, quidam Pharisaei semimali.* So that if we cast our net on the right side of the ship dexterously, we may peraduenture catch them, and draw them to fruitfull knowledge and dutifull obedience.

[m] Iudge *Cooke* charge at Norwich, *an* 1606.
[n] Mot. 34. pag. 144.
[o] *Hierom. Epist. ad Pammac.*
[p] *Hierom. Epist. ad Eustoc.*
[q] *Plutarch. in vita Alcibiadis.*
[r] *De guber. Dei lib. 5.*
[s] *In Luc 14.*

It was an excellent speech of our late [t] Diocesan (whose memorie I assure my self is so sweet as [u] hony in your mouthes, and musicke in your eares) *He is not worthy to hold two Benefices, who doth not preach one sermon at the least euery Sunday*, As there be many wholesome iniunctions touching Cap and Cope: so likewise many good orders for the reuerent administring of the Sacraments, and diligent preaching of the word. God forbid, the one should be *Canons*, and the other made *Pot-guns* onely. I confesse that Diuines which are Counsellours, or Prelates, or attendants in Court, or Students in Vniuersities, or necessarie Residentiaries in Cathedrall Churches, or imployed in writing, or ambassages, may profitably spend their time otherwise: but the Country Pastors occupation is to feed his flocke, by preaching to Christs sheepe, and catechizing his lambes. If it be said of him who will, but cannot preach, that he is a dumbe dogge: I thinke it may be said of him who can and will not, that he is a dumbe deuill. It is a beastiall rudenesse, saith reuerend [x] *Hooker*, alluding to the first of Iob, vers. 14. *that Oxen only should labour, and Asses feed*: that good schollers should preach, and dunces be preferred. But it is a greater inconuenience for the Church, that Oxen should onely feed, and Asses take all the paine: who though haply they be resident at their Cure, yet for the most part non-resident from their Text, or if they come neere it (as *Luther* was wont to say) they make a martyr of it.

Will you haue the factious Nouelists cut off with little griefe to the Prelates, and no hurt to the people? then let vs that are comformable liue in our studies, and die in the pulpit: that when our great Lord shall come to reckon with vs for our stewardship, he may not take vs (as [y] *Aristophanes* said of *Cleon*) with one foot in the Court, and another in the Citie, none in our Cure: but (as those two great Diuines *Iewel* and *Caluin* were wont to wish) he may finde vs in his owne house, doing his owne businesse.

Concerning the Papists: I hold the Priests among them most inexcusable. The people are like the sea, and the Priests are like the winde, the sea of it selfe would be calme, if the winde did not set it in agitation: but so long as Priests and Arch-Priests, Iesuits and Seminaries raigne ouer this our goodly Forrest, seeking for their prey: well may the Courtiers haue their goods, and the Countrie their persons, but I feare the Pope will haue their hearts, and the deuill in conclusion their soules. It is great pittie that many piercing wits of England can see nothing but thorow the spectacles of Statizing Iesuits, and so hauing but two paire of eyes, one of their Confessours which is *nequam*; and another of their owne, which is *nequicquam*; the wilfull blinde leading the wofull blinde, they fall both into the ditch. If they could put on eyes either of Religion or reason, they should easily see that their Priests doctrine is preiudiciall to Christ, and their liues hatefull to all Christendome. For this saying is ingrossed in their owne bookes, [z] *That of all Christians, Italians are the worst: of all Italians, the Romans: of all Romans, the Priests: of all Priests, the Cardinals: and commonly the most lewd Cardinal is elected Pope.* Nay, some maintaine this opinion, [a] *Hominem non Christianum posse esse Romanum Pontificem.* That a man which is not a member of Christ, may notwithstanding be head of the Church. As for our home-bred, but farre taught Gunpowder men, aske the Secular Priests what the Iesuits are, and they will, and that in [b] print, tell you, that they be *Statists*; [c] *Machiauillians*, [d] *Atheists*, [e] *so many Iesuits, so many Iudasses.* Aske the Iesuites what the Secular Priests are, and they will tell you, that they are *Drunkards*, *Dunces*, *Fooles*, *the very* [f] *refuse of the Church.* If these things be true, then they be both monsters of men: if false, most malicious deuils.

God of his infinite goodnesse grant, that we and they and all may seriously labour for a perfect vnion, not only of law, but of loue, for an vnitie of the spirit, knit with the bond of peace: that all of vs following the truth in loue, we may maintaine one and the same faith, and hereafter attaine one and the same kingdome of glory.

Preached at Ashford *in* Kent, *at the Lord Arch-bishops Metropoliticall visitation, Ann.* 1607. *Septem.* 11

The

[t] *Arch-bishop Whitegift.*
[u] Eccles. 49. 1.
[x] *Eccles. polit. §. 81. pag. 262.*
[y] *Melancth. in Rom. 12. Tom 3. fol. 1025.*
[z] Relat of Religion in the West part of the world, § 36
[a] The sparing Discourse, pag 41.
[b] *Ibid. pag 7.*
[c] *Important con. pag. 3.*
[d] *Quodlibet. 3. art. 3.*
[e] *Iesuit Cat. lib. 1. cap. 1.*
[f] *Quodlibet. 1. art. 2.*

The Gospell. LVKE ~~7. 11.~~ 14. vnto v. 12

It chanced that Iesus went into the house of one of the chiefe Pharisies, &c.

IN this Gospell obserue the
- Mercy of Christ, toward the
  - Master of the feast, in *comming to his house*, for his good, albeit a *Pharisie*, yea, *a chiefe Pharisie.*
  - Guests,
    - Impotent, in *healing a man which had the dropsie.*
    - Impudent, instructing such as contended for place, *verse* 7, 8, &c.
- Malice of the Pharisies, infolded in one word, *They watched him*, against all rules of entertainement and hospitalitie, making their table a snare to catch him.

It chanced] [g] *S. Basil* is of opinion, that chance and fortune are words of Heathens, and not of Christians. *Ignoratio causarum nomen fortunæ confinxit.* Ignorance made fortune a Goddesse. The Gentiles as [h] blinded in their vnderstanding admit and admire this vncertaine Ladie, [i] *Huic omnia expensa, huic omnia feruntur accepta, & in tota ratione mortalium sola vtramque paginam facit*: but such as are taught in Christs Vniuersitie, know that all things come to passe by diuine prouidence, without our heauenly Father a sparrow doth not fall from an house, nor an haire from our head, Matth. 10.29. and therefore Saint *Augustine* was exceedingly displeased with himselfe for often vsing in his writings the word *fortuna*, and haply some will except against our translating, *ipsum, it chanced*, and in the Gospell appointed for the last Sunday, Luke 7. 11. *it fortuned*; as also cauill at those words in the Collect, *among all the changes and chances of this mortall life.* For answer then vnto this obiection, and for clearing of our text: you must vnderstand, that albeit nothing be casuall in respect of Gods knowledge: [k] yet many things are casuall in respect of our ignorance. Which [l] *Aquine* doth exemplifie thus: A master sendeth about one errand two seruants, one being ignorant of the others iourney: this concourse of the two seruants in respect of themselues is casuall, and the one may wonder to see the other imployed about his businesse in the same place: but yet in regard of the master who did preordaine this, it is not casuall. Almightie God seeth and fore-seeth all things, *vno actu*, yea, *vno ictu, semel & simul*: and therefore to him as being all eye, nothing is old, nothing is new: but vnto men it may be said truly, that there be so many chances as there be changes inuoluntarie. Herein wee doe not ascribe any thing to blinde Forune, but all vnto Gods all-seeing prouidence; yet so, that the diuine prouidence take not away free will and contingence: for this good act of Christ as it happened not by fortune; so likewise it came not to passe by fate, not, I say, by [m] fatall destinie, for God according to the common axiome of the Schoole, *non necessitat sed facilitat*, he doth induce the good to doe good with alacritie, not inforce them against their will. *Quoniam probitate coacta gloria nulla venit.* As then in regard of God, *ipsum* is well translated, *it came to passe*: so in regard of vs, as well, *it chanced.* As it was prouidence in God, it come to passe, as contingence in Christ being man, it chanced. For he might haue visited a Publican so well as a Pharisie, but it fell out so, *that Iesus went into the house of one of the chiefe Pharisies.*

Christ conuersed with men of all sorts, and all sexes, sometime blessing [o] little children, sometime conferring with silly [p] women, sometimes eating with the [q] Publicans, esteemed the greatest sinners, and here dining with the Pharisies accounted the greatest Saints; he dispised none, who came to saue all. He [r] cried in the streets among the preasse, powring out his minde and saying, [s] *Come to me all ye that are wearie and laden and I will ease you.* And at his death his hands on the Crosse were stretched out, his head bowed downe, his breast

[g] *Apud Cal. instit. lib. 1. 16 §. 8.*
[h] Ephes 4.14.
[i] *Plin. hist. lib. 2. cap. 7.*
[k] *Caluin. vbi sup § 9.*
[l] *Part. 1. quæst. 116. art. 1.*
[m] *Si quis Dei voluntatem appellat nomine fati, sententiam teneat linguam corrigat. Aug. de Ciuit. lib. 5. cap. 1.*
[n] *Prudent. in Hamartigema.*
[o] Marke 10. 16.
[p] Iohn 4.
[q] Matth. 9. 10. Luke 19. 9.
[r] Prou. 1. 21.
[s] Matth. 11. 28.

open, as readie to redeeme and receiue such as would beleeue in him. [t] *Homo Deum contemnens à Deo discessit, Deus hominem diligens ad homines venit, dilexit impium vt faceret iustum, dilexit infirmum vt faceret sanum, dilexit mortuum vt faceret viuum.*

One of the chiefe Pharisies] It is apparent in the Gospels historie, that the Pharisies were the greatest enemies vnto Christ, and therefore this being a chiefe Pharisie, was haply one of Christs chiefe enemies. And [u] yet Christ being inuited, as it should seeme, to his house formally, comes friendly, without any further examination of his intent, and being come, benefits him and his in vttering a parable and acting a miracle, seeking to [x] winne them all vnto the truth. [y] Hereby teaching to blesse such as hate vs, embracing all occasions of loue whereby we may be reconciled vnto our mortall enemies. In malice there is nothing else but miserie, whereas a common vnion begets a communion of all good things. [z] *Habet proximus aliquam gratiam? ama illum & tua est: habes tu aliam? amet te & sua est.* Hath thy neighbour any rare grace? loue him and it is thine: hast thou any notable gift? if he loue thee, then it is his. And therefore Christ, albeit he did hate the pride, yet louing the person of this pharisie, said and did also good to him and all his companie.

Againe, in that this Pharisie was a *Chiefe*, we note that there was among them, as in euery setled Societie, distinction of offices and orders. In the great booke of Nature we finde that the Bees haue their Master, Cranes their Captaine, Sheepe their Belwether. In holy write also we reade of [a] chiefe Publicans, chiefe [b] Rulers, chiefe [c] Priests. Hell it selfe, though it be the kingdome of confusion, admits of some degrees and order, otherwise Belzebub could not be [d] prince of the wicked, and [e] chiefe of the deuils, And therefore tumultuous Anabaptists, and all such as would haue no differences and degrees among men in Church and Common-weale, seeme to haue lesse reason than beasts, and lesse Religion than either the most wicked men, or the most wretched deuils. Order is the beautie of nature, ornament of Art, harmonie of the world. Now, shall euery thing be in order, and the Church of God only without order? It is *a [f] garden inclosed*, and a garden must be kept in order. It is *an [g] armie with banners*, and an armie must be marshalled in order. It is *the [h] house of God*, and Gods house must be gouerned in order. A popular equalitie was so burthensome to the seditious Anabaptists in their rebellion, as that contrary to their owne doctrine they did admit [i] *Iohn Matthew* for their Captaine, and *Iohn Aleyd* for their King. And so there was a kinde of order in their hurlyburly disorder: as there were some chiefe Pharisies, euen so some chiefe Anabaptists.

To eate bread] [k] Three sorts of bread are mentioned in the Bible: *Sacramentall*, 1. Cor. 11. 28. Let a man examine himselfe, and so let him eat of this bread, &c. *Doctrinall*, Ioh. 6. [l] Labour not, saith our Sauiour, for the loaues and for the meat which peerish, but for the meat and bread that endure to life euerlasting. *Corporall*, Matth. 4. 4. Man shall not liue by bread only, but by euery word that proceedeth out of the mouth of God. Now the bread here spoken of, is neither mentall nor sacramentall, but corporall. And this kinde in a strict acception is the loafe made of wheat, or some like graine: Gen. 14. 18. *Melchisdee King of Salem brought forth bread and wine.* But in a more generall and large signification, it is vsed in holy Scripture [m] *pro omni comestibili*, for all kinde of food. As Genesis 3. 19. *In the sweat of thy face shalt thou eat* [n] *bread*: and in the Lords prayer, *Giue vs this day our daily bread:* where *panis*, is *pan*, euery thing necessarie for this our life. See 1. Sam. 14. 24. 2. Sam 9. 10. Prou. 31. 14. Ierem. 11. 19. It is then a weake conceit of *Ardens*, and the counterfet *Eusebius Emissenus*, to note from hence the moderate diet of Christ on the Sabbath day, whereas [o] eating of bread is as much as feasting or dining with the Pharisie. For if there had beene nothing but drie bread on the boord, haply there would haue beene lesse contending for place.

On the Sabbath day] The Pharisies in inuiting, and our Sauiours comming on this

[t] *Fulgent. serm. de duplici nat. Christ.*

[u] *Cyril apud Aquin in loc.*

[x] *Marlorat.*
[y] *Ardens.*

[z] *Aug. hom. 15.*

[a] Luke 19. 2.
[b] Ioh 12. 42.
[c] Matth. 2. 4.
[d] Iohn 12 31.
[e] Matth. 12, 24.

[f] Cant. 4. 12.
[g] Cant. 6. 9.
[h] 1. Tim. 3. 15.

[i] *Lanquet ad ann. 1534.*

[k] *Ludolphus de vita Christi part. 1. cap 37.*
[l] *Verse 26. 27. 32. 34.*

[m] *Cyril. apud Panig. in loc.*
[n] *Nomine panis intelligitur omne necessarium ad alimentum Aquin. & Carthusian ibid.*
[o] *Caluin. Aret. Vega.*

this day, to this dinner, euidently demonstrate that it is not vnlawfull to feast on the Lords day. For if the Iewes might entertaine neighbours and friends on their Sabbath: how much more Christians on our Sunday, being assured, that God is worshipped euen on this day [P] rather with workes of hospitalitie and charitie, then by fond macerating of our bodies. I write not this against godly fasting, nor yet for vngodly feasting. Moderation is the best dish at the table, for immoderate fasts exceedingly dull vs: and on the contrarie, sanctified feasts in good companie, make vs more fit for deuotion and other duties on the Sabbath, especially when Christ is in presence, when a good man is moderator at the boord, whose speech is [q] *powdred with salt* [r] *that it may minister grace to the hearers*, edifying his host and all his house. Christ herein shewed himselfe thankfull and faithfull, he did not bite his host in present, nor backbite him absent, but in requitall of his good cheere gaue good words, and better aduice. Christ was faithfull also, for whereas it is the fashion of parasites and trencher-Chaplaines to flatter, or at the least humour great men at their table: he did not deuoure the faults of the chiefe Pharisie with his fowles, and his sinne with his sauce, but correct him and his, [f] instructing their soules while they fed his bodie. This ought to be the center of all our couersation and conference, to make those which are bad, good; and those which are good, better. So did *Noe* conuerse with them of the old world; so *Lot* with them of Sodome; so *Iob* with them of the land of Vz; and so [t] *Paul* with all men, vsing all meanes to saue some.

The Pharisies had [u] two faults especially, misconstruing of the Scripture, and pride. Christ here doth rectifie their error in both, in healing a sicke man on the Sabbath, he doth instruct them in the true meaning of the fourth Commandement, according to the present occasion offered; and in his parable to the guests, he deliuereth an excellent document concerning their ambition. He could haue cured this man, as he did many, with his bare word onely; [x] but to shew that all handy workes, as these of charitie, and other of necessitie, as to pull a beast out of a ditch, are not vnlawfull for the Sabbath, he touched him, and by touching healed him.

Two circumstances amplifie Christs exceeding rich mercies in acting this miracle: first, for that he did it vnasked freely: secondly, for that he did it with hazard of his credit stoutly. He did helpe the [y] Centurions seruant, but vpon entreatie: the [z] womans daughter of Cana, but after a long and earnest suit: the blinde [a] *Bartimeus*, but after much crying, *O sonne of Dauid haue mercie vpon me*: the [b] lunatike, but his father vpon bowed knees asked this boone, *Master haue pitie on my sonne*: Whereas this man is cured instantly, without any request of his friends, or prayer of himselfe. Againe, Christ vndertooke this cure with hazard of his honor, whereas other miracles vsually wrought his glorie. When he raised from dead the widowes son in Naim, all that were present praised God and said, [c] *A great prophet is risen vp among vs, and God hath visited his people*: when he cured two blinde men, Matth. 9. *They spread abroad his fame throughout all that land*: when he fed about fiue thousand with fiue barley loaues and two fishes, all that saw the miracle, said, [d] *This of a truth is the same Prophet that should come into the world*: when he made the deafe to heare, and the dumbe to speake, such as were spectators euen with open mouth as it were cried, [e] *He hath done all things well*: but in helping this man after this manner on the Sabbath, he knew that the Pharisies on the contrarie would obiect that he had done ill: and yet he first acted the miracle, then makes an Apologie for it, answering their secret malice, *which of you shall haue an oxe or an asse*, &c. [f] Teaching vs hereby that we should not cease to proceed in well doing, though an infinit number of potent enemies on euery side combine themselues against vs.

[g] Some for the further amplifying of Christs abundant goodnesse, imagine here that the sicke man was a parasite to the Pharisies, and that he came to this feast of his owne accord as a bait to catch Christ, and not with an intent to be cured

[P] *Culman. in loc.*

[q] Coloss 4. 6.
[r] Ephes 4. 29.

[f] *Iansen in loc.*

[t] 1. Cor 9. 22.

[u] *Pontan.*

[x] *Ardens. Iansen.*

[y] Luk 7.
[z] Matth 15.
[a] Mar. 10.
[b] Matth. 17.

[c] Luke 7. 16.

[d] Iohn 6. 14.

[e] Mar. 7. 37.

[f] *Heming.*

[g] *Panigarol. part 1. hom. in locum.*

cured of his Sauiour. [h] Other hold this improbable, conceiuing that he made no suit but held his peace, rather out of [i] feare, then out of loue to the Pharisies: he did haply beleeue in heart, but least the Pharisies should excomunicate him, he durst not openly confesse with his mouth that Iesus is the Lord. As [k] *Dauid* in another case, *I held my tongue, and spake nothing, I kept silence, yea euen from good words, but it was paine and griefe to me.* Howsoeuer it was, here we may behold the riches of our Sauiours exceeding great loue, curing the dropsie-mans body, [l] together with the Pharisies soule. [m] Doubtlesse the diseased of the dropsie fell into it by disordered surfetting and drunkennesse. Hence then obserue, that Christs despiseth not those which haue cast themselues into sicknes through their owne fault, if they follow this mans example: to wit, if they come where Christ is, and suffer themselues to be touched and healed of him, if they come to the Church, heare the word, fall to repentance, confessing their sinnes, and heartily crauing pardon for the same.

[h] *Maldonat.*
[i] *Cyril.*
[k] Psal. 39. 2.
[l] *Beda. Gregor.*
[m] *Heming.*

The second chiefe part of this Gospell is the Pharisies malice, consisting of three degrees. It was in the Pharisie great iniustice to returne euill for good, but greater to doe this vnder the pretence of loue, yet greatest of all vnder colour of loue at a feast. For [n] the time of mirth is at meales, at the table men haue licence to talke [o] freely, not onely by the rules of humanity, because [p] *bellaria maximè mellita quæ non sunt mellita*: but also by the grounds of Diuinity; for [q] *Sampson* at his marriage feast propounded a riddle to his friends, and the faithfull at Hierusalem *did eat their meat together with gladnesse*, Acts 2. 46. Such then as obserue the merrie gestures, and catch at the pleasant words of their guests at table, make their wine *like [r] the poison of Dragons and the cruel gall of Aspes, heating their neighbours and making them drunken, [s] that they might see their priuitie.*

[n] *Perkins* Gouernment of the tongue, chap. 7.
[o] *Odi memorem compotorem: & citat & probat Marlorat in loc*
[p] *Gellius lib.* 13. *cap* 11.
[q] Iudg. 14. 12.
[r] Deut. 32. 33.
[s] Habuc. 2. 15.

The Epistle. 1. Cor. 1. 4. vulg. 3

I thanke my God on your behalfe. &c.

THis text is a cunning [t] insinuation of our Apostle, for intending to chide the Corinthians, he begins his Epistle with a commemoration of their vertues, that afterward he might more freely without any suspition of malice reprehend their vices.

It consists [u] in
- Commending them for the present:
  - [x] Generally, *For the grace of God which is giuen you*, &c.
  - Particularly, *rich in all vtterance and in all knowledge.*
- Comforting them against the time to come, *which also shall strengthen you to the end*, &c.

An example worthy to be followed of euery Preacher, least by concealing the commendable gifts of his auditors, and inculcating only their faults and follies, he breed hate to himselfe and despaire to them.

I thanke] By this all men, in more particular all [z] Ministers are taught not to repine, but to reioyce for the good things in other, especially for the successe of the [a] Gospell, out of a fellow-feeling not only to weepe with such as weepe, but also to be [b] glad with such as are glad. The Sectaries of our dayes herein are verie defectiue, for whereas our [c] Apostle said, *Who is weake and I am not weake?* they like busie flies are buzzing alwayes on the sores and gaulds of the Church: and as for the manifold gifts of God, by which our Pastors are *made rich in all vtterance and in all knowledge*, what doe their inuectiue Libels against our Clergy, but vnworthily disgrace these graces, in stead of *giuing thankes vnto God alwayes in our behalfe.* For as some [d] Papists affirme, that Scripture cited by vs is no Scripture: so some Schismatikes haue giuen out, that our preaching is no preaching, that our learning is not sanctified, and our vtterance doth not edifie.

My God] [e] Hereby not denying that he was God to them and all other, for

[t] *Aretius, Martyr. Piscat. & aly.*
[u] *Aquin.*
[x] *Caluin.*
[y] *Gualter.*
[z] *Sarcerius.*
[a] *Heming.*
[b] Rom 12 15.
[c] 2 Cor. 11. 29.
[d] *Hosius lib.* 3. *contra Brent. prolegomen.*
[e] *Musculus, Heming.*

for [f] *he that is Lord ouer all, is rich vnto all that call on him.* [g] but out of a ſingular faith in God, and vnfained loue to them, eſteeming that his owne good which hapned well vnto the Church: *I thanke my God on your behalfe*: as the God of all is my God, ſo the good of all is my good; and I thanke the giuer of all grace for it, and that not coldly, but with ſuch an earneſt deuotion [h] as if he were *my God only*; not ſeldome, but *alwayes*. A little loue will be mindfull at ſometime, but mine affection is ſo great vnto you, that I thanke God *alwayes* on your behalfe. *Paul* ſurely did ſomewhat elſe then praiſe God for his Corinthians: *alwayes* therfore muſt not be conſtrued [i] abſolutely, but reſtrained and referred vnto the preſent occaſion of his ſpeech, as if he ſhould haue ſaid, as often as I thinke of you, I thanke God for you. *alwayes in all my prayers*, as it is Philip 1.4.

For the grace of God which is giuen you] [k] Leſt he might here ſeeme to flatter them in his commendation of their gifts, he puts them in minde who gaue them, and for what end. God is the giuer of euery grace; [l] why then doe you boaſt of your gifts, as if you receiued them not? 1.Cor.4.7. And he gaue them vnto you, not to make [m] diſſention in the Church and Schiſme, that ſome may [n] ſide with *Paul* and other with *Apollos*: but for [o] this end, *that the teſtimonie of Ieſus Chriſt may be confirmed in you.*

By Ieſus Chriſt] or as other tranſlate according to the Greeke, *in Ieſu Chriſt*: hereby ſignifying [p] that the graces of God are giuen in Chriſt, and for Chriſt only, ſuch as are Chriſts are *made rich by him in all things* according to that of our Apoſtle, 1.Cor. 3.22. *All are yours, and ye Chriſts, and Chriſts Gods.* [q] Interpreters obſerue that *Paul* ſpeaking here *metonymically*, doth vnderſtand by this one word *grace*, not onely the gifts of *vtterance and knowledge* mentioned in this Scripture, but all the benefits of Chriſt reuealed in the whole Goſpell. And therefore [r] Saint *Ambroſe* and [s] *Anſelme* excellently gloſſe the Text, *Hoc conſtitutum eſt à Deo, vt qui credit in Chriſtum, ſaluus ſit ſine opera, ſola fide gratis accipiens remiſſionem peccatorum*: It is ordained by God himſelfe, that whoſoeuer beleeueth in Chriſt, ſhould be ſaued not by any worke, but by faith alone, receiuing freely pardon of all his ſinnes.

In all vtterance and in all knowledge] [t] That is, in all doctrine, and in all vnderſtanding, whereby men are able to diſcerne betweene ſound and falſe doctrine, [u] the one concerning teachers, and the other hearers. Or by *ſpeech* is meant the gift of [x] tongues, or the gift of [y] elocution, or the gift of preaching in [z] euery kinde, giuing [a] milke to babes, and ſtrong meat to them of age; and by *knowledge*, a right expoſition of the Scripture. Now theſe two muſt goe [b] together, in as much as neither vtterance without knowledge, nor knowledge without vtterance can edifie: for he that aboundeth in his ſtudy with vnderſtanding, but wants a [c] doore of vtterance to vent it, is like the man that had the rheume and could not ſpet: on the contrary he that hath a world of words void of matter (as [d] *Tully* ſpeakes, *Nulla ſubiecta ſententia & ſcientia*) is like the child who bloweth in a little ſhell a great bubble, which is ſo vaine that it is marrd as ſoone as made.

The gifts of ſpeech and vnderſtanding are named only, [e] becauſe the Corinthians abuſed them in their diſſentions eſpecially, prophaning the graces of God giuen (as our Apoſtle ſpeakes [f] elſe-where) *to edifie withall*, vnto the deſtruction and vtter vndoing of the Church. If any ſhall obiect that all the faithfull in Corinth had not theſe gifts: [g] Anſwer is made that there was among them, as among vs, and euer ſhall be ſuch a Communion of Saints; as that the praiſe which is indeed proper to ſome particular men and members, is aſcribed to the whole body of the Church in generall. And therefore [h] *Caietan* notes accurately, that as ἐν πᾶσι may be conſtrued *adiectiuely*, ye are made rich *in all things*: ſo likewiſe *ſubſtantiuely*, ye are made rich *in all*. Applying Gods grace rather to the whole congregation in groſſe, then to ſingular perſons in ſeuerall.

By the which things the teſtimony of Ieſus Chriſt was confirmed in you] [i] The witneſſe of Chriſt is nothing elſe but the witnes of the bleſſed Apoſtles concerning Chriſt,

[f] Rom 10.12.
[g] *Theophylact. Martyr.*
[h] *Aretius in loc.*
[i] *Idem. Ibidem.*
[k] *Caluin. Gualter.*
[l] *Oecumen. Pomeran. Aret.*
[m] 1.Cor 1.10.
[n] 1 Cor 3.4.
[o] *Piſcator.*
[p] *Sarcerius.*
[q] *Caluin Marlorat. Aret.*
[r] *Com. in loc.*
[s] *Enarrat. in loc.*
[t] *Sarcerius.*
[u] *Aretius.*
[x] *Aquin.*
[y] *B. Zu.*
[z] *Anſelme.*
[a] Hebr. 5.
[b] *Aquin.*
[c] Coloſſ. 4 3.
[d] *Lib. 1. de Orat.*
[e] *Martyr.*
[f] 1.Cor.12.7.
[g] *Marlorat.*
[h] *Com. in loc.*
[i] *Piſcator.*

Christ, Acts 1.8. euen the [k] preaching of the Gospell, the summe whereof is to reueale Christ, *in whom are hid all the treasures of wisdome and knowledge*, Col. 2. 3. So that the meaning of *Paul* is plaine, by these manifold graces as [l] effects and fruits of the Spirit, you may know that you haue receiued the true Gospell: or by these two gifts, *vtterance and knowledge*, as instrumentall causes, *the testimonie of Christ is confirmed in you.* Learne from hence to reuerence those men which are endued with these meanes of thy saluation, euermore thanke thy God in the behalfe of Christian Schooles and Vniuersities, as the common nurseries of *all vtterance and knowledge.* [m] It is said of reuerend *Hooker*, truely, *that he was borne for the good of many; but few borne for the good of him.* In this vnthankfull age, some rich in the graces of God are neglected, and other rich in the gifts of the world are preferred. But [n] fret not thy selfe because of the vngodly, for learned men forgotten in States and not liuing in eminent places, are [o] like the images of *Cassius* and *Brutus* in the funerall of *Iunia*: of which not being represented as other were, *Tacitus* saith, *eo ipso præfulgebant quòd non visebantur.* If thou well employ Gods talent of vtterance and knowledge, that the testimonie of Christ may be confirmed in other, assuredly (noble yoke fellow) thy credit is honour enough, and thy worke it selfe a sufficient reward vnto thy selfe. Remember that the profitable seruant said not in the [p] Gospell, *Ecce mihi lucrifeci: sed ecce tibi lucrifeci Domine.*

So that yee are behinde in no gift] [q] That is, in no necessarie gift whereby yee might attaine sauing knowledge, wanting no grace competent vnto such as [r] are *in via*, [s] strangers and pilgrims on earth. Or as *Paul* expoundeth himselfe, behinde in no gift incident to such *as wait for the appearing of our Lord Iesus Christ.* It is true that now we know but in [t] part, and prophecie but in part: our greatest perfections haue their imperfections, our gifts are giuen by measure, though haply [u] shaken together and pressed downe, yet not running ouer as long as we wait for Christ: but when he shall appeare, when that which is perfect is come, then that which is imperfect shall be abolished,

Appearing of our Lord Iesus Christ] The second comming of Christ is called a reuelation, or an *appearing* in respect of vs, and in respect of himselfe. In respect of vs, for at his comming [x] *he will lighten things that are hid in darkenesse, and make the counsels of our hearts manifest.* At that time it shall be knowne who be Gods elect, and who reprobate; then our Lord shall vnfold the [y] bookes of conscience, which all the time of this life were shut vp closely, that all the world may read what is written in the consciences of all men, and according to the contents of these records iudgement shall be made. Many puissant Princes and sage Philosophers haue their honourable memorie magnified in the world, whose soules in hell are terribly tortured: in which respect one said of *Aristotle*; *Woe be to thee Aristotle, that art praised where thou art not, and art tormented where thou art.* On the contrary, blessed art thou *Queene Elizabeth*, O thrice happie, for albeit treacherous Papists, enemies of Gods grace, dishonour thee where thou art not, assuredly thou art comforted where thou art. [z] *Now are we the sonnes of God, but yet it doth not appeare what we shall be: for* [a] *whensoeuer Christ (which is our life) shall shew himselfe, we shall appeare with him in glorie.*

Secondly, the comming of Christ is a *reuelation* in respect of himselfe: for whereas he came first in humilitie, *being* [b] *in the world, but not knowne of the world*, he shall now come with clouds in such a maiestie, [c] *that euery eye shall see him.* [d] *As the lightning commeth out of the East, and shineth into the West: so shall also the comming of the Sonne of man be*, that he may not only discouer himselfe in heauen to the good; but also that on earth, where his ignominie was most apparent, he may manifest himselfe to the wicked. And for this cause, the place of iudgement (as [e] some coniecture) shall be the valley of *Iosephat*, neere to Ierusalem and the Mount of Oliues, that in the very same place where he was iudged, condemned, crucified; all may see him with great honour to be the Iudge both of the quicke and of the dead, Acts 10.42. and that he who did ascend to heauen in the sight of

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[k] *Musculus. Caluin. Gualter.*
[l] *Martyr.*
[m] *Dr. Couel præf* before *def.* of *M. Hooker.*
[n] Psal. 37. 1.
[o] Aduancement of learning, *lib.* 1. *pag.* 13.
[p] Matth. 25.
[q] *Caluin. Heming. Gualter.*
[r] *Ardens.*
[s] 1. Pet. 2. 11.
[t] 1. Cor. 13. 9.
[u] Luke 6. 38.
[x] 1. Cor. 4. 5.
[y] Dan. 7. 10. Apoc. 20. 12. *Cunctaq; cunctorum cunctis arcana patebunt.*
[z] 1. Ioh. 3. 2.
[a] Col. 3. 4.
[b] Ioh. 1. 10.
[c] Apoc. 1. 7.
[d] Matth. 24. 27.
[e] *Vide Riber. in Ioel, ca. 3. num. 2. Lorin. in Act. 1. 11. Lombard. 4. sent distinct. 48. Aquin. & Altissiodor. ibid.*

a few Disciples, shall descend (as it is foretold by the glorious [f] Angels) in the sight of the whole world to iudge them all in righteousnesse. All which is exceeding necessarie for the credit of his gouernment in this life, that all may see that he was both wise and holy in all whatsoeuer he permitted or ordained, and that neither the [g] good may complaine any more that vertue was oppressed, nor the [h] wicked glorie that vice was exalted. He shall in that day separate the [i] wheate from the cockle, the graine from the chaffe, the [k] good fish from the bad, and the [l] sheepe from the goats: and the good he shall place at the right hand, taken vp (as [m] *Paul* saith) into the aire, that all the world may know them, and honour them as Saints: and the wicked he shall place at his left hand, leauing them vpon the earth, that all may behold and despise them as sinners.

[f] Acts 1.11.

[g] Psal 82. Ierem 12.1.
[h] Habac. 1.6.
[i] Matth. 3.12. & 13.30.
[k] Matth 13.48.
[l] Matth 25.32.
[m] 1. Thess 4.17

Which also shall strengthen you to the end] [n] We are not so perfect, but that we may be more perfect vntill Christ appeare. Ye must aske therefore this confirmation of God, that yee may be strengthned euery day more and more to the end. [o] *He that hath begun this good worke in you, will performe it vntill the day of Iesus Christ.* [p] *He will sanctifie you throughout in soule and bodie,* [q] *working in you both the will and the deed, euen of his owne good pleasure.* [r] God is faithfull, euer dealing with his seruants according to his word. As then he [f] promised, euen so will he be with vs vntill the worlds end, *that we may be blamelesse at the day of his comming*; not absolutely without sinne; for [t] *if we say we haue no sinne, we deceiue our selues, and truth is not in vs:* but he shall so preuent vs in all our doings with his holy grace, that we may liue [u] *sine criminali crimine*, [x] that we fall not into such hainous sinnes as may shut vs out of his fauor; [y] or if at any time we fall into those sinnes, he shall so [z] *strengthen vs with power by his spirit in the inner man*, as that we shall againe recouer our selues, and so be blameless at the day of his comming: or [a] *blameless*, because there is no condemnation vnto such as are in Christ, Rom 8.1. He is our righteousnesse, and sanctification, 1. Cor. 1.33. euen the propitiation for our sinnes, 1. Iohn 2.2. couering our iniquities and forgiuing our vnrighteousnesse, Psal. 32. 1. and therefore we shall be blameless in the day of the Lord, because nothing shall be laid vnto the charge of Gods elect, Rom. 8.33. In that houre we shall heare this happy doome deliuered by Christ our Sauiour, *Come ye blessed of my father*, &c. He saith not, Come ye blessed of *Abraham, Isaac, and Iacob*; nor ye blessed of *Moses*, or of the *Patriarchs* and *Prophets*, or ye blessed of God; but ye blessed of *my Father*: insinuating that all these blessings proceeded onely from the fatherly loue that God beareth vs in respect of his Sonne. Come ye blessed therefore, possesse you the kingdome prepared for you from the foundation of the world: as for the wicked, earth shall open vnder their feet, and the deuill laying hold on them they shall all together goe downe [b] quicke into hell, and there being couered with huge mountaines of earth, shall be bolted vp with eternall bolts, and bound hand and foot with chains of perpetuall damnation. O Father of mercy, which hast placed vs in this world as in the middle betweene heauen and hell, [c] euen as Nouices are in a house of probation; assist and strenghthen vs with thy Spirit to the end, that we may be found blameless in the end. Lord make vs here thy subiects in the kingdome of grace, that hereafter we may be thy Saints in the kingdome of glory. *Amen.*

[n] *Heming.*

[o] Philip. 1 6.
[p] 1. Thess. 5.23.
[q] Philip 2.13.
[r] 1. Cor 1.9.
[f] Matth. 28.20.

[t] 1. Iohn 1.8.

[u] *Anselm.*
[x] *Ardens.*
[y] *Caietan.*
[z] Ephes 3 16.

[a] *Eng. Gloss. Martyr. Marlorat.*

[b] Psal. 55.16.

[c] *Bernard. ser. 31. ex parte.*

The Gospell. Matth, 22.34.

When the Pharisies had heard that Iesus had put the Sadducees to silence, &c.

THis text is an [d] abridgement of the whole Scripture, to wit, of all the doctrine contained in the Gospell and in the Law: for the pith of all the Gospell is to beleeue that Christ is God and man, as it is said here, *the Lord of Dauid, and the sonne of Dauid*: and the [e] end of all the Law is to loue *God with all thine heart, and thy neighbour as thy selfe*: for on these two Commandements (as our Text telleth) *hang all the Law and the Prophets*, [f] interpreters of the Law,

[d] *Heming. Ferus. Pontan. in locum*

[e] 1. Tim 1.5.

[f] *Piscator.*

When

When the Phariſies had heard that Ieſus had put the Sadduces to ſilence] The *Sadduces*, *Herodians*, and *Phariſies* were Sectaries of diuers and [g] aduers factions, all differing one from another, and yet (as we read in this preſent Chapter) all theſe ioyne together in confuting Chriſt: yea [h] *Pilat* and *Herod* mortall enemies are made friends, and agree together in confounding Chriſt: according to that of the Prophet in the ſecond Pſalme, *The Kings of the earth ſtand vp, and the Rulers take counſell together againſt the Lord and againſt his annointed.* And therefore when as we ſhall ſee *Turke* againſt *Iew*, *Iew* againſt *Turke*, *Pope* againſt both, and all of them againſt Gods Iſrael: or when we behold the Seminarie Prieſt againſt the Ieſuit, and the Ieſuit againſt the Seminarie Prieſt, and both againſt the Proteſtant: or when as haply we feele the brethren of diuiſion againſt the brethren of ſeparation, and the brethren of ſeparation againſt the brethren of diuiſion, and both againſt *Englands* conformable Clergie; let vs remember our Sauiours lot here, and leſſon [i] elſe-where, *The Diſciple is not aboue the Maſter, nor the ſeruant aboue his Lord, It is enough for the Diſciple to be as his Maſter is, and the ſeruant as his Lord is. If they haue called the Maſter of the houſe Beelzebub, how much more them of the houſhold?* And let all true Chriſtians [k] *endeuour to keepe the vnitie of the Spirit in the bond of peace.* That as there is a combination of Phariſies, a ſocietie of Ieſuits, a congregation of Separatiſts, a brotherhood of Schiſmatikes; euen ſo to confront all theſe, let there be a communion of Saints, and a perpetuall holy league in truth of Orthodoxall Catholikes.

[g] *Ioſeph. antiqu. lib. 18. cap. 2.*

[h] Luke 23. 18.

[i] Matth 10. 24.

[k] Epheſ. 4. 3.

They came together] It is a true ſaying, [l] *bonum eſt Concilium, ſed bonorum*, a Counſell is good, if it conſiſts of ſuch men as are good: otherwiſe the counſell of the wicked [m] lay ſiege againſt the godly; when Phariſies are met in a conuocation they [n] trauell with miſchiefe, and bring forth vngodlineſſe. Truth, and many good men for the truth, hath beene condemned in Councels, as [o] *Chryſoſtome* in a Councell holden at *Chalcedon*, *Athanaſius* in a Councell holden at *Antioch*, *Iohn Huſſe* in a Councell holden at *Conſtance.* The Councels of *Ariminium* and *Nicomedia* decreed for the *Arrians* againſt Chriſts diuinitie: the ſecond Councell of *Epheſus* for *Eutyches* and *Dioſcorus*, againſt the truth of Chriſts humanitie; The Councell of *Trent*, againſt many ſound doctrines of Gods holy word, in ſo much as the Papiſts of *France* proteſted againſt it in the daies of *Francis* the firſt, openly deliuering in print, [p] that it is to be refuſed touching diſcipline as well Eccleſiaſticall as Ciuill.

[l] *B Latimer.*

[m] Pſal. 22. 16.

[n] Pſal 7. 15.

[o] See Doctor *Fulke* in Tit. 3.

[p] *Ieſuits Cat. lib. 2. cap. 1.*

And one of them] [q] Elected of the reſt as the mouth of the companie, being of a more ready wit and accurate iudgement, *asked him a queſtion, tempting him*: [r] not as God tempted *Abraham* for his triall, or as a Schoolemaſter doth his ſcholler for inſtruction, but as Sathan a Chriſtian to delude him. Our bleſſed Sauiour therefore being Wiſdome it ſelfe, doth anſwer the Doctor of the Law, out of the [ſ] Bookes and bowels of the Law, *Thou ſhalt loue the Lord thy God with all thine heart*, &c. As if he ſhould ſay, though other Gods are contented with [t] outward and eye-ſeruice; the Lord thy God is a [u] Spirit, and they that worſhip him muſt worſhip him in ſpirit; [x] *Sonne giue me thine heart*; not a Peece nor a part, but all *thine heart, all thy ſoule, all thy minde.* See the further expoſition of this and that other Commandement, touching loue toward our neighbours, Goſpell on the 13. Sunday after Trinitie.

[q] *Calain.*

[r] *Ardens.*

[ſ] Deut 6. 5.

[t] *Pontan.*

[u] Ioh 4. 24.

[x] Prou. 23. 26.

This is the firſt, and the greateſt Commandement] [y] *Firſt* in order, and *greateſt* in honour, *Firſt* in reſpect of the [z] Law-giuers intention, who wrote all Scriptures and made all creatures eſpecially for this end, that he might be loued aboue all things. And *firſt* in the Law-writers pen, as being [a] firſt ſet downe: and *firſt* in it owne nature, for as much as the true feare and loue of God is the [b] beginning of all wiſdome, without which it is impoſſible to loue what we ſhould, as we ſhould, for we cannot loue our neighbours as our ſelues, except we loue God more then our ſelues. And the *firſt* as [c] comprehending in it all the Commandements of the firſt Table, [d] *virtualiter continens reliqua*, for he that loues God with all his heart, ſoule,

[y] *Anſelme. Ardens. Aretius.*

[z] *Granat. Con. 1. in loc.*

[a] *Heming.*

[b] Pſal 111. 10. Eccle 25. 13.

[c] *Marlorat. Idem Rabanus apud Aquin. in loc.*

[d] *Caietan.*

ſoule, minde: will neither commit idolatrie, nor blaſpheme his name, nor prophane his Sabbath.

And this Commandement is *greateſt*, as hauing the greateſt [e] obiect: for [f] *God is higher then the higheſt, a great King* [g] *aboue all gods*: and *greateſt*, as requiring the greateſt [h] perfection of loue, to wit, *all our heart, all our ſoule, all our minde*: and *greateſt*, in that [i] all other great Commandements are ſubordinate to it: and *greateſt*, as [k] enduring the greateſt time, for *though that propheſying be aboliſhed, or knowledge vaniſh, or the tongue ceaſe*, [l] *yet loue neuer falleth away*. To conclude with *Aretius* in one line, *Maximum eſt obiecto, iure, dignitate, difficultate, perpetuitate, fine*. From hence we may know which are our greateſt iniquities, Idolatrie, Witchcraft, Hereſie, prophaning of the Sabbath, outragious ſwearing, in a word, euery treſpaſſe againſt the firſt Table, being committed in the ſame meaſure of malice, is a greater ſinne then any tranſgreſſion of the ſecond Table: becauſe to loue God with all our heart, ſoule, minde, *is the firſt and greateſt Commandement*, and ſo by conſequence, *optimi corruptio peſſima*, the breach of the greateſt ordinance is the greateſt offence.

[e] *Heming.*
[f] Eccle 5.7.
[g] Pſal 95 3.
[h] *Aretius.*
[i] *Granat.*
[k] *Coſter.*
[l] 1.Cor.13.8.

And the ſecond is like vnto it] [m] Not like in obiect, but in ſubiect, [n] as being both precepts of loue: or *like* in reſpect of their [o] bond, as tying all a like: or *like* [p] becauſe theſe two mutually depend each on other, for he that loues God with all his heart, will alſo loue his neighbour as himſelfe; and whoſoeuer loueth his neighbour as himſelfe, loueth him aſſuredly for Gods ſake, [q] *amicum in Domino, inimicum propter Dominum*. Or *like*, becauſe [r] we muſt both loue God and our neighbour vnfainedly, [ſ] *not in word, and in tongue only, but in truth and in deed*. Ordinarily men vſe their louers as [t] ladders, only to climbe by, the ladder is laid on our ſhoulders, and embraced with both hands in our boſome ſo long as we ſtand in any need of it, but afterward it is caſt into ſome corner, or hanged vp by the wals: euen ſo, when neighbours haue ſerued once the turnes of ambitious and couetous wretches, either for their profit or preferment, inſtantly they be forgotten: for it is an infallible poſition (as [u] *Cominæus* obſerueth) among Statemen in eminent place, *to loue thoſe leaſt, vnto whom heretofore they were bound moſt*. Or *like*, [x] for that as the firſt is the fountaine of all dutie required in the firſt Table: ſo this ſecond Commandement of all offices enioyned in the ſecond Table; *for he that loueth another hath fulfilled the Law*, Rom.13.8.

[m] *Heming.*
[n] *Ianſen. Con. cap.* 118.
[o] *Coſter.*
[p] *Euthym.*
[q] *Auguſt. confeſſ lib.* 4 *cap.* 9.
[r] *Aretius. Heming.*
[ſ] 1.Iohn 3.18.
[t] *Diez Con.* 2. *in loc.*
[u] See *Cominæus hiſt. lib.* 3. *ca.* 12
[x] *Marlorat.*

On theſe two Commandements hang all the Law and the Prophets] As being their principal argument and aime, [y] for whoſoeuer is recorded in *Moſes*, or in the Prophets, or in the Pſalmes, or in any Scripture elſe, may be reduced to them: and it is written eſpecially for this end, that we may loue God aboue all things, and our neighbour as our ſelues. And therefore let not poore men obiect that they cannot purchaſe Gods booke, nor ignorant people complaine that they cannot vnderſtand and remember the contents of holy Scripture: for behold, Chriſt hath here prouided a little Bible for thee, which thou maiſt eaſily get, and euer keepe in memory; *Loue the Lord thy God with al thine heart, and thy neighbour as thy ſelf*.

[y] *Euthym. in Matth* 7. *Ianſen. Pontan. Coſter in loc.*

While the Phariſies were gathered together Ieſus asked them] One Phariſie did aſſault Chriſt, that if he were conquered his ſhame might ſeeme the leſſe; if Conquerer, his victorie might appeare the greater: but Chriſt oppoſeth a whole Counſell of Phariſies, and ſo confoundeth them all in asking one queſtion onely, *that no man afterward durſt aske him any moe queſtions*. Why this queſtion was asked, and how it may be well anſwered: ſee *Galatin. de Arcanis lib.* 8. *cap.*24. *Ianſen. con. cap.*119. *Maldonat. Caluin. Genebrard, in Pſal. Dixit Dominus Domino. Marlorat, Aretius, Panigarol, in loc.* I conclude with [z] *Auguſtines* gloſſe, *Quomodo nos diceremus, niſi a te diſceremus? nunc ergo quia didicimus, dicimus. In principio eras verbum, & verbum eras apud Deum, & Deus eras verbum omnia per te facta ſunt, ecce Dominus* Dauid. *ſed nos propter infirmitatem noſtram, quia caro deſperata iacebamus, verbum caro factus es, vt habitares in nobis, ecce filius* Dauid. *Certè tu in forma Dei cùm eſſes, non rapinam arbitratus es eſſe aqualis Deo: Ideo Dominus* Dauid. *Sed teipſũ exinaniſti formam ſerui accipiens,*

[z] *In Pſal* 109.

inde filius Dauid. *Deniq́, & in ipſa interrogatione tua dicens, quomodo filius eius eſt, non te filium eius negâſti, ſed modum in quo id fieret inquiſiſti.*

The Epiſtle. EPHES. 4. 17.

This I ſay, and teſtifie through the Lord, that ye henceforth walke not as other Gentiles walke, &c.

THis Text conſiſts of a
- Soule, giuing not onely light, but alſo [a] life to the preſent exhortation of *Paul*: *I ſay this, and teſtifie through the Lord* [b] that is, I doe not onely deſire, but (as he ſpeakes elſewhere) [c] *I charge you before God, and before the Lord Ieſus Chriſt, who ſhall iudge the quicke and the dead.* I call God to [d] witneſſe that I haue taught you the truth, I teſtifie this as Chriſts [e] Ambaſſadour, [f] it is not my word, but his will. And therefore [g] ſuffer the words of exhortation, becauſe whoſoeuer heareth his, heareth him, Luk. 10. 16. and he that deſpiſeth, deſpiſeth not man, but God: 1. Theſſ. 4. 8.
- Bodie, that we ſhould walke
  - Not as Gentiles in their
    - Vnderſtanding, *blinde and ignorant.*
    - Will, obſtinate and *alienated farre from a godly life* [h] ſinning.
      - Wilfully, *giuing themſelues ouer vnto wantonneſſe.*
      - Actually, *to worke all manner of vncleanneſſe.*
      - Inſatiably, *with greedineſſe*
  - But as Chriſtians in
    - *Putting off the old man*, that is their old *conuerſation in time paſt, as being corrupt* [i] in
      - Thought, vnaduiſed *anger, with all bitternеſſe of ſpirit.*
      - Word, *lying and filthy communication.*
      - Deed, vniuſt dealing and *ſtealing.*
    - *Putting on the new man* according to Gods *image renewed* [k] in all the powers of the minde
      - Rationall, in *putting away lying, and ſpeaking the truth.*
      - Iraſcible, in being *angrie without ſinne.*
      - Concupiſcible, *in ſtealing no more, but labouring, &c.*

[a] *Habet vim obteſtationis & aſſeuerationis magnæ. Aretius in loc.*
[b] *Primaſius. Lombard. Anſelme.*
[c] 2. Tim. 4. 1.
[d] *Oecumen.*
[e] 2. Cor. 5. 20.
[f] *Marlorat.*
[g] Heb. 13. 22.
[h] *Aquin.*
[i] *Ardens.*
[k] *Caietan. Aquin.*

That ye henceforth walke not as other Gentiles walke] The moſt obſeruable point in all this exhortation is *Pauls Antitheſis*, or checker-worke, as it were the blacke of the Gentiles, and white of the Chriſtians. The *Gentiles are blinded in their vnderſtanding and ignorant*: but Chriſtians haue *learned* him in whom are all the treaſures of wiſedome and knowledge, Coloſſ. 2. 3. *hearing him* in his [l] word, and *taught of him* alſo by his [m] ſpirit, leading them into all truth, Iohn 16. 13. The Gentiles *by the meanes of their blindneſſe and ignorance walke in vanitie of their minde, farre from a godly life*, committing ſinne, not out of paſſion and infirmitie, but out of election and iniquitie, *giuing themſelues ouer vnto wantonneſſe*, and that not in thought only, but in act alſo, *working* and that *all manner of vncleannеſſe*, and that *euen with greedineſſe* inſatiably, [n] glorying in their ſhame, and as ſome

[l] *Aretius.*
[m] *Lombard. Anſelm. Marlorat.*
[n] Phil. 3. 19.

[o] Diuines aptly conſtrue the word ἐν πλεονεξίᾳ, contending for the victorie in villanie. But Chriſtians hauing *learned Chriſt*, whoſe doctrine [p] forbids all vngodlineſſe, ought to *put on the new man*, that is, new manners, all the dayes of their life ſeruing God in *righteouſneſſe and true holineſſe*. The Gentiles vnregenerate are giuing to lying and forgerie, but euery Chriſtian regenerate *will ſpeake the truth vnto his neighbour, as being members one of another*. Vnregenerate men in their anger offend God, and giue place to the deuill: but men regenerate, *will not let the Sunne goe downe vpon their wrath*: in a [q] literall expoſition, [r] *ira furor breuis eſt*, all their vnaduiſed anger is not a day long: or in a myſticall ſenſe, they be ſo moderate as that neither [s] reaſon, the [t] *light of the minde*, nor [u] Chriſt the *Sunne of righteouſneſſe*, ſhall at any time forſake them in their fury. Men vnregenerate make [x] gaine their godlineſſe, robbing openly, ſtealing ſecretly: but a regenerate man is content to *labour with his hands the thing that is good, that he may giue to him that needeth*. He laboureth, as knowing that the end of lazineſſe is the beginning of lewdneſſe, [y] *finis otij reſurgere ad prauum negotium*. And he laboureth [z] not as a theefe to doe miſchiefe, *but the thing which is good*; [a] exerciſing himſelfe in ſome vocation or trade that is good, and that for good, that he may rather *giue* then take from other; acknowledging that axiome to be true, [b] *Magis deliquit diues non largiendo ſuperflua, quam pauper rapiendo neceſſaria*. Vnregenerate men haue *filthy communication* and vnſauourie: but the ſpeech of a regenerate man is ſo [c] powdred with ſalt, that *as oft as need is, it may miniſter grace to the hearers*. In a word, vnregenerate men are full of *bitterneſſe, and fierceneſſe, and wrath, and roaring, and curſed ſpeaking, and all maliciouſneſſe*: but regenerate men are *courteous one to another, merciſull, forgiuing one another, euen as God for Chriſts ſake forgaue them*. Theſe particulars haue beene diſcuſſed often elſewhere, but in the whole you may note [d] two maine parts of repentance: namely, contrition or mortification in *putting off the old man*: renouation or viuification in *putting on the new man*. And this newneſſe of life muſt be both outward, and inward: outward, in *righteouſneſſe* toward men, and *holineſſe* toward God, opening our lips to ſpeake that which is good, and labouring with our hands to doe that which is good. If idolatrous Gentiles and ſuperſtitious Papiſt in old time did more then they knew: what a ſhame lieth vpon vs if we know more then we doe? This renouation alſo muſt be ſpirituall and inward, as it is in the Text, *renued in the ſpirit of your minde*, [e] that is, in the ſpirit which is the minde, [f] for the ſpirit and minde. In the [g] ſupreme part of the minde, as well as in the will and affection: for in the minde made [h] ſpirituall *after God in righteouſneſſe and true holineſſe*. He who firſt made this Image, reſtoreth it againe being loſt, *ipſe qui fecit reficit*: [i] albeit this newneſſe be found in vs, it is not of vs, it proceeds only from the Lord who ſaith, [k] *Ecce noua facio omnia*; Behold, I make all things new. *We are his workemanſhip created in Chriſt Ieſu vnto good workes*, Ephe. 2. 10. and therefore we muſt pray with *Dauid, O God renew a right ſpirit within me*, Pſal. 51. 10. and embrace the Goſpell of Chriſt, as *the* [l] *power of God vnto ſaluation, inſtructing vs how to liue ſoberly, righteouſly, and holily*, Titus 2. 12.

Whoſoeuer is a ſcorner and deſpiſer of this ſoule-ſauing grace, *grieues the ſpirit of God, and giues place to the deuill*. It is true that the Spirit cannot properly [m] *grieue*. becauſe the mercies of God are not paſſiue, but actiue, ſuccouring, not ſuffering in our miſery. [n] Yet a man that is giuen ouer vnto wickedneſſe, doth occaſion other in whom the Spirit dwels, exceedingly to lament and grieue for his faults and follies: or he may be ſaid to grieue the Spirit, [o] becauſe filthy communication is diſpleaſing to the Spirit: or for that as [p] much as in him is, he doth extinguiſh the Spirit, and driue him out of his manſion, and ſo giues place to Satan, entring in at two doores eſpecially, ſaith [q] *Auguſtine, Per oſtium cupiditatis & timoris; aut cupis aliquid terrenum & hâc intrat, aut times aliquid terrenum & hâc intrat*.

On the contrary, whoſoeuer is renued in the ſpirit of his minde openeth a doore to Chriſt, Apoc. 3. 20. and Chriſt dwelleth in him, Ephe. 3. 17. and he liueth

[o] *Caluin. Aretius.*
[p] Tit. 2. 12.
[q] *Ardens. Caietan. Marlorat.*
[r] *Herat.*
[s] *Hierome. Aquin.*
[t] Eccleſ. 12. 2.
[u] *Lombard. Anſelm*
[x] 1. Tim. 6. 5.
[y] *Laurent. Piſanus euangelic. paradox.*
[z] *Oecumen.*
[a] *Ardens. Aretius. Marlorat.*
[b] *Laurent. Piſcan. vbi ſupra.*
[c] Coloſ. 4. 6.
[d] *Sarcerius & Piſcator in loc.*
[e] *Anſelm.*
[f] *Hieron. Ardens.*
[g] *Caluin. Caietan.*
[h] *Lombard. Aquin.*
[i] *Ardens.*
[k] Apoc 21. 5.
[l] Rom. 1. 16.
[m] *Tom. part 1. quæſt. 11. art. 3.*
[n] *Primaſius. Lombard.*
[o] *Anſelm.*
[p] *Auguſtin. epiſt. 33.*
[q] *In Pſal. 14. idem Lombard. in loc.*

[r] Rom.13.14. [s] Casaubon.not. in Epist. Myst.ad Eustat. [t] Com. post.in Galath. [u] D.Fulke in loc. [x] Lib.de Nat. & Grat.cap.vlt. [y] Idem epist 29.

in Christ Galath.2.20. nay the good man [r] *puts on Christ*, and is as it were *a walking* [s] *picture of Christ*, so the text expresly, Galat. 4.19. my little children, of whom I trauell in birth againe, *vntill Christ be formed in you*: which [t] *Hierome* glosseth aptly thus, *In illo verè Christus formatur, qui virtutem fidei eius intelligit, & in quo omnis conuersatio eius exprimitur atq; depingitur.* [u] In this life this renouation is only begun, and not perfect vntill this mortall put on immortalitie. [x] *S.Augustine* notably to this purpose, Charitie begun, is righteousnesse begun; charitie increased, is righteousnesse increased; great charitie is great righteousnesse; perfect charitie, perfect righteousnesse. [y] *Charitas in alijs maior, in alijs minor, in alijs nulla*: There be many degrees of charitie, some haue lesse, other haue more: *sed plenissima, quæ iam non possit augeri, quamdiu homo hic viuit, est in nemine*: but full and perfect charitie cannot be found in any man so long as he liueth here. To conclude this argument in three words onely, iustifying righteousnesse is perfect, but not inherent; sanctifying righteousnesse is inherent, but not perfect; glorifying righteousnesse is both inherent and perfect.

The Gospell. Matth 9.1 vnto v. 9

Iesus entred into a ship, and passed ouer, and came into his owne Citie, &c.

THis history commends vnto your consideration

- Actors,
  - Agent, Christ, as the chiefe Doctor healing: infirmities of
    - Porters of the Palsie-man, as Procters helping: *Behold they brought*, &c.
    - Soule, *Thy sinnes be forgiuen thee.*
    - Bodie, *Arise, take vp thy bed.* &c.
  - Patient: A man, a sicke man, a man sicke of the palsie, so sicke that he could neither goe, nor stand, nor sit, but lie in his bed.
- Auditors,
  - The Scribes, *murmering* at the matter, and blaspheming Christ, verse 3.
  - The people *maruelling* at the miracle, and glorifying God, vers. 8.

[z] *Erasmus in eius vita præfix. tom.1.Hieron.* [a] Acts 10.38. [b] *Hemming.* [c] *Laurent. Pisanus Euangel paradox.* [d] *Ferus Com.1. in loc.* [e] Iohn.4.19. [f] Hosea 13.9. [g] Matth.2.1. [h] Matth 2.23. [i] *De consensu. Euangel.lib.2. cap 25. Idem. Anselm.in loc.*

Iesus entred into a ship, and passed ouer] It is written of [z] *Hierome*, that he spent foure yeares in a Desert of *Syria* so studiously, that he did allow himselfe but a little time for sleepe, lesse for meat, none for idlenesse. But our blessed Sauiour neither immured in a wall, nor cloystered in an Abbey, nor hidden in a Wildernesse, [a] *went about doing good* from coast to coast, and from countrey to countrey, from the *Gadarens* vnto *Galile*: whose [b] diligence you must according to your seuerall occupations and occasions imitate so fast as you can, and so farre as you may; knowing that it is impossible not to finde *ill* in *idle*: [c] *Hominem otiosum non esse malum impossibile, quia nihil agendo discit male agere.* From hence likewise we may note Christs vnspeakable goodnesse, who came to the Gergesens afore they desired him, and stayed in their country till they reiected him, as being *prior in amore, posterior in odio*: louing vs [e] first afore we loued him, and neuer forsaking vs vntill we forsake him: as he speakes by the mouth of his holy [f] Prophet, *O Israel, hurt is from thy selfe, but helpe is from me.*

Into his owne Citie] The man sicke of the palsie was cured in *Capernaum*, as Saint *Marke* reports in his second Chapter, at the first verse: but Christ as we finde in the Gospell of Saint *Matthew*, was borne at [g] *Bethelem*, and brought vp at [h] *Nazaret*; how then accord you these places? [i] *Augustine* doth answer, that *Capernaum* was the chiefe, and as it were Metropolitane Citie of all the Galileans, and therefore in what place soeuer of Galile Christ was, he might be said to be in *Capernaum*, as the whole Romane Empire spread farre and wide was termed

termed *Rome*, and all the parts of *Huntingdonſhire*, *Cambridgeſhire*, *Bedfordſhire*, take their denomination from *Huntingdon*, *Cambridge*, *Bedford*, the principall head townes of thoſe countries. And this expoſition is receiued by the [k] Penner of the ordinary gloſſe, *Beda*, *Hugo*, *Strabus*, and other, *apud Maldonat. in loc.* But [l] *Chryſoſtome* giues a more probable ſatisfaction vnto the preſent obiection, affirming that Chriſt was borne in Bethlehem, and bred in Nazaret; but afterward dwelt in Capernum eſpecially, ſhewing his greateſt miracles (as [m] himſelfe witneſſeth) in that Citie; *Thou Capernaum, which art liſted vp vnto heauen, ſhalt be brought downe to hell: for if the great workes, which haue beene done in thee, had beene done among them of Sodome, they had remained to this day.* So that Capernaum is called here *Chriſts owne Citie*, becauſe [n] leauing Nazareth, he went and dwelt in Capernaum. [o] Hence we may learne that euery towne which is adorned with the Goſpell is Chriſts owne Citie, there Ieſus is preſent in his Sermons, in his Sacraments, in his gifts, in his grace. [p] So long as the children of Iſrael obeyed God, and walked in his wayes according to his word, ſo long they were called his people. Come ſaith the [q] Lord to *Moſes*, I will ſend thee to *Pharoah*, that thou maiſt bring *my people* the children of Iſrael out of Egypt: but when once they were [r] ſtained with their owne works, and went a whoring with their owne inuentions, in ſo much as they [ſ] turned their glory into the ſimilitude of a Calfe that eateth hay: the Lord ſpeaking vnto *Moſes* his ſeruant, cals them, not as before, *my people* but [t] *the people*, or according to the vulgar, *Thy people*. So Hieruſalem once [u] Gods Citie, was afterward by [x] killing the Prophets, and reiecting the Lord of the Prophets, a denne of theeues, Matth. 21. 13. So Rome was in *Paules* age the [y] beloued Church of Chriſt, but ſince her erroneous doctrine, *as the wine of her fornication hath intoxicated the Kings and inhabitants of the earth*, Apocalyps 17. 2. what is ſhe but the [z] *mother of abominations, a Synagogue of Satan, a ſeat of Antichriſt*?

It may further be obiected here, that *the* [a] *Sonne of man had not ſo much as an hole wherein to reſt his head*, and therefore no *Citie of his owne*. To which, anſwer may be, [b] that the holy Ghoſt (in theſe two contrarie texts, as they ſeeme) doth inſinuate that leſſon ſecretly, which *Paul* elſewhere deliuereth openly, to to wit, that *we ſhould* [c] *vſe the world, as if we vſed it not*, [d] *as hauing nothing and yet poſſeſſing all things.*

They brought to him a man ſicke of the palſie lying in a bed] In theſe Porters and Procters, obſerue with [e] *Hemingius* and [f] other, vnfained loue to their friend, and a liuely faith in Chriſt; in being [g] feet to the lame, great loue: but in bringing him to Chriſt, and that after ſuch a ſtrange manner, as [h] Saint *Marke* reports it, *vncouering the roofe of the houſe where Chriſt was, and letting downe their ſicke neighbour in a bed*, and when he was ſo brought vnto Chriſt holding it ſufficient to preſent [i] *miſerum ante miſericordem*, an obiect of miſerie to the Father of mercy, greater faith. Other haply would haue powred out a long prayer vnto Chriſt in word, or haue giuen vp a large petition in the behalfe of their friend in writing: but they were well aſſured, as [k] *Eraſmus* elegantly, that the diſtreſſed in his couch, *eò magis loquebatur miſericordi medico, quia loqui non poterat.* And therefore the text ſaith in the next clauſe, *that Ieſus ſaw the faith of them.* [l] As God, he ſaw their faith, as he ſaw *the thoughts of the* Scribes: and as man, he ſaw their faith by their workes. He ſaw the faith of the Porters in bringing, and of the palſie man in ſuffering himſelfe to be brought in ſuch a manner: and therefore Chriſt, the [m] conſolation of Iſrael, affoords him inſtantly comfort both in word and deed. In word, *Sonne be of good cheere*, whoſoeuer beleeueth in Chriſt, [n] *hath power to be the ſonne of God:* and if thou be Gods ſonne, thou maiſt be very well of *good cheere*; for your [o] Father in heauen knoweth your wants, and prouideth all things neceſſarie for you. In deed, healing firſt his ſinnes, and then his ſores.

Thy ſinnes are forgiuen thee] Where firſt obſerue, that Chriſt is ſo good as his word, yea better then his promiſe: for whereas he ſaith, [p] *aske and you ſhall haue*,

[k] *In loc.*

[l] *Idem Theophylact. Euthym. Beza in loc.*
[m] Matth. 11. 23

[n] Matth 4. 13.
[o] *Kilius in loc.*

[p] *Diez Con. 1. in loc.*

[q] Exod. 3. 10.

[r] Pſal. 106 38.
[ſ] *Ibid. ver* 20.

[t] Exod 33. 1.
[u] Pſal. 87. 2.
[x] Matth. 23. 37.

[y] Rom. 1. 7.

[z] Apocal. 17. 5.

[a] Matth 8. 20.

[b] *Muſculus in loc.*

[c] 1. Cor. 7 31.
[d] 2. Cor. 6. 10

[e] *Poſtil in loc.*
[f] *Soarez. Culman.*
[g] Iob 29. 15.
[h] *Cap.* 2. 4.

[i] *Beauxamis in loc.*

[k] *Paraf. in.* 5 *Luc.*

[l] *Zepper. con. 1. in loc.*

[m] Luk 2. 25.

[n] Ioh. 1. 12.
[o] Matth 6. 8. 33.

[p] Matth 7. 7.

he granted here to the Palsie-man afore he did aske, and more than he did aske. q We reade not that the Patient himselfe, or his agents exhibited any petition vnto Christ in his behalfe, yet the Lord heard the r desire of the poore, yea the very groanes of his seruants s not expressed, t *oratio licet tacens est Deo clamor.* His Palsie was prayer enough, and his faith a sufficient friend for his way to the God of all comfort. Againe, this patient came to Christ especially, if not onely, to be cured of his corporall infirmitie: but behold, his spirituall iniquities are healed also. *Sonne be of good cheere, thy sinnes are forgiuen thee.* u King *Salomon* desired of God onely, that he would giue him an vnderstanding heart to iudge his people; but the Lord granted him not onely wisdome in such a plentifull manner, as that none were like him in vnderstanding, either afore or after his time: but also bestowed on him other blessings of riches, honour, and prosperitie which he did not aske, x *Saul* seeking for Asses onely, found a kingdome. y *Monica* begged of God that her sonne *Augustine* might one day turne Christian and Catholike: but he proued also the most illuminate Doctor of all the Fathers. As when z *Sisera* asked water, *Iael* gaue him milke: and as when *Gehezi* begged of *Naaman* one talent, he presently said vnto him, a *Yea take two talents, and he compelled him, and bound two talents of siluer in two bags*: euen so God dealeth *exceeding abundantly with vs abone all that we aske, or thinke*, Ephes.3.30.

Secondly, in that Christ here said to the patient, *Thy sinnes are forgiuen thee*, before he said, *Arise, take vp thy bed, and walke*; b he doth insinuate that first he should haue craued pardon for his sinnes, and then afterward haue desired helpe for his sickenesse; that c first he should haue sought the kingdome of God, and then all other things should haue beene cast vpon him. Ordinarily men are too carefull for their bodies, and too negligent in doing right to their soules; in so much as d one said, Our bodies are made gentlemen, but our mindes are vsed as slaues. Euery man in his right wits affects a good seruant, a good sonne, a good friend, a good field. Nay euery man is desirous his house, his horse, his hose should be good, he will haue euery thing good about him, onely not caring if his soule be bad in him. O wretched wight, saith e *Augustine, quid de te tu ipse male meruisti? inter bona tua non vis esse malum nisi teipsum*: How didst thou deserue so much ill of thy selfe, as that among all thy goods only thy selfe art bad?

I obserue that Christ like a good Physitian did first purge his patient, and take away the f matter of the disease, that he might the better worke his cure. g Sinne is the cause of all diseases, and therefore Christ who was without sinne, was also without sickenesse, he tooke vpon him (as the h Schoolemen in this very wel) *infirmitates speciei, sed non indiuidui*; common infirmities vnto the whole nature of mankinde, as to be weary, to thirst, hunger, mourne: but not the particular infirmities of euery singular person, as the blindnesse of *Bartimeus*, the feuer of the Rulers sonne, the palsie of this patient lying in his bed. Indeed it is said, Esay 53.4. that *he tooke our infirmities, and bare our sicknesses.* But S. *Peter* i interprets it of our Sauiours passion, *his owne selfe bare our sinnes in his body on the tree.* k *S. Matthew* construeth it of his healing all kinde of diseases. l Others expound it thus, he tooke vpon him our paine, that is, whatsoeuer infirmitie was in him, it was only for our sake, not for his owne sinne: for so the Prophet explaines himselfe in the words immediately following, *he was wounded for our transgressions, and broken for our iniquities, and with his stripes we are healed.* If any then be sicke, let them humbly confesse their sinnes, and heartily craue forgiuenesse of the same, m first consulting with a Physitian for the soule, then entertaining a Physitian for the body.

4. Hence learne n that Christ hath not an eye so much to the greatnesse of our sinnes, as to our faith. If he see thy faith, he will winke at thy fault. When the blessed theefe had confessed him on the crosse, o *O Lord remember me when thou commest into thy kingdome*: Christ instantly forgetting all his former sinnes, especially respects his present confession, answering him exceeding graciously,

to

q *Musculus in loc.*
r Psal.10.19.
s 1.Sam.1.13.
t *Hilarius apud Kilium in loc.* See God vnto Moses, *Exodus* 14.15.
u 1.Kings 3.
x 1.Sam 9.
y *August.confess. lib.9. cap.10.*
z Iudg.5.
a 2.King.5.23.
b *Ferus & Maldonat. in loc.*
c Mat.6.33.
d *Sir William Cornewalis* Esay 12.
e *Serm.145.de tempore.*
f *Hierome. Theophylact. Euthym.*
g 1.Cor.11.30. Iohn 5.14.
h *Tom.3.part. quest 14.art.4. Suarez in 3. Thom disputat. 32.& Senten. in 3.sent. distinct.15.*
i 1.*Epist.*2.24.
k *Chap.8.17.*
l See *B.Bilson* serm.of Christs suffering, pag. 261.
m *Perkins treat.* of dying well. *& Coster. com.in euang.Dom 18. post Pentecost.*
n *Heming.*
o Luk.23.42 33.

to day ſhalt thou be with me in Paradiſe. When [p] *Bartimeus* had cried, *Ieſus thou ſonne of Dauid haue mercy on me*; Chriſt anſwered forthwith vnto the comfort of his ſoule, *Goe thy way, thy faith hath ſaued thee.* This palſi-man had ſinnes in the plurall number: originall, as being vniuerſall: and actuall, as being the ſpeciall cauſes of his diſeaſe; which not vnlikely was occaſioned either by ſome diſquiet of minde, or elſe by ſome diſdiet of bodie: yet (as you ſee) ſo ſoone as Chriſt perceiued the faith of himſelfe and his friends, he ſaid (as not reſpecting their [q] other vertues, or his other vices) *O ſonne be of good cheere, thy ſinnes are forgiuen thee.*

[p] Mar. 10. 52.

[q] *Culman.*

5. In that Chriſt ſaid here, *thy ſinnes are forgiuen thee*, notwithſtanding he knew the Scribes would murmur and mutter againſt his ſpeech: [r] he teacheth vs to be faithfull in our calling, and diligent in doing our dutie, mauger the beard of all captious and cauelling aduerſaries. As [f] *Bernard* ſaid of another text, *Luke* 2. 8. *Hæc mea ſunt, mihi apponuntur, mihi proponuntur imitanda.* This was ſpoken by Chriſt, and written by *Matthew* for our inſtruction. Hath then Almightie God *giuen ſuch power vnto men*, as to pronounce the pardon of ſinne to the ſicke man in his bed? is the doctrine of confeſſion and abſolution agreeable to the Scriptures, and practiſe of the Church as well preſent as primitiue? then albeit ſome ſcribling Scribe, pen an inuectiue pamphlet againſt a diſcreet Paſtor executing this office, or ſome ſelfe-conceited Phariſie tell the people, *this man blaſphemeth*: he may notwithſtanding (vpon good information of [t] faith and repentance, as Chriſt in this place) ſay to the ſicke ſinner in his bed, *thy ſinnes are forgiuen thee*, and by Chriſts authoritie committed vnto him, *I abſolue thee.* That abſolution as well priuate as publike belongs principally, yea properly *tanquam ex officio* to the Miniſter as Chriſts Ambaſſador in his eccleſiaſticall function: I referre you to the Poſtiles of *Melanchthon, Culman, Zepperus* vpon this place, to *Martin Bucer in* [u] *articulis concordiæ*: *Melanchthon in Matth.* 18. *verſ.* 18. *& in Iohan.* 20. *verſe* 23. *& in tract. de pœnitentia tit. Confeſſio, tom.* 2. *fol.* 191. *Oleuian de ſubſtantia fœderis, part.* 2. *pag.* 278. 279. *& ſequent, Luther, Muſculus, Cruciger apud Melanchton* [x] *in Concilys Theologicis: Doctor Field, lib.* 3. of the Church, chap. 25. *Maſter White*, Way to the true Church, pag. 230. 231. For my owne part, I wiſh vnfainedly that all popiſh abuſes of Confeſſion and Abſolution vtterly aboliſhed, they might one day be more fully reſtored in our Proteſtant Churches vnto their primitiue ſinceritie,

[r] *Heming.*

[f] *Serm* 3 *in natal. Dom.*

[t] *Caluin. Inſtit. lib.* 3 *cap.* 4. § 21. 22.

[u] *Inter ſcripta Anglicana. pag.* 688.

[x] *Pag.* 256.

6. Chriſt in ſaying, *thy ſinnes are forgiuen thee*, doth [y] inſtruct vs more fully concerning his owne perſon and office, for which he was ſent into the world: namely, [z] *to ſeeke and ſaue that which was loſt*: Vnlinke the phraſe, and you ſhall finde a Goſpell in euery word. *Sonne*: if we be ſonnes, how can our Father in heauen denie vs any good thing? Matth. 7. 11. *Be of good cheere.* [a] If God be with vs, who can be againſt vs? if he will haue vs merry, what ſhall make vs ſorry? *Thy*, in particular, *ſinnes* in the plurall, many ſinnes, all ſinnes, *are forgiuen*, freely, yet fully, through my grace, not vpon thy merit. For he ſaith not (as [b] Interpreters obſerue) thou ſhalt ſatisfie for thy ſinne: but *ecce remittuntur tibi, behold they be forgiuen.* Againe, it is very remararkable that *Chriſt ſaw their faith*: but ſaid *thy ſinnes.* I grant with *Euthymius* and [c] other ancient Fathers, that vndoubtedly this ſicke man had ſome faith, otherwiſe he would neuer haue ſought after Chriſt ſo greedily, neither would Chriſt haue receiued him into fauour ſo graciouſly: yet Saint *Matthew*, *Marke*, Chap. 2. verſe 5. *Luke* Chap. 5. verſe 10. attribute moſt vnto the faith of the Porters, all of them relating the ſtory thus: *And when Ieſus ſaw*, not his, but *their faith.* And ſo many doctors vnderſtand this Text, as [d] *Ambroſe*, [e] *Cyrillus*, *Hieroſolymitanus*, [f] *Hierome* and [g] other. If Chriſt then be ſo willing to grant our requeſts vpon the prayer and inuocation of other; [h] how ready will he be to heare when our ſelues out of our owne faith are ſuters for our ſelues? Vndoubtedly this ſaying, *thy ſinnes are forgiuen*, is as a [*] ſtanding ſentence, ſpoken not only to the palſie man here: but as a generall proclamation vnto euery one that beleeueth.

[y] *Heming.*

[z] Luk. 19. 10.

[a] Rom 8. 31.

[b] *Muſculus. Heming.*

[c] *Chryſoſtom. Theophylact. in loc.*

[d] *Com in Luc.* 5.
[e] *Catechiſ.* 5.
[f] *Com in loc.*
[g] *Anſelm. Heming*
[h] *Thom. in loc.*
[*] *B. Lat. ſerm. Goſp.* 20. *Sun. after Trinity.*

And

And behold certaine of the Scribes ſaid within themſelues, this man blaſpheme th] A man may blaſpheme [i] three wayes eſpecially: firſt, aſcribing to God that which is vnbefitting his excellent maieſtie: ſecondly, by denying to God his proper attributes: thirdly, by giuing that vnto himſelfe which is only due to God. And in this third kinde the Scribes imagined Chriſt to blaſpheme, becauſe none can forgiue ſinnes except God. Eſay 43.25. *I am he that putteth away thine iniquitie for mine owne ſake.* Chriſt therefore proues himſelfe to be God, firſt by knowing their thoughts, and ſecondly by doing this miracle. *Ieſus ſaw their thoughts; ergo,* God. For [k] God only knowes the hearts of all the children of men, according to that of [l] *Philemon* an old Poet:

Qualis Deus mihi dicite, cenſendus eſt,
Qui cuncta cernit, ipſe ſed non cernitur.

Whether is it eaſier to ſay thy ſinnes be forgiuen the? or to ſay ariſe and walke?] [m] With God it is all one to ſay and to do; but with men it is more eaſie to ſay this, then to ſhew this. And therefore *that ye may know that the ſonne of man hath power to forgiue ſinnes on earth*: [n] I will by curing the palſie mans bodie, proue that I can alſo ſaue his ſoule. Carnall men beleeue their ſenſe more then their Sauiour, [o] *ſit ergo carnale ſignum vt probetur ſpirituale*, [p] *facit minus, quod eſt manifeſtius, vt demonſtret maius & non manifeſtum.* And it is worth obſeruing that Chriſt neuer openly forgaue the ſinnes of any, [q] till by working of miracles he ſhewed euidently that he had power to grant pardons. Ambaſſadors are not beleeued in another Nation, vntill they deliuer their letters of credence. Chriſt therefore ſhewed his commiſſion, and [r] letters teſtimoniall, or rather a plaine Patent: That ye may know that the Sonne of man hath authoritie to forgiue ſinnes on earth, *I ſay to the ſicke of the palſie, ariſe, take vp thy bed, &c.*

Ariſe, take vp thy bed, and goe to thy houſe.] So many words are ſet downe for the greater [s] manifeſtation of the miracle, as if he ſhould ſay, Thou that couldeſt not ſit, now ſtand: thou that couldeſt not goe, now walke: thou that wert carried in thy bed, [t] now carry thy bed: and [u] ſo demonſtrate that thy former agilitie, ſtrength, and health, is truly reſtored againe. *Goe to thine houſe*, that thy friends and acquaintance who knew thee to be ſicke, may confeſſe my power in making thee whole. If Chriſt would haue had this palſie man to follow him, he would not haue ſaid, *take vp thy bed*: but [x] *take vp thy croſſe.* For to be Chriſts follower is not *opus puluinaris, ſed pulueris*, a fether bed is vnfit for our ſwift race in the [y] narrow way, where [z] two coats are troubleſome.

[a] *Myſtically*, this palſie man is euery man vnregenerate lying ſicke in the bed of his ſinne, not able to ſtirre hand or foot of himſelfe for the good of himſelfe. He muſt therefore be *renued in the ſpirit of his minde after God in righteouſneſſe and true holineſſe.* Now the power to forgiue ſinnes and to worke this cure is giuen to Chriſt only. So [b] *Dauid*, *Waſh me throughly from my wickedneſſe, and I ſhall be whiter then the ſnow.* So [c] *Ieremy*, *Conuert me Lord, and I ſhall be conuerted.* And it is as our Church ſpeakes, *a great maruell*, nay, ſaith [d] *Auguſtine*, it is a more ſtrange miracle to conuert a ſinner and to make him a new man, then it was in the beginning to make the new world. For there was nothing to hinder God in creating the great world; but in renuing this our little world, beſides our owne naturall corruption, all euils on earth, all deuils in hell are ready to withſtand him. In more particular, he that will not worke for his liuing hath the palſie in his [e] hands, he muſt therefore ſo learne Chriſt, as that *he ſteale no more, but rather labour with his hands the things which is good.* And ſo the Goſpell and Epiſtle meet together in their argument and aime, both inſinuating that Ieſus Chriſt is the Sauiour of ſoule and body. Wherefore let vs as the beholders of this miracle, glorifie God, and pray with our Church:

O God, for as much as without thee we are not able to pleaſe thee: grant that the working of thy mercie may in all things direct and rule our hearts through Ieſus Chriſt our Lord. Amen.

The

[i] *Ludolph. de vita Chriſt. part. 1. c. 47. Bonauent. in Luc. 5. Beauxamis. Panigoral. in loc.*

[k] 1. King. 8. 39.
[l] *Iuſtin. Mart. de monarch. Dei, Totus oculus eſt & qui minime fallitur quia minime claudit. Bernard. lib 5. de conſid.*
[m] *Rupert in loc.*
[n] *Theophylact.*
[o] *Hierome.*
[p] *Chryſoſtom.*
[q] *Non hoc ante diceret quam factis comprobaret. Rupert. in loc.*
[r] *Muſculus.*

[s] *Maldonat. Chryſoſt.*
[t] *Hieron Epiſt. ad Ruſtic.*
[u] *Chryſoſt. Theophylact. Euthym.*
[x] Matth 16.24.

[y] Matth. 7. 14
[z] Matth 10. 10
[a] *Kilius in loc.*

[b] Pſal. 51. 2, 7.
[c] Chap. 31. 18.
[d] *Apud Veg. in loc.*

[e] *Rupert in loc.*

The Epistle. EPHES. 5.15. vnto v. 22

Take heed therefore how ye walke circumspectly, not as vnwise, but as wise men, &c.

IT is an axiome that will abide the touch-stone, *whosoeuer is a good man is a wise man*; and on the contrary *whosoeuer is an irrepentant sinner is a foole. Salomon* affirmes it in his [f] Prouerbs, and Christ a greater then *Salomon* confirmes it in his Gospell, expressing the dangerous estate of improuident sinners by the parable of the [g] *fooliſh Virgins*, and terming the prodigall childs repentance, [h] *comming vnto himselfe*, as if he had beene out of his wits vntill his amendment, as the Greeke word μετανοια doth import, and the Latine *resipiscentia quasi* [i] *receptio mentis ad se*. So *Paul* aduiseth vs in my text, *to walke circumspectly, not as vnwise, but as wise men.* And to be wise men according to the doctrine of *Paul*, is to be new men, [k] *to cast off our old conuersation, and be renued in the spirit of our minde.* To speake more particularly, the learned Atheist is a foole, Psalm. 14.1. *The foole hath said in his heart, there is no God.* The wittie harlot is a foole, Prou. 9.13. *A fooliſh woman is troubleſome*, &c. The couetous (albeit the world repute him only wise, [l] *Dines quasi Diuus*, as being a petite god on earth) is notwithstanding in the Scriptures estimate but a foole, Luk. 12 20. *O foole this night will they fetch away thy soule from thee.* But because the drunkard is a most apparant grosse sot, our Apostle willeth vs here principally to take heed of drunkennesse, *be not drunken with wine*, &c.

That we may walke circumspectly, [m] three points are to be considered especially, { *Quò.* *Quomodo.* *Qua via.*

The [n] wise mans eyes are in his head, he therefore [o] looketh vnto Christ, [p] seeking the things aboue, where Christ our head sitteth at the right hand of God; and he walketh vnto the Citie which is [q] to come in the right way with a right eye. The way to heauen is to know God and his Christ, Ioh. 17.3. a liuely faith working by loue, Galath, 5.6. and to walke in this right way vprightly, is to shun the mountaine of presumption, and the pits of despaire, turne neither to the right hand nor to the left, to runne our race neither hastily nor slowly, but as *Paul* here, circumspectly. Now the drunkard (as it is in the Prouerbe) *is* [*] *out of the way*, to speake the best of him in charitie, reeling in the way, for tipling heads haue topling heeles. It is a popish axiome, *cautè si non castè*; but the truth is, no man walkes charily, but he who walks chastly. Our Apostles *cautè*, is as much as [r] *cauete*, take heed of euery thing which is an hinderance to your walking in the wayes of the Lord, but especially take heed *that ye be not drunken with wine wherein is excesse.*

Concerning this one sinne, Schoole-Anthors haue moued many questions: as first, whether a man being sicke may be drunken medicinally for his health?

2. Whether a man taking an inebriatiue potion, not knowing the force thereof, hereby committeth any sinne?

3. Whether a man ouercharging his stomacke at a publike feast, not in any carnall delectation intemperately carowsing, but vpon complement only pledging ordinarie cups of kindnesse, may iustly be condemned of excesse?

4. Whether the courteous inuitor vrging his guest in loue, may be said to make the riot, and if either be thought author of misrule, whether *occasionaliter*, or *causaliter*?

5. Whether any subiect in answering his Soueraignes health, may wittingly and willingly transgresse in this kinde?

6. Whether any for feare of stabbing, or any such like imminent perill, should endanger his soule to saue his bodie; and if any of these kindes are to be excused, whether *à toto* or *à tanto*?

For

[f] *Cap.* 1.7.42. & 8.5.
[g] Matth. 25.
[h] Luke 15.17.
[i] *Tertullian. lib. 2. contra Marcion, vel vt alij, resipiscere, quasi resapere.*
[k] Ephes. 4.22.
[l] *Varro lib. 4. de ling. Lat.*
[m] *Ardens in loc.*
[n] Eccles. 2.14.
[o] Hebr. 12.2.
[p] Coloss 3 1.
[q] Heb. 13.14.
[*] Esay. 28.7.
[r] *Aquin in loc.*

For the reſolution whereof, I referre you to [f] *Thomas*, [t] *Altiſſiodorenſis*, [u] *Caietan*; holding it ſufficient at this time to treat of voluntarie, wicked, inordinate drunkenneſſe implied in our text. Firſt, voluntarie, *be not*: inſinuating that it is in our owne power. Secondly, wicked, *drunken with wine*. For as [x] Diuines are bold to ſpeake, there is an holy drunkenneſſe, as that of the bleſſed Apoſtles on Whitſunday; and that of Martyrs and Saints in euery age, who taking the cup of ſaluation into their hands are ſo *filled with the ſpirit*, that they are euen ſicke with loue, Cant. 2. 5. and inebriated as it were with the [y] plenteouſneſſe of Gods houſe. Thirdly, inordinate, *wherein is exceſſe*, making men abſolute [z] diſſolute, ready to commit all vncleanneſſe euen with greedineſſe. All theſe being put together, make drunkenneſſe a gramdame in Babylon, and a very monopolie of miſchiefe, tranſgreſſing euery precept of the whole Law.

[f] 22. *quæſt.* 150. *art* 1. 2. *& ſequent.*
[t] *in Aurea ſumma fol.* 157.
[u] *In Thomam vbi ſupra.*
[x] *Ardens in loc. Ebrietas ſancta.*
[y] Pſal. 3. 68.
[z] *Luther. Beza. Piſcator.*

The firſt Commandement is, *Thou ſhalt haue none other Gods but me*. The meaning whereof as Chriſt expounds it, Matth. 22. 37. is, *Thou ſhalt loue the Lord thy God with all thine heart, with all thy ſoule, with all thy minde*. He ſaith not (as *Chryſoſtome* notes vpon the place) *feare the Lord*: for the moſt impudent Atheiſts haue trembled often, in whom there is no perfect loue, [a] which expelleth feare: Neither ſaith he, *know the Lord*: for heathen men haue ſome knowledge of God by nature: Pſal. 19. 1. The heauens declare the glorie of God, and the firmament ſheweth his handie worke. Neither ſaith he, *beleeue the Lord thy God*; for the [b] deuils alſo beleeue: but he ſaith expreſly that which is the [c] fulfilling of the Law: *loue the Lord thy God*. As then our [d] Apoſtle ſaid, *he is our maſter, to whom we ſubmit our ſelues as ſeruants to obey*: ſo that is our God aſſuredly, which we like beſt and loue moſt. And therefore for as much as the glutton and drunkard is *totus venter*, (as *Eraſmus* ſaid of a Frier, all belly, and all for the belly: without all doubt his belly is his [e] God, and his glory his ſhame.

[a] 1. Iohn 4. 18.
[b] Iames 2. 19.
[c] Rom. 13. 10.
[d] Rom. 6. 16.
[e] Phil. 3. 19.

The ſecond Commandement is, *Thou ſhalt not make to thy ſelfe any grauen image, &c. thou ſhalt not bow downe to them, and worſhip them*. Albeit drunkards cannot endure to kneele one halfe quarter of an houre in the Temple; yet they can be content to kneele and that on both knees, and thoſe bare, preſſing and anſwering healths in the Tauernes, either to their good Captaine, who many times is but a ſwaggerer; or elſe to their faire Miſtreſſe, who ſometimes is little better than a ſtrumpet; or elſe forſooth vnto their Soueraigne, vſing the deuils logicke, he that will not be drunken for *Cæſar*, is no friend to *Cæſar*. [f] *Accuſationis occaſio eſt, adiuratum per Cæſarem frequentius non bibiſſe*. This vngodly [g] deuotion and idolatrous adoration of He-ſaints, and She-ſaints, as they proteſt vnfainedly from the bottome of their heart, to the bottome of the cup, is ſo full of ſcandall and ſcorne, that there can be but little difference betweene a drunkard, in vpholding his wine-worſhip, and a Papiſt in obſeruing his will-worſhip.

[f] *Hieron com. in Tit.*
[g] *Vide Ambroſ. lib. de Elia, c.* 17.

As for the third Commandement; a drunkard alway blaſphemeth God in his workes, often in his words. It is an old prouerbe, Shew me a lier, and I will ſhew thee a theefe: ſo ſhew me a ſwaggerer, and I will inſtantly ſhew thee a ſwearer. For when once he begins to ſeeme to himſelfe, *valde diſertus*, a very fine man, *fœcundi calices cùm iam fecere diſertum*: he will talke of God moſt, although he thinke of him leaſt. It is recorded in the [h] Goſpels hiſtorie, that the diſpoſſeſſed deuils intreated Chriſt that he would ſuffer them to goe into ſwine; becauſe the chiefe place of the deuils reſidence, is the ſoule of the ſwilling drunkard. [i] *In dry places he finds no reſt*, [k] that is, in a ſober minde he gets no footing; he dwels in low countries and in wet ground, in ſuch as are *filled with wine*. Now when the Spirit of God is gone, which ſhould direct their ſpeech and guide their thoughts, and Satan is entred in and taken poſſeſſion of their houſe; then vndoubtedly the doore of their lips is ſhut vp from Gods praiſe, but open as hell mouth alway to ſweare vainly, to forſweare villanouſly.

[h] Matth. 8. 31.
[i] Matth. 12. 43.
[k] *Bonauent. dict. ſalut. cap.* 29.

Touching the ſanctifying of the Sabbath inioyned in the fourth Commandement; an Alehouſe in a Pariſh is ordinarily the deuils chappell; while Gods congregation is chaunting in the Church, boon companions are chatting in the Tauerne,

Tauerne, hauing their Letanie, Gospels and Epistles, in derision of our common Prayers, and the welch Sermon in scorne of our preaching: [l] so that they more dishonour God, and serue better the deuill on Sunday, than all the dayes of the weeke beside.

[l] Church hom. concerning the time and place of prayer.

The fifth commandement requires honour to fathers
- Oeconomicall
  - Parents.
  - Husbands.
  - Masters.
- Politicall,
  - Betters in office.
  - Elders in yeares.
- Ecclesiasticall,
  - Tutors.
  - Pastors.
  - Prelates.

Now the drunkard in this habit of sinne dishonoureth all at once, disobeying the counsell of his Parent, commandement of his Master, statutes of his Prince, direction of his Elder, lesson of this Tutor, exhortation of his Preacher, discipline of his Prelate. Scandalizing also by these lewd courses his mother the Colledge, his mother the Vniuersitie, his mother the Church.

Against the sixth Commandement a drunkard offends more principally two wayes: First, in [m] ruinating the state of his owne bodie by disorder aud intemperance.

[n] *Vna salus sanis nullam potare salutem,*
Non est in pota vera salute salus.

[m] *Vide Ambros. lib. de Elia. c.* 16.
[n] *Owin Epigram. Vt Venus eneruat vires, sic copia Bacchi Virg.*
[o] *Horat.*

Secondly, being apt in this humour to stab other, according to that of *Virgil*: *Bacchus ad arma vocat.* And as another antient [o] Poet, *In prælia trudit inermem.* [p] *Alexander* the Great being drunken, killed his deare friend *Clitus*, for whose life when he was sober, he would haue giuen halfe his Empire. The records of our Courts afford innumerable presidents in this kinde, in so much as the common epithet to quarrelling is drunken, as a drunken fight, or a drunken fray, *neque enim faceret hæc sobrius vnquam*, for no man in his right wits admitteth of any such desperate courses.

[p] Church hom. against drunkennesse.

The drunkard is occasioned to breake the seuenth Commandement by his large commons, and lewd companions. For the first, [q] after drunkennesse ensueth chambering, after chambering wantonnesse, [r] *pro membrorum ordine ordo vitiorum est*: and as [s] *Luther* excellently, *gula soror est, immo irritamentum & porcus, & minister luxuriæ.* For *temetum*, [t] some conceit, is so called, *eo quod tentet*, and [u] *vinum ab implendo venas*: examples hereof in Scriptures are the *Sodomits*, *Herod*, *Lot*, *Dauid*, and in our [x] Chronicle *Vortigerius.*

[q] Rom. 13. 13.
[r] *Hieron epist. Amando.*
[s] *Lec. com. tit. de libidin. bus.*
[t] *Perottus in Cornucop.*
[u] *Isidor. etym. lib. 20. cap. 32.*
[x] *Polydor. Anglicav. hist. lib. 3. pag. 56.*

Secondly, the drunkard is incited to the sinne of incontinence by lewd companie: for although an Inne was called in old time [y] *propina*, and of late corruptly *popina*, of the Greeke πίνω, signifying hunger, because Tauerne-houses were first erected only for the necessarie refection of trauellers and strangers, and not for idle meetings of neighbours: yet afterward they became places of notorious riot and excesse; in so much, that the [z] Wiseman said expresly, *Two things are hard and perilous, a Marchant cannot lightly keepe him from wrong, and a Victualler is not without sinne.* And it is well obserued out of the second Chapter of *Iosua* vers. 1. that the word in Hebrew vsed for an Hostesse, signifieth an Harlot also, *the messengers of Ioshua went into an harlots house*, that is, saith our English glosse, into a Tauerne-house, and in Latine *stabulum* is an Inne, and *prostibulum* a whore. Now the filthy communication and vncomely gestures vsuall in such places, and among such persons, are so great motiues vnto sinne, that as *Martin Luther* was wont to say, It is as strange a miracle for a man to conuerse with such and not to burne with lust, as it was for the three children to be in the fierie furnace and not to be scorched. [a] For can a man take fire in his bosome, and his clothes not be burnt? or can a man goe vpon coles, and his feet not hurt? [b] *Pascitur libido conuiuijs, nutritur delicijs, vino accenditur, ebrietate flammatur.* In these two respects I may pronounce with [c] *Hierome, Nunquam ego ebrium putabo castũ.*

[y] *Isidor. etym. lib. 15 cap. 1.*
[z] Eccle. 26 30.
[a] Prou. 6. 27. 28
[b] *Ambros. de pœnit lib 1. cap. 14.*
[c] *Com. in Tit. 1.*

Adulterers

Adulterers and drunkards are of ſuch affinitie, [d] that *in ebrietatem amans, & in amorem ebrius proclivis admodum*, a wonton will eaſily turne drunkard, and a drunkard as ſoone become wanton.

As for the eighth Commandement: he that is drunken with wine, firſt is a theefe to himſelfe in his exceſſiue riot, and then being in need is occaſioned to ſteale from others alſo. Drunkenneſſe is [e] *regius morbus*, a coſtly ſinne, for he that draweth his patrimonie through his [f] throat, eating and drinking more in an houre then he is able to earne in a whole weeke, muſt in fine come to beggerie: Prouer. 23.21. *The drunkard and the glutton ſhall be poore, and the ſleeper ſhall be cloathed with ragges.* He doth caſt his houſe ſo long out of the window, that as [g] *Diogenes* ſaid, at the laſt his houſe doth caſt him out of the doore, hauing left nothing rich except a rich noſe. The prodigall childe waſtfull in the beginning of his iourney, was in the end ſo needie, that he was deſirous to be fellow commoner with [h] ſwine. *Diogenes* derided a young riotous gallant, who ſpent ſo much at dinner that he had nothing but a Raddiſh root for his ſupper. In a word, the moſt ordinary progreſſe of a meane man giuen ouer to tipling is nothing elſe but this, from luxury to [i] beggery, from beggery to theeuery, from *Holborne* to *Tyburne* from the alehouſe to the gallowes.

As for the ninth Commandement: [k] *Auguſtine* makes eight kinde of lies, which [l] other haue reduced vnto three, *mendacium officioſum, iocoſum, malicioſum.*

And theſe may be contracted into two, to wit, a {merrie / very} lie.

All which a drunkard hath at his fingers ends: for the merry lie, cogging and ieſting are the chiefe props of his tottering eſtate. And as for malitious lies, if he be on his Ale-bench, and ſit downe in the ſeat of the ſcornfull, he will, as [m] *Auguſtus Ceſar* once, tax the whole world, pratling of Prieſt and Clearke, yea Prince and people, cenſureth all he knoweth, often more then he knoweth. He will not ſpare his other ſelfe, his beſt ſelfe, his owne ſelfe. *Bacchus* is painted by the Poets vſually naked: [n] hereby ſignifying that a drunkard reueales all the ſecrets of his heart, [o] *quicquid eſt in corde ſobrij, eſt in lingua ebrij.* The which is a moſt odious fault in ciuilitie: for who will familiarly conuerſe with ſuch a dolt as can neither keepe his owne nor his friends counſell? *In vino veritas* helps him not a whit; for ſeeing all truths are not to be told at all times, he may beare falſe witneſſe when he makes a true report, becauſe the meaning of the commandement is, that we ſhould not moue any tales either falſe or true, whereby the credit of our neighbour is loſt or leſſened: but that on the contrarie we ſhould endeauour by all meanes poſſible to maintaine his honeſt reputation among vs. And therefore the gabling drunkard in mouing many falſe pratles, and ſo making many foule quarrels, offendeth againſt the ninth Commandement eſpecially.

The naming of the laſt Commandement is enough, he that is guiltie of the fact, of neceſſitie muſt be acceſſarie to the motion. And therefore to conclude this euidence, euen as a Generall that beſiegeth a Cittie, laboureth eſpecially to gaine the Tower or the Caſtle, knowing that if he poſſeſſe it, he ſhall inſtantly command the whole Towne: ſo likewiſe the deuill, who daily doth aſſault our little Citie, plots how he may be poſſeſſed of our Capitoll and Sconce, being aſſured that if our head be tipling, our eyes will be wonton, our tongue blaſphemous, our throat an open ſepulchre, our hands ready to ſtab, our feet ſwift to ſhed bloud: in briefe, all our members at his ſeruice to become [p] weapons of vnrighteouſneſſe, to commit all manner of ſinne euen with gredineſſe. And ſo the drunkard is like *mare mortuum*; as no fiſh can liue in the one, ſo no vertue in the other, [q] *abominatur à Deo, deſpicitur ab Angelis, deridetur ab hominibus, deſtituitur virtutibus, confunditur à dæmonibus, conculcatur ab omnibus.*

But the foulenеſſe of this vnhappy ſinne will appeare yet to be greater, if we conſider it according to our ſeuerall eſtates, as we are {Men. / Ciuill men. / Chriſtian men. / Collegiate men. / Clergie men.}

If

[d] *Heliodor. Æthiop. hiſt. lib 13.*

[e] *Bonauent. diet ſalut. cap. 8.* [f] Church hom. againſt drunkenneſſe.

[g] *Luſcinus in ſalibus & iocis.*

[h] Luke 15.16.

[i] ἄσωτος *quia perditus & nihil ſibi & ſuis ſeruans Zanch. in loc.*

[k] *lib. de mendac. ad conſent. cap 14.*

[l] *Lombard ſen. l. 3. diſt. 38. & gloſſ. in Pſal. 5.*

[m] Luke 2.1.

[n] *Fulgentius mytholog lib. 2. fab. de Dionyſio.*

[o] *Plutarch. lib. de garrulitate.*

[p] Rom. 6.13.

[q] *Auguſtin.*

If we conſider our ſelues as men, we ſhall eaſily ſee that drunkenneſſe maketh vs no men. [r] *Demens ebrietas*, it is a voluntary madneſſe, whereby men depriued of their vſe of reaſon are like horſe and mule without vnderſtanding. *Hanc qui habet, ſeipſum non habet*, he that hath this ſinne hath loſt himſelfe, and is become [s] rather a beaſt than a man, nay [t] worſe then a beaſt, for we cannot enforce a beaſt to drinke more then he need: [u] *eſt voluntarius dæmon*, a drunkard as it is in our Engliſh prouerbe will play the deuill.

[x] *Quæris quis ſit homo ebrioſus? atque*
Nullus eſt homo Mæuole ebrioſus.

Secondly, if we conſider our ſelues as ciuill men, this one ſinne ouerthroweth all the foure cardinall and chiefe vertues. As *Iuſtice*, for how ſhall any man doe right vnto other, who cannot doe reaſon vnto himſelfe? *Prudence*, which is often drowned in this ſincke, and eſpecially maintained by moderate diet, as the [y] Philoſpher intimates in the word σωφροσύνη to be *quaſi σώζουσα τὴν φρόνησιν*. *Temperance*, for foulenеſſe of body followeth ordinarily [z] fulneſſe of bread. *Fortitude*, for as [a] *S. Ambroſe* notably, *Quos manè inſignes armis ſpectaueras, vultu minaces, eoſdem veſperi cernas etiam à puerulis rideri, ſine ferro vulneratos, ſine pugna interfectos, ſine hoſte turbatos, ſine ſenectute tremulos.* [b] *Holoſernes* hauing loſt his wit in wine, loſt his head alſo by the hand of a ſillie woman. And that of a moderne Poet is memorable, *de duce Dipontino.*

Pons ſuperauit aquas, ſuperarunt pocula pontem,
Febre tremens peryt, qui tremor orbis erat.

Thirdly, if we conſider our ſelues as Chriſtian men, [c] *he that liueth in pleaſure is dead while he liueth: ergo*, ſaith [d] *Hierome*, a drunkard is not onely dead, but buried in his ſinne alſo. There be many [e] woes denounced againſt him in this, and moe woes executed on him in the next life. For I tell you (ſaith the Apoſtle) that they who doe ſuch things ſhall neuer inherit the kingdome of God, Gal. 5. 21, ἄσωτος, [f] *quòd non poſſit σώζεσθαι ſeruari.*

Fourthly, if we conſider our ſelues as ſchollers, our honourable founders in great wiſdome foreſeeing the manifold inconueniences of tipling in Students, ordained that we ſhould haue but a ſpare diet in the Colledge, and forbade all exceſſiue riot and inordinate commeſſatiation in the towne. A Gentleman hearing that his ſonne at Vniuerſity was giuen to dicing, anſwered, that want of money would occaſion him haply to leaue that fault. Afterward vnderſtanding that he was giuen to whoring, ſaid, that either marriage or old age would one day cure that folly. But when he was informed of his [g] wine bibbing, out vpon the villaine (ſaid the father) I will ſurely diſinherit him, for that fault will increaſe with his yeeres. A gameſter will continue ſo long as his purſe laſts, an adulterer ſo long as his loynes laſt, but a drunkard ſo long as his lungs and life laſt.

Fiftly, if we conſider our ſelues as Clergie-men, he that is giuen to [h] wine ſhould not be made Biſhop, and if any Prelate or Prieſt after conſecration become a wine bibber, *ebrietatibus vacans, aut ceſſet aut deponatur*, as it is in the 42. Canon of the Apoſtles, according to the computation of *Theodorus Balſamon*. And by the ſeuenth iniunction of *Queene Elizabeth*, Eccleſiaſticall perſons are forbidden haunting of Alehouſes and Tauernes. I know *Paul* may meet his acquaintance *at the market of Appius, and at the three Tauernes*, Acts 28. 15. but this ought to bee for his honeſt neceſſities, as the former Iniunction intimates, and not to keepe ranke riot at vnlawfull houres. He that is irregular in this kinde, after admonition and warning, is worthy to be ſuſpended [i] *ab officio & beneficio*. A great gallant hauing prouided a great feaſt for his neighbours, deſired the pariſh Prieſt to waſh firſt and to ſit downe laſt: hereby ſignifying (ſaith mine [k] Author) that Clergie-men ought to be *primo mundi, ſed poſtremo ebrij*. Thus as you ſee, by ſurfetting and exceſſe [l] *vina* are made *venena*, that is, in the word of holy [m] Scripture, the wine of drunkards is ſo bitter *as the poyſon of Dragons, and the cruell gall of Aſpes*. In ſome reſpect worſe, ſaith [n] *Ambroſe*, then

[r] *Virgil. Epigram. de Venere & vino.*
[s] *Chryſoſt in Act hom. 27.*
[t] *Dadræus loc. com. tit ebrietas.*
[u] *Chryſoſt. ad pop. Antioch. hom 1.*
[x] *Beza Epigram.*
[y] *Ariſt. ethic. lib. 6.*
[z] Ezech. 16. 49
[a] *Lib. de Elia, cap. 13.*
[b] Iudith 13. 2. 1
[c] 1 Tim. 5. 6.
[d] *Epiſt. Oceano tom. 2. fol. 324.*
[e] Eſay 5. 11. Ioel 1. 5. Prou. 23. 29.
[f] *Phauorinus apud Zanch. in loc.*
[g] Morall vpon *Ariſt. Orlando furioſo, lib 35.*
[h] 1 Tim. 3. 3.
[i] *Vide Balſam. in Apoſt. can. 42 & Photium. Tit. 9 cap. 27. & 35.*
[k] *Menſa philoſophica ſab. de milite.*
[l] *Ambroſ de Elia. cap. 14.*
[m] Deut 32. 33.
[n] *Vbi ſupra.*

then any venome; for the moſt deadly poiſon hath holpen many, whereas the drunkards potion heales none, but hurts all, a root of much euill, a rot of euery vertue.

Preached at *S. Maries* in *Cambridge* on *Whitſunday*, Anno 1602. The remnant of this Text concerning *Pſalmes, and Hymnes, and ſpirituall Songs*, is expounded Epiſt. Sund. 5. after Epiphany.

The Goſpell. MATTH. 22. 1. *vnto* v. 15

Ieſus ſaid vnto his Diſciples, the kingdome of heauen is like vnto a man that was a King, which made a great marriage for his ſonne, &c.

THis Goſpell in [o] effect is all one with that appointed to be read on the ſecond Sunday after Trinitie: [p] both teach one point, and tend to one purpoſe. Wherefore, leſt I ſeeme double diligent, I refer you to my large notes vpon that other Text, and intreat you to be content with a ſhort paraphraſe for the preſent.

The kingdome of heauen] The Church militant on earth, is this kingdome of heauen, I ſay militant, and that for [q] two reaſons eſpecially: firſt, becauſe this mariage feaſt is called a *dinner*, verſ. 4. and after dinner there followeth another banquet, namely the ſupper of the lambe, Apocal. 19 9. This dinner then is a feaſt of grace, that ſupper a feaſt of glory. Secondly, becauſe none can be thruſt out of the Church in heauen triumphant: many croud vnto Gods dinner in the militant without any wedding garment or bridelace: but at the laſt day when he ſhall come to view his gueſts, he will caſt them out of the wedding chamber, into vtter darkneſſe, as it is in the 13. verſe. The Church vnder the Croſſe then is this kingdome, gathered together by preaching of the Goſpell, [r] *a choſen generation, a royall prieſthood, an holy nation, a peculiar people.* Not kingdomes in the plurall, but in the ſingular a kingdome, as being gouerned by one and the ſame Lord, vnder one and the ſame law. And it is *a kingdome of heauen*, as being the way to the kingdome of heauen, becauſe, ſaith [s] *Auguſtine, per portam eccleſiæ intramus in portam paradiſi.* And a kingdome of heauen, for that her [t] conuerſation is in heauen, and her [u] affections ſet on things aboue. The ſynagogues of Satan are a kingdome of darkneſſe, the Church a kingdome of light. [x] For as in heauen ſome bodies giue light and receiue none, as the Sunne: other receiue light and giue none, as the firmament: other both receiue and giue, as the Starres and Moone: ſo Chriſt in the Church, is *the* [y] *father of light, and the ſunne of righteouſneſſe*, Malac. 4. 2. giuing light vnto [z] all, and receiuing light from none. The lay people reſemble the firmament, called to receiue light in the publike preaching of the word, and not to giue light except it be candle-light in their owne priuate families. Indeed there be many blazing Starres and prodigious Comets in this our heauen, but ſuch are not properly lights, but fires; as the Philoſopher, *ignes fatui*. The Preachers of the word are ſtarres in the firmament, firſt receiuing light from Chriſt, and then communicating it to other, as the words of their Patent import, Mat. 5. 14. *Ye are the light of the world.*

This King is God the [a] Father, a King of Kings, and Lord of Lords, able to doe [b] whatſoeuer he will in heauen, in earth, and in hell. As one doth gloſſe my text, *Regens in cœlo per gloriam, in mundo per gratiam, in inferno per iuſtitiam.* His Sonne the Bridegroome is [c] Chriſt, and his Bride the Church, and God made this marriage by Chriſts [d] incarnation. [e] For as the beſt way to reconcile two diſagreeing families or enemy-kingdomes, is to make ſome mariage betweene them: euen ſo *the Word became* [f] *fleſh and dwelt among vs* in the world, that he might hereby make our [g] peace, reconciling God to man, and man to God. At this great mariage dinner the [h] Bridegroome himſelfe is the beſt diſh, euen the body

[o] *Marlorat. Panigarol. in loc.*
[p] *B. Latymer* ſerm vpon this Goſpell.
[q] *Iacob. de Vorag ſer. 1. in loc.*
[r] 1 Pet. 2. 9.
[s] *Serm. 136. de temp.*
[t] Philip. 3. 20.
[u] Coloſſ. 3. 2.
[x] *Iacob. de Vorag vbi ſupra.*
[y] Iames 1. 17.
[z] Iohn 1. 9.
[a] *Euthym. Anſelm.*
[b] Pſal. 135. 6.
[c] Epheſ. 5. 32.
[d] *Greg. hom. 38.*
[e] *Ardens.*
[f] Iohn 1. 14.
[g] Epheſ. 2. 14. 16
[h] *B. Latymer.*

body and bloud of Christ preached in his word, and presented in his Sacraments. And albeit this feast especially concerne the Iew, [i] yet appertaineth it vnto all, as begunne in the [k] beginning of the world, and enduring to the end of the same. The Patriarkes and Prophets in old time, the Preachers and Pastors in our time, call and inuite men euery day to this marriage. The latter course at this feast, or the [l] sweet meats, are remission of sinnes, euerlasting life; such ioy as no tongue can expresse, or heart conceiue. The time when the King commeth in to see his guests, is either the particular houre of our [m] death, or else the generall day of [n] iudgement, when he shall separate the reprobate from his Elect, Matth. 13.40. and 25.32. God is euery where, seeing all things alway; [o] yet that hereby Iudges may learne not to condemne any, but vpon good information; Almighty God said of Sodome, *I will goe downe now, and see whether they haue done altogether according to that cry which is come vnto me*, Gen. 18.21. and of Babel, *Come, let vs goe downe*, Gen. 11.17. and here the King is said *to come in among his guests, and to spie the man which had not on a wedding garment*, afore he commanded him to be bound hand and foot, and to be cast into vtter darknesse.

The wedding garment, as [p] some thinke, is Christ: or as [q] other. the new man: or as other, [r] obseruing of the Commandements of Christ: or as other, a [s] pure conuersation: or as other, an vpright heart, comming to the marriage [t] rather out of dutie, then for a dinner: or as other, [u] charitie: or as other, [x] grace: or as other, [y] faith: or as other, [z] regeneration, consisting in faith and repentance. All which vpon the point are the very [a] same: so that (as [b] our Diuines obserue) the question is idle whether faith or godly life be this garment, because good workes alway proceed from faith, and faith alway sheweth it selfe by good workes. Hypocrites are they who want the wedding garment, [c] *professing that they know God, but in their workes denying him.*

But it is a more darke Probleme, how the King when he came to see the guests, found but *one without a wedding garment*, and how that one may be called his *friend*. [d] Answer may be, that all reprobate sinners are called one, because they will be of one kinde, namely faithlesse: or *one*, because the root of all sinne did proceed from [e] one: or *one*, because [f] he that faileth in one point is guiltie of all: or *one*, to shew the quicke sight of God, who can, if there be but one hypocrite among many, soone spie him: or *one*, [g] because many such hypocrites are lesse esteemed then one righteous man: Ecclesiasticus 16.3. *One that is iust, is better then a thousand vngodly children*: or *one*, to shew that at Christs own Table there was one *Iudas* among the blessed Apostles, as [h] some construe it. And this one whosoeuer he be, may be called a *friend*, [i] for that he did seeme by profession a friend: or a friend, *ex parte Dei*, calling him vnto the marriage, [k] willing that all men should be saued, and come to the knowledge of the truth. He was [l] vsed by the King as his friend, but in comming without a wedding garment he was [m] foe to himselfe: or *friend* in derision; as if he should say, You are a kinde friend indeed to come in hither without your wedding apparell, and bride-lace: for the Scriptures admit of *Ironies*, Gen. 3.9. *Adam, where art thou?* or a *friend*, for that he was [n] once a friend, as *Simon* is tearmed *the* [o] *Leper*, for that he was a Leper: and *Matthew the* [p] *Publican*, for that he was a Publican: and Hierusalem a sinke of sinne, *the holy Citie*, for that it was once holy, Matth. 27.35. In reporting these different opinions I will imitate the sage Iudges of our Law, who sometime determine to heare, not heare to determine.

[i] *Melancthon.*
[k] Gen. 3.15. The seed of the woman, &c.
[l] *B Latimer.*
[m] *Panigarol.*
[n] *Hieron. Musculus.*
[o] *Thomas in* Gen. 18. *Idem Panigarol. & Cosler. in loc.*
[p] *Origen.*
[q] *Euseb. Emiss.*
[r] *Hieron.*
[s] *Euthym.*
[t] *Aretius.*
[u] *Ardens.*
[x] *Gregor.*
[y] *Kilius.*
[z] *Melanct.*
[a] *Panigarol.*
[b] *Caluin. Fulke. Zepper.*
[c] Tit. 1.16.
[d] See *Panigarol. part.* 1. *hom in loc.*
[e] Rom. 5.19.
[f] Iames 2.10.
[g] *Cosler. in loc.* ,, ,,
[h] *Theophilus, Alexan. apud Panigarol. vbi supra.*
[i] *Euthym.*
[k] 1 Tim. 2.4.
[l] *Hieron.*
[m] *Cosler.*
[n] *Panigarol.*
[o] Matth. 26.6.
[p] Matth. 10.3.

The Epistle. Ephes. 6.10. *vnto v. 21*

My brethren be strong through the Lord, &c.

THe life of man is a [q] warfare on earth, and euery Christian is a professed souldier, hauing [r] *fightings without, and terrours within.* He must therefore learne

[q] Iob 7.1.
[r] 2 Cor. 5.7.

learne two things especially: first, how to chuse his armes: and secondly, how to vse them. Our Apostle doth instruct him here concerning both. As for the choice, the [f] defensiue weapons are the *girdle of veritie, brest-plate of righteousnesse, shooes of preparation, shield of faith, helmet of salvation.* Offensiue, *the sword of the spirit, which is the word of God.* As for their vse, *Paul* aduiseth vs also to *put them on,* and to put them all on, and so to put on the whole armour, as that we may stand in all good, and withstand all euill. All which is implied in the 11. ver. containing a proclamation *ad arma, put on all the armour of God.* Aud a reason, *that ye may stand, &c.*

In the proclamation foure points are remarkable:
1. Euery Christian is charged with *armour.*
2. This armour must be *Gods armour.*
3. *Panoplia,* compleat armour, *all the whole armour of God.*
4. This compleat armour must not only be shewed abroad, or hung vp at home: but vsed and imployed daily, *put on.*

The reason hereof is manifest and manifold: first, that we may be able to [t] *stand* in battell. Secondly, that we may so stand, as that we may *withstand.* Thirdly, that we may so withstand, as that we may foile our enemies *assaulting* as well as retiring. Fourthly, that we may repell not only some few, but *all assaults.* Fiftly, all assaults not only of the flesh and the world, but of the deuill also, which is the Prince of darknesse, and generall Commanders of all forces against vs in these spirituall skirmishes, [a] *Olofernes* being slaine, his souldiers instantly fled. [x] If we conquer *the rulers and gouernours of the darknesse of this world,* we shall easily discomfit their followers and instruments. If we cast the [y] rider, his horse will instantly be taken and tamed. Euery Christian ought to put on the resolution of Captaine [z] *Ferras,* alway bearing armes against the greatest Emperour of the world, wrestling not against bloud and flesh only, but against *principalities, against powers, against spirituall craftinesse in heauenly things.*

For the first point: armour is necessary, whether we consider our owne weakenesse, or our enemies strength. Our weakenesse, as being vnapt and vnable by nature to [a] thinke so much as a good thought, and therefore we must be *strong through the Lord,* [b] who giueth his souldiers *power and might,* [c] teaching our hands to warre, and our fingers to fight. It is reported of [d] *Traian,* that he would cut in peeces his owne garments, rather then his souldiers should want a ragge to binde vp their wounds: but our Captaine Christ hath giuen vnto such as march vnder his banner his owne flesh, and his owne selfe, willing vs not onely to put on his armour, but also to [e] *put on himselfe,* that we may be *strong through the power of his might,* who can doe whatsoeuer he will, and will doe whatsoeuer is best for all his followers. Againe, we need armes in respect of our enemies, as being many, mightie, cunning in plotting, cruell in executing.

1. Many, [f] for these gouernours and Princes haue many souldiers and subiects vnder them, [g] *improbos spiritus, & homines pessimos,* an [h] infinite number, against a little flocke and an handfull of people.

2. Mightie, *for we wrestle not against flesh and bloud,* [i] that is, not simply with flesh and bloud; or [k] only, for then [l] one sword should be so long as another, and one man so strong as another: but we fight men against deuils, euen weaklings against powers and principalities, as it were silly Lambes against roaring Lions.

3. Cunning in plotting, as being *spirituall* and inuisible, fighting so *craftily,* [m] that we know not on which side they will assault. Satan in the beginning was a [n] Serpent for his subtiltie, but now being indued with almost six thousand yeeres experience, is become a Dragon and an old Serpent, Apocal. 20. 2. *Cui nomina mille, mille nocendi artes,* quoth [o] *Hierome.* Such a [p] circumuenting enemie, that being a Prince of darknesse, he can [q] transforme himselfe into an Angell of light. Auarice is a worke of darknesse, peeuishnesse a worke of darknesse, inordinate drinking a worke of darknesse. But he doth couer and cloake these with armour of light, insinuating that couetousnesse is commendable thrift, obstinacie noble

[f] Zanchius.

[t] For so long as a man standeth in battell he is well; if he fall downe, then in ieopardie. *B. Latymer* vpon this epist.
[a] Iudith 15. 1.
[x] *Lombard. in loc.*
[y] *Anselm.*
[z] Pareneticall Treatise to the Princes of Europe, *pag.* 26.

[a] 2 Cor. 3. 5.
[b] *Lombard.*
[c] Psal 144. 1.
[d] *Xiphilin. in vita Traiani.*

[e] Rom. 13. 14.

[f] *Kilius.*
[g] *Aretius.*
[h] Eccles. 1. 15.
[i] Zanchius.
[k] *Lombard. Aquin.*
[l] *Marlorat.*
[m] *Anselm.*
[n] Gen. 3. 1.

[o] *Ad Heliodor. de vita Eremitica.*
[p] 2 Cor. 2. 11.
[q] 2 Cor. 11. 14.

noble reſolution, and drunkenneſſe a point of good fellowſhip. Groſſe wickednesſe is eaſily ſeene, and preuented ſoone: but our chiefe aduerſaries abound with *ſpirituall wickednesſe and inuiſible craftineſſes*, and their ordinarie ſouldiers are in their generation [r] wiſer then the children of light.

4. Cruell in executing and proſecuting; Sathan is an [f] accuſer of his brethren, and a [t] murtherer from the beginning, called in holy Scripture a Lion for his might, and a roring Lion for his malice, ſeeking daily whom he may deuoure, 1 Peter 5.8. Now theſe deſcriptions are ſet downe not that we ſhould faint, [u] but rather encouraging vs to fight. For ſeeing our enemies are [x] *ſuperbia tumidi, inanidentia luxuriâ, fallacia callidi, à iuſtitia penitus alieni*, ſo many, ſo mightie, ſo malicious, ſo craftie, ſo willing and able to hurt vs, it behoueth euery man to be well appointed and armed, *that he may be able to reſiſt in the euill day.*

The ſecond point obſerued in the Proclamation, is, that our armour muſt be *Gods armour*, not armour of the fleſh, *for* [y] *curſed is the man that maketh fleſh his arme.* Not armour of the world, for our enemies are *worldly gouernours*, and the chiefe of them is [z] *the Prince of the world.* [a] Some put their truſt in Chariots, and other in horſes, but we will remember the name of the Lord our God. Nor armour of the deuill, for then we ſhall haue nothing but his leauings. His armour is Popiſh exorciſme, ſuperſtitious croſſing, holy water, and the like: which he little feareth, as being framed in his owne ſhop, and giuen vs at his appointment. *The weapons of our warfare are not* [b] *carnall, but mightie through God to caſt downe holds.* Againſt ſpirituall harmes we muſt vſe [c] ſpirituall armes; againſt the works of darkneſſe we muſt [d] *put on armour of light*, [e] that is, vertues againſt vices, as being *veſtimenta* put on, *munimenta* armour, *ornamenta* of light. Let vs then if the deuill at any time tempt to cruelty, pride, impatience; *put on* [f] *tender mercy, kindneſſe, humbleneſſe of minde, meekneſſe, long-ſuffering, &c.* as it is in the preſent Epiſtle, we muſt arme our ſelues with the *breſt-plate of righteouſneſſe* againſt iniquitie, *with the girdle of truth* againſt hereſie, *with the helmet of ſaluation* againſt deſpaire, *with the ſhield of faith* againſt infidelitie. The deuill is myſtically that huge Leuiathan, *eſteeming* [g] *yron as ſtraw, and braſſe as rotten wood; when the ſword doth touch him he will not riſe vp, and he laugheth at the ſhaking of the ſpeare, in the earth there is none like him*, he feares not our fleſhly weapons, or worldly weapons, and therefore that we may ſtand againſt his force, we muſt put on the armour of God, and dwell vnder the [h] defence of the moſt high.

The third thing conſidered in the proclamation, is that we put on [i] *all* Gods armour, or *the whole armour of God*, as it is verſe 13. If we ſhould arme our head only, the deuill haply would ſtrike at the foot: if the foot only, then he might hurt our head: if both, and leaue our breaſt vnarmed, he might wound vs at the heart. Wherefore that we may repell all aſſaults of the deuill, we muſt [k] *tanquam milites cataphracti*, put on all the armour of God. I cannot examine euery particular weapon in this Armorie, learne only three points of warre in the whole.

Firſt, that *Paul* here makes no mention of a backe Curate for the Chriſtian ſouldier. There is an helmet for the head, a corſlet for the breaſt; in a word, a ſhield for all the fore-parts, only no guard, no regard of the hinder. It is a compleat armour, and yet without any defence for the backe: ſignifying hereby that euery Chriſtian ought to keepe his [l] ſtation in Gods army, neuer forſaking the banner of Chriſt, vntill death his [m] laſt enemy be deſtroied. It is [n] written of *Bias* falling into the hands of his enemies, and his ſouldiers crying, what ſhall we doe? that he did anſwer, *Report ye to the liuing that I die fighting, and I will report to the dead that ye did eſcape flying.* When [o] *William* the Conquerour had landed at *Pemſey* neere to *Haſtings* in *Suſſex*, he cauſed all his ſhips to be ſunke, that all hope of flying backe might be taken away. The *Numantine* would rather die then flie; ſo the Chriſtian warriour muſt continue [p] faithfull vnto the end, like [q] *Samſon* killing enemies at his death, as well as in his life.

[r] *Mars dubius, victorq́, cadit, victuſq́, reſurgit.*
Qui fugit, huic merito nulla corona datur.

[r] Luke 16. 8.
[f] Apoc 12. 10.
[t] Iohn 8. 44
[u] *Caluin. Ballinger. Kilius.*
[x] *Auguſtin. de Ciuit. l. 8. c. 22.*
[y] Ierem. 17. 5.
[z] Iohn 12. 31.
[a] Pſal. 20.
[b] 2 Cor 10. 4.
[c] *Primaſius.*
[d] Rom. 13. 12.
[e] *Aquin.*
[f] Coloſſ. 3. 12.
[g] Iob 41.
[h] Pſal 19. 1.
[i] *Sarcerius. B. Latymer. Marlorat.*
[k] *Aretius.*
Zuichius.
[m] 1 Cor. 15. 26
[n] *Gueuara.*
[o] Reſtitution of decaied intelligence, pag 178
[p] Apocal 2. 10
[q] Iudges 16. 30
[r] *Reuſner in Symbolis.*

The ſecond remarkable point of warre is, that we muſt aboue all other weapons of defence take *the ſhield of faith*. And the reaſon hereof is plaine, becauſe the helmet couers only the head, the corſelet the breaſt, and the ſandall the foot: but a [f] ſhield couers all the body. Let vs then *aboue all*, or as [t] other read *in all*, vſe faith. In [u] all tentations and combats, [x] or in putting on all the weapons aforeſaid, haue a liuely faith and aſſured confidence, without which all the reſt haue no force. The ſword of the Spirit without faith, is no Scripture to thee, the girdle of veritie without faith, is no truth vnto thee, all thy righteouſneſſe without faith, is vnrighteouſneſſe. Seeing then it is impoſſible without faith either to pleaſe God, or reſiſt the deuill, in all, and aboue all vſe the ſhield of faith, wherewith ye may [y] not only reiect or auoid, but alſo *quench* all the tentations of the wicked, albeit they be [z] *darts* in reſpect of their ſharpneſſe, and *fiery* for their deſtroying, one ſinne [a] kindling another, as drunkenneſſe kindleth adulterie, and adulterie murther. All the world, ſaith Saint [b] *Iohn*, lieth in wickedneſſe, *poſitus in maligno*, [c] that is, *in malo igne*, ſet on fire by the deuill, here called *the wicked*, [d] as being author of all euill, and maſter of all the fierie workes in the world, Matth. 6. 13. and 13. 38. But be of good cheere, *faith ouercommeth the world*, 1 Iohn 5. 4. One ſhield of faith is able to beare, yea to beat off all the fierie darts of the wicked world, fleſh, and deuill.

The third point of warre is, that the Chriſtian ſouldier is armed with a ſword ſo well as with a buckler: and this ſword is *the word of God*, being [e] powerfull in operation and ſharper then any two edged ſword. [f] Sharpe in a literall, and ſharpe in a myſticall expoſition: or ſharpe in diſcourſing of things temporall, and ſharpe in teaching things eternall: or [h] acute in mouing vs to vertue, and acute in remouing vs from vice. Doth the fleſh intice thee to wantonneſſe? ſtrike with the ſword of the Spirit, *Thou ſhalt not commit adulterie*. Doth the world tempt thee to vanitie? ſtrike with the ſword of the Spirit, [i] *loue not the world, neither the things that are in the world. If any man loue the world, the loue of the Father is not in him*. Doth Satan aſſault thy faith, and tempt thee to ſuperſtition and idolatrie? ſtrike with the ſword of the Spirit, [k] *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerue*. Doth Death in the laſt houre of thy ſpirituall combat affright thee? ſtrike with the ſword of the Spirit, [l] *Death is ſwallowed vp in victorie, the ſting of death is ſinne, and the ſtrength of ſinne is the Law: but thankes be vnto God which hath giuen vs victorie through our Lord Ieſus Chriſt*. [m] By the buckler of faith a Chriſtian ſouldier is able to defend himſelfe, by the ſword of the Spirit able to confound his enemie. So that our aduerſarie going about daily ſeeking whom he may deuoure, reioyceth exceedingly when either [n] Papiſts hinder the reading, or Atheiſts hurt the preaching of the word. As the [o] Philiſtians would not ſuffer a Smith in Iſrael, leſt the Hebrewes ſhould make them ſwords or ſpeares: [p] ſo the deuill cannot endure that wee ſhould heare Sermons, and read holy Scripture, leſt out of this ſhop we get armour to repell his aſſaults in the euill day.

The laſt obſeruable thing in the proclamation is, that a Chriſtian ought not only to know Gods armour, but alſo [q] *put it on*. For as it is not enough for the ſeruice of our Common-weale, that we keepe good weapons at home, or that we ſhew them at muſters abroad, except we haue skill and will (as occaſions of the State require) perſonally to ſerue with them: euen ſo, to haue the ſword of the Spirit ruſt at home, or ſometime to flouriſh a little with it abroad, is not ſufficient for the ſouldier of Chriſt, except he can and will vſe Gods armour, and ſtand in battell againſt all aſſaults of the deuill. As in Phyſicke the beſt preſcript can doe no good except it be taken: ſo the moſt compleat armour is no defence when as it is not worne. We muſt in aduerſitie put on patience, in proſperitie put on humbleneſſe of minde, at all times [r] aboue all theſe put on loue, giuing euery man his owne. If we will ouercome the princes of darkneſſe, we muſt put on the armour of light.

But obſerue here that we muſt vſe the weapons of God in the warres of God, againſt

[f] Zanchius.
[t] Vulgar Latin.
[u] Anſelm.
[x] Royard hom. 2. in loc.
[y] Caietan.
[z] Caluin.
[a] Lombard. Zanchius.
[b] 1 Epiſt. 5. 19.
[c] Royard. vbi ſupra.
[d] Sarcerius.
[e] Heb. 4. 12.
[f] Viues in Auguſt. lib. 14. de Ciuit. cap 12.
[g] Anſelm in Heb. 4.
[h] Aquin. lect. 2. Heb 4.
[i] 1 Iohn 2. 15.
[k] Matth. 4. 10.
[l] 1 Cor. 15. 54.
[m] Caluin.
[n] B. Latymer ſerm. vpon this Epiſtle.
[o] 1 Sam. 13. 19
[p] Sanchez in euangel. dom. 1. quadra. Con 5.
[q] Zanchius.
[r] Coloſſ. 3. 4.

againſt enemies of God onely, *that we may ſtand againſt all aſſaults*, and quench all the fierie darts of the deuill. Many men hit the ſouldiers of Chriſt, and hurt the friends of God with armour of God. As Heretikes fradulently cite Scriptures againſt Scriptures, and Fathers againſt Fathers, and ſo make God as it were fight againſt himſelfe. [f] *Silla* ſaid, *ante frangendus hoſtis quàm vlciſcendus ciuis*, our force muſt not be ſpent in priuate grudges againſt our brethren, but in the publike quarrell of the Goſpell againſt the common enemie. The Scorpions in [t] *Caria* when they ſting, kill home-bred people, but hurt not any ſtranger. On the contrarie, there be certaine little Snakes in *Babylon* which onely bite forreiners, and not inhabitants. It is a fooles fray to ſtrike him that is neereſt; [u] vndiſcreet Schiſmaticks vſing lies and libels, the weapons of the deuill in good cauſes, offend the Church as much as open Heretikes, imploying Gods armour in bad cauſes

In this our ſpirituall warfare we haue many great incouragements to fight valiantly: firſt, our weapons are good, *a compleat armour*: ſecondly, our Captaine is good, euen *the Lord of hoſts, hauing all power and might*: thirdly, our cauſe good. Now [x] *Cauſa iubet melior ſuperos ſperare ſecundos.*

[y] *Frangit & attollit vires in milite cauſa.*

Againe, the continuance of fight is little, but our reward great. In Rome the militarie age was from [z] ſeuenteene to fortie and ſix, or in dangerous times vntill fiftie. [a] The dayes of our age are threeſcore yeeres and ten, and in all this time there is no time for peace; we are *legionum filij*, borne in the field, and ſworne ſouldiers in our ſwadling clouts, alway bearing armes againſt the common enemie from our holy baptiſme to buriall. All which is called in the 13. verſe, *the euill day*: in regard of the ſharpneſſe [b] *euill*, in regard of the ſhortneſſe [c] *a day*. Now the ſouldiers reſolution is, *aut ſors, aut mors*, either victorie, the beginning of ioy, or elſe death, the end of miſerie. So the Chriſtian in this holy warre may comfort himſelfe:

[d] *Aut cito mors veniet, aut victoria læta.*

Either God will end our danger, or our dayes: and then we ſhall be no longer ſouldiers in armour, but gowne-men in [e] long white robes, hauing palmes in our hands, and [f] Crownes on our heads as conquerors, according to that of [g] *Paul*; *I haue fought a good fight, and haue finiſhed my courſe, from henceforth is laid vp for me the crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall giue me at that day, and not to me only, but vnto all them alſo that loue his appearing.*

[f] *Velleius hiſt. lib. 1.*
[t] *Apollonius in hiſt. mirabilibus.*
[u] Mr *Greenham* in a Sermon at *S. Maries* in *Cambridge* vpon the comming out of *Maria Magdelaine.*
[x] *Lucan.*
[y] *Propertius.*
[z] *Aulus Gellius lib. 10 cap. 28.*
[a] Pſal 90. 10.
[b] *Aquin. Anſelme. Zanchius.*
[c] *Oecuman.*
[d] *Horat.*
[e] Apocal. 7 9.
[f] Apocal. 4. 4
[g] 2 Tim 4 7.

The Goſpell. IOHN 4. 46.

There was a certaine Ruler, whoſe ſonne was ſicke at Capernaum, &c.

THis Goſpell [h] teacheth vs, whither we ſhould flee for ſuccour in all the troubles of this life: namely, to the fountaine of all welfare Ieſus Chriſt. According to that of [i] *Eſay*; *Yee ſhall draw water out of the wells of the Sauiour.* To this Well a Chriſtian ought to come, not with feet, but with faith, and then [k] *euery one that calleth vpon the name of the Lord ſhall be ſaued.*

In the whole ſtorie you may behold foure principle perſons:
1. A louing father.
2. A ſicke ſonne.
3. A pitifull Sauiour.
4. Dutifull ſeruants.

In the father obſerue two things: his
- Great fortune, being *Regulus*, a little King, a Ruler.
- Great faith, hauing three [l] degrees, a
  - Beginning, in deſiring Chriſt *to come downe and heale his ſonne.*
  - Increaſe, in beleeuing *the word that Ieſus had ſpoken.*
  - Full growth, in that himſelfe ſimply *beleeued and all his houſhold.*

[h] *Heming.*
[i] Chap. 12. 3.
[k] Ioel 2. 32.
[l] *Beda. Ludolphus. Panigarol.*

As

As for the greatneſſe of his honour: [m] *Origen* thinkes he was of *Caeſars* familie. [n] *Hierome*, that he was a *Palatine*, haply controller of *Herods* houſe. [o] *Ludolphus* and *Lyra*, that he was Deputie Lieutenant of Galile, for Galile belonged vnto the iuriſdiction of *Herod*, Luk.23.7. [p] Other, that he was a ruler in Capernaum, where his ſonne was ſicke. What he was it is vncertaine now, *for one generation paſſeth, and another generation ſucceedeth*, Eccleſiaſtes 1.4. *and the faſhion of this world goeth away*, 1 Cor. 7.31. But it is certaine that he whilome was [q] either noble by deſcent, or degree; fauoured in the Court, honoured in the Countrie, a man of worth and qualitie. Which our Euangeliſt inſinuates in his ſtile, calling him *a ruler*, as alſo [r] for that he was attended well, *his ſeruants met him*, verſe 51. [s] Where note by the way, that it is not impoſſible for a great man to be a good man, or for *Caeſars* fauourite to be Chriſts follower. Almighty God hath elect children among all ſorts of people, *Magdalen* among harlots, *Zacheus* among oppreſſors, *Matthew* among Publicans, and here this ruler in *Herods* Court. Indeed [t] *Bernard* was wont to complaine that the Court is wont to receiue ſuch as are good, but to make them bad. *Bonos facilius recipere quàm facere, nam plures in aula deſeciſſe bonos quàm proſeciſſe malos probauimus.* And [u] *Budaus* ſaith all Courtiers muſt be like Camelions, accommodating themſelues vnto all companies, *vt aſſentioni & aſſentationi ſcitè aſſeruiatur*, reſembling an herbe called *Tripolium*, which (as [x] *Antigonus* reports) euery day changeth colour thrice, being ſometime white, ſometime violet, ſometime carnation. Apparent paraſites, [y] *vno ore calidum & frigidum pro ſuis commodis efflare periti*: creeping vp to honour through a [z] thouſand diſhonours.

[a] *In aula Regis non eſt multum legis,*
Si qui ſunt boni coguntur eſſe onoi,
Si qui ſunt mali ſunt in gratia regali.

And [b] another to the ſame purpoſe: *Quo quis corruptior moribus, & corrumpentior muneribus, eò beatior.* The Court is all for money, making [c] *oxen to labour, and aſſes to feed.* A mint of faſhions, an exchange of complements, a ſhame to ſhamefaſtneſſe, [d] *omnis ſceleris mater nutrixq; nefandi.* Yet notwithſtanding *Ioſeph* was a good man in the Court of *Pharao*, *Daniel* a good man in the Court of *Darius*, *Mordecai* a good man in the Court of *Ahaſuerus*, and this Ruler a good man in the Court of *Herod*.

The faith of this Ruler in the beginning was very weake: firſt, in [f] that he did not ſeeke vnto Chriſt vntill he was almoſt at his owne doore, as the context euidently, *Ieſus came againe into Cana a towne of Galile, where he had made of water wine, and there was a certaine Ruler, &c.* Secondly, [g] for that he did not entreat Chriſt to cure the ſinne ſo well as the ſickneſſe of his ſonne. Thirdly, for that he came not to Chriſt in the [h] beginning of his ſonnes infirmitie, but as we may gather, at ſuch a time when all other Phyſitians had forſaken him, *euen at the point of death.* Fourthly, all Interpreters obſerue, that he was [i] *rudiſſimæ fidei & infantis*, in beſeeching Chriſt to come downe and heale his ſonne, as if Chriſt being God could not as well haue holpen him abſent as preſent. Againe, when hee beleeued Chriſts ſaying, *Goe thy way, thy ſonne liueth*: his faith as yet was [k] infirme and full of wauering. [l] Otherwiſe he could neuer haue made ſuch a doubt, and asked ſuch a queſtion of his attendants, *at what houre began he to amend?* But when he knew certainly that his ſonne was healed miraculouſly by Chriſt, and not by caſuall or any naturall meanes, *himſelfe and his whole family beleeued* abſolutely. When he firſt heard of Chriſt, his faith was a very ſparke; when he beleeued Chriſt, it did kindle; but when he beleeued in Chriſt, it was a great flame, giuing light to his houſhold. So that our bleſſed Sauiour in vttering one word, healed [m] two, namely the fathers ſoule and the ſonnes body. Thus I haue ſhewed vnto you the faith of this old father, and the fruits therof: firſt, in being ſo carefull for his childe. Secondly, [n] for that in his affliction he went not for helpe to witches, as *Saul*, 1 Sam.28.8. nor to deuils, as *Ahazia*, 2 King.1.2. nor only to Phyſitians, as King *Aſa*, 2 Chron.16.12. but to Chriſt, and that in his owne perſon, although

[m] *Apud Thom. in loc.*
[n] *In Eſaiæ cap. 65. circa prin.*
[o] *De vita Chriſti, part.2.ca.63*
[p] See *Muſculus & Maldonat. in loc.*
[q] *Theophylact. Euthym. Eraſmus.*
[r] *Origen apud Thom. in loc.*
[s] *Aretius. Marlorat. Zepperus.*
[t] *De Conſid. lib.4.*
[u] *Lib.5. de aſſe.*
[x] *In mirabilibus narrat.*
[y] *Magdebur. epiſt præfix. Cent.7.*
[z] *Seneca Per mille indignitates in conſummationem dignitatis.*
[a] *Hippolitus à Collibus, in Auſico politico.*
[b] *Sarisbur in policrat.*
[c] Iob 1.14.
[d] *Beza in epitaph Secret. Reg. Gall.*
[f] *Chryſoſt hom. 34. in Ioan. Idem Hugo Card & alij.*
[g] *Muſculus. Pontan.*
[h] *Panigarol.*
[i] *Brentius apud Marlorat. in loc.*
[k] See *Panigar. part.1.hom.in loc.*
[l] *Auguſt.tract. 16. in Ioan. Idem Leontius apud Maldonat. in loc.*
[m] *Cyrillus.*
[n] See *Zepper. Con.1. & Ferus Con.2. in loc.*

although a Ruler, and a man of eminent qualitie. Thirdly, in that he was such an earneſt ſuter againe and againe, deſiring Chriſt to viſit his ſicke ſonne. Fourthly, in that he caſt off his doubting and infidelitie. Laſtly, yet chiefly, for that all his houſe was inſtructed in the faith of Chriſt, and feare of God. So [o] *Ioſua*, ſo [p] *Lydia*, ſo *Criſpus* the chiefe Ruler of the Synagogue, Acts 18.8. and ſo muſt [q] euery maſter of a familie bring vp his houſhold in inſtruction and information of the Lord. Euery man is a King and a Prophet in his owne priuate houſe, ſo that he can want no meanes, except he want a minde, to performe this holy buſineſſe.

In the ſicke ſonne you may note
1. His ſickneſſe, expreſſed in the text, *ſicke of a feuer.*
2. The cauſes of his ſickneſſe, ſurfetting and riot, implied (as may be ſuſpected) [r] that he was *the ſonne of a Ruler, and in* [s] *Capernaum*, a diſſolute Citie.

[t] Fauour is deceitfull, and [u] youth is vanitie, riches auaile not in the day of wrath, Prou. 11.4. nay the ſcepter cannot keepe vs from the ſepulchre. Young men as well as old men, and Gentlemen as well as poore men, are ſicke, and weake, and die. The children of Rulers ordinarily be moſt vnruly, giuen ouer to chambering and wantonneſſe, and ſo by conſequent they be [x] more ſubiect to ſickneſſe than other, in being more ſubiect to ſinne than other. A drowſineſſe of ſpirit is their quartan, incontinence their tertian, pride and gluttonie their quotidian ague. How ſinne reſembleth a feuer in condition, kinde, and cure; ſee *Ludolphus vbi ſup. in margin. Iacob. de Voragin. ſerm. 2. Ferus ſerm. 4. in loc. Bonauentura diet. ſalut. cap. 1. Pontan. Bibliothec. Con. Tom. 4. fol. 313.*

In Chriſt, the third, yet the moſt obſeruable perſon in all this hiſtorie, two things are to be conſidered eſpecially:
1. His rebuking
2. His releeuing
the Ruler.

[a] The Ruler was at the firſt, *in fide tepidus, aut frigidus*, as [y] *Auguſtine* notes, and therefore Chriſt chides him, *except yee ſee ſignes and wonders, yee will not beleeue. Verba arrogantis audimus, cor diffidentis non videmus: ſed ille pronunciauit, qui & verba audiuit, & cor inſpexit.* This reprehenſion is not Iudge-like, but [z] father like, concerning the [a] whole Nation of the Iewes in generall, as much as this Ruler in particular, In token whereof (as [b] Interpreters obſerue) Chriſt vſeth not the ſingular, *except thou*; but the plurall number, *except yee.* [c] As if he ſhould haue ſaid, I muſt in regard of your incredulitie ſhew ſignes and wonders, otherwiſe *yee* will not beleeue. I will heale thy ſonne therefore, not ſo much vpon thy petition, as for the confirmation of others faith. I will not goe downe to thine houſe, yet I will worke ſuch a wonder in thine houſe, that not onely thy ſelfe, but all thine ſhall beleeue. *Goe thy way, thy ſonne liueth.*

The petition of the Ruler conſiſts of [d] two branches: one, that *Ieſus would come downe*; another, *that he would heale his ſonne.* Now Chriſt reiected the firſt as being vnfit, but he granted the ſecond wherein he prayed well, helping his childe not by going downe, but by ſpeaking one word, *Thy ſonne liueth.*

In the ſeruants here mentioned two vertues are commendable: firſt, [e] loue to their maſter in obeying his commands, and reioycing at his good. Secondly, [f] faith in Chriſt: The Ruler did beleeue the word of Ieſus, and they the report of the Ruler and ſo both hereby became happy. Let euery maſter in like ſort teach his houſhold, and euery ſeruant heare the good inſtruction of his maſter, [g] that there may be ſo many Churches as there be Familes, and ſo many Chappels as there be chambers in euery houſe; that being armed with the compleat harneſſe of God, we may quench all the fierie darts of the wicked, and withſtand all his aſſaults in the euill day.

Grant we beſeech thee, mercifull Lord, to thy faithfull people, pardon and peace, that they may be cleanſed from all their ſinnes, and ſerue thee with a quiet minde, through Ieſus Chriſt our Lord. Amen.

The

o Ioſua 24.15.
p Acts 16.15.
q *Melanct. Muſculus. Bullinger.*
r *Pontan in loc.*
s *Ludolphus de vita Chriſti, part. 1. cap. 63.*
t Prou 31. 30.
u Eccleſ. 11.10.
x *Zepper. Con. 1. in loc.*
y *Tract. 16. in Ioan.*
z *Heming.*
a *Marlorat.*
b *Muſculus. Aretius.*
c *Maldonat. in loc.*
d *Ardens.*
e *Zepper.*
f *Aretius.*
g *Heming.*

The Epistle. PHILIP. I. 3. vnto v. 12

I thanke my God with all remembrance of you alwayes in all my prayers, &c.

[h] Zanchius.

Subscription, *Paul and Timotheus. Paul,* [h] as author inditing, *Timotheus* as approuer, or haply penner, writing this Epistle: both *the seruants of Iesus Christ,* and dearely beloued of the Philippians.

Inscription, *to all the Saints in Christ Iesu which are at Philippi:* that is, all such as are [i] baptized, and haue giuen vp their names vnto Christ in [k] professing the Gospell, all in *Philippi,* but vnbeleeuing [l] Pagans.

[i] Lombard. Anselm. Aquin.
[k] Aretius. Zanchius.
[l] Primasius.

THis Epistle to the Philippians hath three parts: a

Description of their perseuerance, together with an exhortation vnto the same, [m] which is the maine scope of all this excellent letter. Part whereof is our present Text, containing

Praise to God, and in it obserue

Matter
- Past, a good beginning: *Because yee are come into the fellowship of the Gospell.*
- Present, an happy proceeding: *From the first day vntill now.*
- Future, a blessed end: *Surely certified that he which hath begun a good worke in you, will performe it, &c.*

Manner in respect of
- Extension of
  - Time, *alway in all my praiers.*
  - Persons, *for you all.*
- Intension, *hauing you in my remembrance, and praying for you with gladnesse, as louing you from the very heart root in Iesus Christ.*

Prayer to God, that their *loue may increase more and more in knowledge and indgement, being so filled with the fruit of righteousnesse, vnto the glory of God,* as that they may be *pure* [n] before God in their [o] conscience, and *without offence* before men in their credit.

[m] Beza.

[n] Oecumen. Marlorat.
[o] Lombard. Anselm.

The [p] summe of all is in briefe, that the Pastor ought to blesse God alway for the present graces of the Church, as also most heartily to pray for the further and future good of the same. And the people likewise must on their part bring forth in their life such excellent fruit of righteousnesse, as that they may be both *a* [q] *reioycing and a* [r] *crowne* to their Pastor. As the legall High Priest had the names of the children of Israel grauen in his [s] brest-plate: so the Preacher of the Gospell ought to haue his Cure stamped in his breast, *alwayes in all his prayers hauing them in perfect memorie. Q. Mary* said, *Calice* was imprinted in her heart: so *Paul* here to the Philipp. *I haue you in my heart.* And to the Corinthians [t] elsewhere, *Ye are our Epistle written in our hearts.* See Epist. Dom. 12. & 18. post Trin.

[p] Sarcer. Zanchius. Kilius.
[q] 2 Cor. 1. 14.
[r] Philip 4. 1.
[s] Exod. 28. 29.
[t] 2 Cor 3. 2.

Because

Because yee are come into the fellowship of the Gospell] The chiefe subiect of his thanks and gladnesse is [u] not the goodnesse of their soile, nor yet the greatnesse of their Citie (though it were the [x] chiefe in the parts of Macedonia) but their *fellowship of the Gospell* [y] in word and deed, beleeuing the word preached, and releeuing their Pastor persecuted: being companions of *Paul* in bonds, as they were partners of *Paul* in grace: [z] Commoners in respect of the [a] common faith, and commoners of [b] *communicating to his affliction.* Hence we may learne, that although euery subiect ought in dutie to thanke God for crowning our Nation with a world of outward blessings, as honour, plentie, peace; yet aboue all, in all our deuotions alway to praise God for *the fellowship of the Gospell.* And therefore the 17. of Nouember, in which it was happily restored, and the 5. of Nouember, in which it was miraculously preserued, ought to be had in perpetuall remembrance.

[u] *Brentius apud Marlorat. in loc.*
[x] Act. 16. 12.
[y] *Lombard. Aquin. Anselm.*
[z] *Aretius.*
[a] Epi Iude v. 3.
[b] Philip. 4. 14.

From the first day vntill now] The first day of their conuersion is mentioned Acts 16. and this now was his [c] first imprisonment at Rome, recorded Acts 28. or as other, his second apprehension at Rome, by computation about [d] ten yeeres after the first. All which time the Philippians continued constant in the sincere profession of Christianitie, [c] neither reduced to their old Gentilisme, nor seduced by false teachers vnto new heresie. Vngratefull Schismatike [f] affirme, that the Church of England is like the Church of Laodicea, neither hot nor cold; proud, but yet poore, blinde, naked, miserable: but it is our dutie to thanke God alwaies in all our prayers, for that our Church hath against a world of popish and peeuish oppositions, in the midst of a crooked generation, euen from the first of Queene *Elizabeth*, vnto the eleuenth of King *Iames*, vncessantly continued in the fellowship of the Gospell. And it becommeth vs to iudge that he which hath begun a good worke in this Kingdome, will performe it vntill the day of Iesus Christ.

[c] *Zanchius.*
[d] *Rhem. Argument. epist. Philip.*
[e] *Caietan.*
[f] *Brightman. Apocalyp. Apocalyp. pag. 105. 106 &c.*

He that hath begun a good worke in you will performe it] [g] Three things are requisite in an absolute agent, power, skill, and will. Power is attributed especially to God the Father, wisdome to God the Sonne, willingnesse and loue to God the Holy Ghost. He therefore that begins a good worke, can and will accomplish it vnto his glory. This sentence confutes abundantly the [h] *Pelagians*, holding that the beginning of euery good worke is only from Gods grace, but the consummation of the same from our owne vertue. Whereas the Apostle giueth [i] all to God, [k] the first, and second, and third grace. The first is, *operans gratia*, whereby God *beginneth a good worke in vs*, without vs, in giuing a [l] will to do well. The second is *cooperans gratia*, whereby God *performeth it*, giuing to our will abilitie, working in vs and for vs, according to that of [m] *Paul*; *I laboured more abundantly then they all, yet not I, but the grace of God which is in me.* So the most accurate [n] Doctor excellently, *Qui fecit te sine te, non iustificabit te sine te?* The third is, *saluans gratia*, whereby God crowneth our will and worke *in the day of Iesus Christ*, [o] not by the merits of righteousnesse which we haue done, but according to his mercy sauing vs. In the words of [p] *Gregorie*; *Primo Deus agit in nobis sine nobis, vt postea nobiscum agat: & per immensam misericordiam remuneret in nobis illud, ac si solum processisset ex nobis.* And so this saying of our Apostle maketh against the Papists also, that are [q] cater-cousins to the Pelagians in the question of free-will and humane merit. For seeing God is [r] *all in all*, and [s] *worketh all in all*, end, middle, beginning; it must assuredly proceed from grace, that any man works with grace. God in euery good work makes a beginning, 2 Cor. 3. 5. helpeth in the middle, 1 Cor. 15. 10. confirmeth vnto the end, 1 Cor. 1. 8. And there *Radulphus Ardens*, a [t] learned man in his age, [u] flourishing from the yeere 1040. to 1100. saith, (in an Homilie preached vpon the Epistle, Sunday 18. after Trinitie) seeing by one grace we come to another grace, they be called merits improperly, for all our owne works are losse, that Christ might be the true gaine and aduantage, Philip. 3. 8.

[g] *Rojerd. in loc.*
[h] *Aquin. Zanchius.*
[i] *Oecumen.*
[k] *Ardens.*
[l] Philip. 2. 13
[m] 1 Cor. 15. 10
[n] *August. ser. 15 de verbis Apost.*
[o] Tit. 3. 5.
[p] *Apud Ardens in loc.*
[q] Dr *Fulke* answer in Rhem. preface §. 52.
[r] 1 Cor. 15. 28.
[s] 1 Cor. 12. 6.
[t] *Perkins* treat. Christ the true gaine.
[u] *Vt habetur in eius vita prefixa hom. edit. Colon.*

And this I pray that your loue may increase yet more and more] [x] Christ hath foretold, that the loue of many should be cold in the latter ages of the world, *Paul* therefore

[x] Matth. 24. 12

therefore begs of God earneſtly that the Church of *Philippi* might abound with the gift of charitie: not only that they might haue loue, [y] but that it might *increaſe*, yea that it might increaſe *yet*, and that *more and more*. The word (περισσευῃ) doth import that our loue muſt not be contained within the liſts of our priuate perſons, or particular acquaintance: but that it ſhould ouerflow like a fountaine, to the benefit of the whole Church: and that not for a time, but *vntill the day of Chriſt*: that is, vntill either he call vs to him in [z] our particular deaths, or he come to vs in [a] his generall Iudgement. This our loue muſt haue two [b] companions eſpecially, *Knowledge and vnderſtanding*. Seeing loue [c] beleeueth all things, it is exceeding neceſſary, that our loue ſhould abound in *knowledge*, [d] whereby we may diſcerne betweene good and bad, betweene Heretike and Catholike, and *in vnderſtanding*, which is a ſpirituall experience gained by much exerciſe, [e] *trying all things*, and then *accepting the moſt excellent*. (ἐπιγνώσει) is [f] Theoricall, and conſiſts in generall notions of the Bible, whereas (αἰσθήσει) is practicall in Chriſtian experiments, and particular actions. A true iudgement whereby men are able not onely to marke, and make difference betweene good and bad, [g] but alſo betweene good and better, and ſo in fine chuſe the beſt. Our aduerſaries as well the popiſh, as the peeuiſh, abound (as they pretend) with a very great loue to God and his people. But becauſe their zeale is not ioyned with *all vnderſtanding and knowledge*, the fruit thereof is not *the fruit of righteouſneſſe*, a *pure* life before God, and *without offence*, before men; but the bitter root of all ſchiſme in our Church, and ſedition in our Common-weale. So that whereas [h] *Dauid* ſaid, *The zeale of thine houſe hath euen eaten me*: we may contrariwiſe ſay, *Their zeale hath euen eaten vp thine houſe*. The [i] Puritane zeale calleth it in word, the [k] Romiſh zeale endeuours to make it indeed, a denne of theeues, a ſeat of Antichriſt, a ſhameleſſe Babylon, a mother of abomination and deſolation.

Tantum religio potuit ſuadere malorum.

Filled with the fruit of righteouſneſſe.] If we conſtrue this of Iuſtification, it is apparant that good workes are not the cauſe, but the [l] conſequent of our righteouſneſſe, as the fruit makes not the tree to be good, but onely ſhewes it to be good. If we take righteouſneſſe here for ſanctification, obſerue with [m] *Zanchie* the foure cauſes of good workes:

1. Efficient, {
  Primarie, Chriſt: *Which commeth by Ieſus Chriſt*, working in vs the will and the deed, Philip 2.13.
  Secondarie, our ſelues: As being [n] trees of righteouſneſſe planted by the Lord, and ſo by Chriſts eſpeciall grace, the iuſt man [o] brings forth his fruit in due ſeaſon, and continuing in well doing, is *filled with the fruit of righteouſneſſe*.
}

2. Materiall, *fruit*. Internall in thought, externall in word and deed. For a good tree beares fruit on euery bough, and on euery branch.

3. Formall, *righteouſneſſe*. A conformitie to the diuine Law, Chriſts imputatiue righteouſneſſe is perfect, our inherent righteouſneſſe is imperfect.

4. Finall, {
  Benefit of our brethren, for trees beare fruit for the good of other.
  Glory and praiſe of God.
}

And [p] here we may learne the difference betweene the good workes of Chriſtians and other. A Gentile doth a good worke, but not *in Chriſt*: an hypocrite doth a good worke, not *vnto Gods glorie*, but for [q] mens praiſe. Whereas the true Chriſtian is *filled with the fruit of righteouſneſſe*, eſpecially for this end, that [r] Angels in heauen may [s] *glorifie* God, and men on earth alſo *praiſe* God in his Saints. And as the iuſt man is a [t] *glory* and *praiſe* to God: ſo God one day will praiſe the iuſt, in ſaying, *Come ye bleſſed, &c.* and glorifie him alſo both in body and ſoule *by Ieſus Chriſt* in the kingdome of glory.

The

[y] *Zanchius.*
[z] *Primaſius. Lombard. Anſelm.*
[a] *Caietan. Marlorat.*
[b] *Aretius.*
[c] 1 Cor. 13.7.
[d] *Theophylact. Oecumen.*
[e] 1 Theſſ 5.21
[f] *Zanchius.*
[g] *Anſelm.*
[h] Pſalm 69.9.
[i] See dangerous poſitions of reform. lib. 2 c. 4. 9. 11. 12. 13
[k] *Caſaubon Epiſt. ad Front. pag. 81. 82. & ſequent.*
[l] *Aretius. Sarcerius. Beza.*
[m] *In loc.*
[n] Eſay 61.3.
[o] Pſal. 1.3.
[p] *Theophylact. Aretius.*
[q] Matth. 6.2.
[r] Luke 15.10.
[s] *Caietan enim & Zanchius referunt* gloriam *ad Angelos in cœlo* laudem *ad homines in terra.*
[t] *Lombard. in loc.*

The Gospell. MATTH. 18.21.

Peter said vnto Iesus, Lord, how oft shall I forgiue my brother if he sinne against me, &c.

THis Gospell is a large [u] Comment vpon the fifth petition of the *Pater Noster*, and it may be parted into

- *Peters* question: *How oft shall I forgiue my brother if he sinne against me, till seuen times?*
- Christs answer: deliuered
  - First, simply by way of proposition: *I say not vnto thee vntill seuen times: but seuenty times seuen times.*
  - Then amply by way of [x] exposition in the parable following, *therefore is the kingdome of heauen likened, &c.*

[u] Zepper. con. 2. in loc.

[x] Hieron. Ludolphus. Caietan.

Peter said vnto Iesus] In this question of *Peter* obserue first his reuerence, then his diligence. Reuerence toward Christ his Teacher, in calling him *Lord*, or Master, or Sir. An [y] Elder that rules well and laboureth in the word is worthy of double honour: [z] despise not prophecying, but [a] obey such as haue the ouersight of you. Giue thy learned and discreet Pastor the *Sir*, and not the sirra. Secondly, we may note *Peters* [b] diligence, questioning and arguing with his Master [c] about that he taught a little before, vers. 15. And it is a [d] commendable practise, for as reading maketh a full man, so conference a ready man. A duty much omitted in our time, because some men haue too bad a conceit of themselues and dare not, other too good an opinion of themselues and will not aske their Teachers any question. See Gosp. on Sexages. Sunday.

[y] 1 Tim. 5.17.
[z] 1 Thess. 5.20.
[a] Heb. 13.17.
[b] Euthym.
[c] Caietan.
[d] Aretius.

Iesus said vnto him] In this answer two points are remarkable: what hee said, and to whom. *I say not vntill seuen times, but seuentie times seuen times*: that is, 390. times, and then (as [e] *Origens* interpreter is of opinion) a man is not bound to forgiue his brother any more. But most expositors affirme that Christ here names a certaine number for an vncertaine, a definite for an [f] infinite. An vsuall trope euen in our common speech, *I haue heard it a thousand times. I would not doe this, or suffer that for an hundred pounds.* Almighty God the father of mercy forgiueth vs more then seuenty times seuen times, for [g] *the iust man falleth seuen times a day*; so that if we liue but seuenty daies, our sinne will stand in neede of pardon seuenty times seuen times. But if we continue long, and become the sonnes of many yeeres, assuredly we shall be the fathers of many sinnes, and need forgiuenesse seuenty thousand times seuen times. O Lord [h] *who can tell how oft he offendeth? O cleanse thou me from my secret faults.* Now we must be mercifull [i] as our Father in heauen is mercifull, extending our compassion toward our brother offending vs not onely seuen times, as *Peter* said, or seuenty times seuen times, as Christ in the bare letter of the text: but according to the true meaning of the same, [k] *vicibus innumerabiliter innumerabilibus*, [l] euen so many seuen times as he trespasseth against vs.

[e] Apud Erasmū annot. in loc.
[f] Euthym. Pontan. Iansen.
[g] Prou. 24.16.
[h] Psal. 19.12.
[i] Luk 6.36.
[k] Maldonat. in loc.
[l] *Toties quoties Augustin. serm. 15. de verbis Dom.*

The next point to be considered, is the party to whom our blessed Sauiour spake this, and that is *Peter*, *Iesus said vnto him, I say vnto thee*, &c. [m] To *Peter* as to a publike Preacher, & to *Peter* as to a priuate person. In the words a little before, Christ spake of Ecclesiasticall censures, *If thy brother heare thee not, tell it to the Church*, verse 17. and in the 18. *I say vnto you, whatsoeuer ye binde on earth, shall be bound in heauen*: and [n] so this text (as the coherence sheweth) ought to be construed of the Ministers absolution, as well as of other mens forgiuenesse. Here then all Pastors are taught, not to discomfort and despise the poore penitent soule: but rather to pronounce Gods pardon and absolution, as often as he truly repents, and vnfainedly beleeues his holy Gospell. It was an heresie defended by [o] *Montanus*, [p] *Nouatus*, and [q] *Meletius*, that such as after baptisme and solemne repentance, fell into relapse, and committed any grieuous crime, as adultery,

[m] Petrus hic gerit personam Ecclesiæ. Anselm in loc.
[n] Melanct. postil. & Com in loc.
[o] Hieron. lib. 2. aduersus Iouin.
[p] Alphonsus de Castro Tit. pœnitea hæres 3.
[q] August. hæres. 48. & Epiphan. hæres. 68.

adulterie, ſacriledge, murther, and the like, ought not to be receiued againe into the boſome of the Church. But [r] *Peter* Biſhop of *Alexandria*, and [ſ] *Anſelme* Biſhop of *Canterburie*, confute them out of this text, *Thou ſhalt forgiue thy brother ſeuentie times ſeuen times.* If thy brother will not heare thee, tell the Church: if he will not heare the Church, hold him as an Heathen or a Publican: but if he repent and heare thee, thou haſt *wonne thy brother vnto God*, and thou [t] muſt againe receiue him into the Church.

[r] *Apud Melanct. Com. in loc.*
[ſ] *Enarrat. in loc.*
[t] *Confeſſ. Anglican. art. 16.*

As this may be conſtrued of the Churches abſolution, ſo moſt expound it of mutuall forgiueneſſe in priuate betweene brother and brother. A leſſon oft vrged by Chriſt as exceeding neceſſarie, whether we conſider God, our neigbours, or our ſelues. In not forgiuing we wrong God, to whom [u] vengeance belongeth: our neighbours, in that our priuate [x] quarrels often hinder the publique peace of the Church: our ſelues, hereby neglecting other buſineſſe of importance, yea the greateſt of all, our owne ſoules eternall eſtate, for [y] except we forgiue other, God will not forgiue vs, as Chriſt ſheweth in the concluſion of his enſuing parable.

[u] Heb. 10. 30.
[x] Phil. 2. 3.
[y] Matth. 6. 14.

Yea, but is it vnlawfull to defend our ſelues, againſt the violent hands and virulent tongues of ſuch as iniurie vs in our goods and good name? No. When a brother offendeth in this kinde, *Corripiamus verbis & ſi opus eſt verberibus*, quoth [z] *Auguſtine*. As euery Chriſtian muſt be tender of his conſcience in regard of himſelfe, ſo [a] iealous of his credit in regard of other. We muſt therefore ſue the ſlanderer euen for the Goſpels glorie, leſt good men be ſcandalized, and God himſelfe blaſphemed vpon any falſe report ſpread abroad of vs. Indeed the ſeditious *Anabaptiſts* and *Iulian* that ſcoffing *Apoſtata* ſay, that this and all other like places of Scripture diſanull the Magiſtrates authoritie. For if we muſt all, alway forgiue, none may puniſh the faults of his brother. Here we muſt aptly diſtinguiſh betweene priuate reuenge, and publique iuſtice. A priuate perſon ought only to admoniſh his brother; a publique Magiſtrate, being Gods Lieutenant, to whom vengeance belongs, may puniſh him alſo. For [b] *Gouernours are ſent of God, for the puniſhment of euill doers, and for the praiſe of them that doe well.* If then a Miniſter of eſtate forgiue the bad, he doth iniurie the good. It is a true ſaying of [c] *Auguſtine*: *Sic vigilet tolerantia vt non dormiat diſciplina.* Chriſt in this preſent Chapter intimates [d] three ſorts of correction. The firſt is of loue, *If thy brother treſpaſſe againſt thee, goe and tell him his fault betweene thee and him alone: if he heare thee not, take yet with thee one or two, &c.* The ſecond is of feare, *If he will not vouchſafe to heare them and thee, tell it to the Church.* The third is of ſhame, *If he refuſe to heare the Church alſo, let him be vnto thee as a heathen man and a publican.* So likewiſe the temporall Magiſtrate [e] *beareth a ſword not in vaine, for he is the miniſter of God, to take vengeance on him that doth euill.* And if he ſtrike with the ſword of Iuſtice, it is not [f] *ferrum inimici vulnerantis ſed medici ſecantis.* According to the tenor of this doctrine, [g] *Abraham* deliuered his nephew *Lot* from the hand of his enemies. And ſo [h] *Micaiah* the Prophet defended himſelfe againſt the wrongs of *Zidikiah*. And ſo [i] *Paul* appealed vnto *Cæſar*: and Chriſt accurately confuted all the forged imputation of his aduerſaries, Iohn 8. 49. See Epiſt. 3. Sund. after Epiphan. *Auguſt. de verbis Dom. ſerm. 15. poſtil. Melanct. & Zepper. in loc.*

[z] *Serm. 15. de verbis Domini.*
[a] *Melanct. poſtil. in loc.*
[b] 1 Pet. 2. 14.
[c] *Serm. 22. de verbis apoſt.*
[d] *Ludolphus de vita Chriſti, part. 2. cap. 8.*
[e] Rom. 13. 4.
[f] *Auguſt. cont. literas Petilian. lib. 3. cap. 4.*
[g] Gen. 14.
[h] 1 King. 22.
[i] Acts 25. 11.

In the parable following note the
- Matter or narration, *The kingdome of heauen is likened vnto a certaine man, &c.* and in it theſe fiue circumſtances:
  1. Who is the Creditor.
  2. Who is the debtor.
  3. What is the debt.
  4. The time when our Creditor cals for a reckoning.
  5. What is to be done when our account is called vpon.
- Morall application, *ſo likewiſe ſhall my heauenly father, &c.*

The

The Creditor is God, as Christ expoundeth himselfe, verse 35. who leaueth vs euery good and perfect gift, [k] as well naturall as supernaturall. He created vs according to his owne image, redeemed vs with his owne bloud, and sanctifieth vs with his owne spirit: making vs [l] Lords of the world, [m] sonnes of the Church, [n] heires of heauen. The riches of his mercy toward vs are so precious for their nature, so great for their number, as that they farre exceed *ten thousand talents.* See Epist. 4 Sunday after Easter.

As for the second circumstance, [o] some thinke the deuill is this debtor. [p] *Origen* and *Thomas* vnderstand this of Clergie-men. [q] Other expound it of the Iewes onely. But *Augustine*, *Ardens*, and other ordinarily construe this of all men, as being seruants and debtors vnto the heauenly King. [r] *Seruants*, not as other creatures in respect of their creation onely, but in respect of our redemption also. *Debtors*, [f] for in many things we sinne all. And sinnes are debts, as Christ teacheth in his praier, *forgiue vs our debts.* And our manifold sinnes arise to the summe of *ten thousand talents*, euen [t] three tunne of gold, an [u] infinite masse of money.

Our debt is great in magnitude and multitude. We sinne against God in [x] whose hand our breath is, [y] in whom we liue, and moue, and haue our being; against such a God as [z] ordereth all things in measure, number and weight, before whom all the world is as a drop of the morning dew, that falleth downe vpon the earth; against such a God at whose looke the [a] earth trembles, and the pillars of [b] heauen quake; against such a God as hath the [c] keyes of death and hell, [d] able to kill the body and to destroy the soule. And as our sinnes are infinite in respect of their infinite obiect: euen so infinite in respect of their infinite number, as being [e] *moe then the haires of our head.* Almightie God created *Adam* according to his owne likenesse, and bestowed many notable gifts vpon him belonging to his posteritie, the which being lost in his fall, God [f] exacteth them of vs in our account. This debt is old, which of our selues we can no way discharge, and beside this originall debt, we runne in arrerages euery day. The particulars of thy debt will amount quickly to the summe of ten thousand talents, if thou shalt examine thy seuerall transgressions of the seuerall Commandements in the Decalogue. Tell me, beloued, or for that it is impossible to tell, I pray thinke, how often hast thou blasphemed the name of God, how often prophaned his Sabbath, how often dishonoured thy father and mother, how often committed adulterie, how often abused thy neighbour in false witnesse, how often coueted his house, wife, seruant, &c. and thou shalt in conclusion finde that thou doest owe to God for the breach of euery one of the Commandements, aboue ten thousand talents. Or if thou wilt a little consider onely but how much time thou spendest vnprofitably, [g] *vel nihil agendo, vel aliud agendo, vel male agendo:* thou wilt easily feele thy debt to be so great, as that thou canst not make satisfaction for it, although thou sell euen *thy selfe, thy wife, thy children, and all that thou hast.* [h] He that is vniust, let him be vniust still: and he that is filthy, let him be filthy still. O [i] young man, reioyce in thy youth and walke in the waies of thine heart, and in the sight of thine eyes: but know, that God for all these things will bring thee to iudgement. As it is in the Text here, *the King taketh account of his seruants.*

He takes account of [k] foure things especially: *De bonis commissis*, as he sheweth in the parable of the Steward, Luke 16. *De bonis omissis*, as in the parable of the Talents, Matthew 25. *De malis admissis*, as in the parable of the two debtors, Luke 7. *De malis seu peccatis dimissis*, as in this present. This *one* mentioned in the text is euery one, for Gods all-seeing eye beholds all our thoughts, and words, and deeds, as if all men in the world were but one. He sends forth his summons in this life by the preaching of the [l] law, by the clamour of the [m] conscience, by [n] crosses and losses, or other signes of Gods wrath in heauen and in earth, as it were citing vs to his vniuersall audit. [o] But in the particular death of euery man, and in the generall iudgement of all men he finisheth his account.

[k] See *Pontan. in loc.*
[l] Psal. 8.6.
[m] Prouer. 1.8.
[n] Heb. 1.14. Matth. 25.34.
[o] *Apud Hiero. in loc.*
[p] *Apud Vegam in loc.*
[q] *Rabanus apud Thom. & Anselm. in loc.*
[r] *Granat. in loc.*
[f] Iames 3.2.
[t] *Melanct.*
[u] *Culman.*
[x] Dan. 5.23.
[y] Acts 17.28.
[z] Wisdome 11. 17.19
[a] Psal 104 32.
[b] Iob 26 11.
[c] Apocal 1.18
[d] Luk. 12.5.
[e] Psal. 40 15.
[f] *Heming.*
[g] *Seneca.*
[h] Apoca. 22. 11
[i] Ecclesiastes 11 9.
[k] *Ludolphus de vita Christi, part. 2. cap 9. Idem Pontan. in loc.*
[l] *Zepper.*
[m] *Anselm.*
[n] *Heming.*
[o] *Granaten. Vega.*

p Heb.9.29. q 2 Cor.5.10. r Iames 2.13.

p *For it is appointed vnto men that they shall once die, and after that commeth the iudgement: in which euery man shall haue his doome,* q *according to that he hath done, whether it be good or euill.* In that day there shall be iudgement r mercilesse to him that sheweth no mercy, the cruell and *vngracious seruant who tooke no compassion on his fellow, shall be deliuered to the Iaylors, and kept in prison vntill he pay the* s *vtmost farthing* For, as t *Ardens* acutely, *Quorum vita mortua est in culpa, eorum mors viuet in pœna*: Their death is euer liuing in sorrow, whose life was euer dead in sinne.

s Matth.5.26. t *In loc.*

What then is to be done that our debt may be forgiuen? According to the tenor of this Scripture, u we must humbly fall downe before God our Creditor, ingeniously confessing our inabilitie to make paiment, and heartily crauing releasement for the merits and satisfaction of his Sonne Christ Iesus, who x died for our sinnes, and is risen againe for our iustification, and now sitteth at the right hand of God as our Mediator and Aduocate, promising in his y holy word to refresh all such as groane vnder the burthen of their debt. And because faith is working by z loue, we must in our conuersion bring forth the fruit of righteousnesse, a forgiuing one another euen as God for Christs sake forgiueth vs. Here the Gospell and Epistle meet: *Paul* saith, *I pray that your loue may increase yet more and more, &c.* And Christ saith in his application, (which is the very b key that openeth all the secrets of the whole Parable) *So likewise shall my heauenly Father doe also vnto you, if ye from your heart forgiue not euery one his brother their trespasses.* This one point is pressed here by sundry reasons: as first from Christs owne Commandement, *I say forgiue thy brother offending thee seuentie times seuen times*: Secondly, from Gods example: Thirdly, from the proportion of our debt; our heauenly King forgiueth vs *ten thousand talents*, and therefore let vs not striue with our fellow for *an hundred pence*: Fourthly, from the dangerous euent, because the pittilesse man is cast into prison of hell. As then we desire to doe the will of Christ, and to be followers of God as deare children, and to flie from the vengeance to come: let vs be courteous one to another, and tender hearted, forgiuing our brethren seuentie times seuen times: and that c not only from the teeth outward, but as Christ in the text expresly, *from our hearts*, in truth and in deed. d *Si dicis dimitto, dimitte: melius est cum clamas ore, & dimittis in corde, quam blandus ore, crudelis in corde.* Whosoeuer takes this course with his creditor shall be *loosed* of his bonds, and *released of his debt*: the which one word c *release* doth ouerthrow the Monkish doctrine of satisfaction, and quench also the fire of Purgatory: for releasement and paiment, forgiuenesse and punishment are quite contrary. The debt is forgiuen: *ergo*, not satisfied: the debtor is forgiuen: *ergo*, not imprisoned in Purgatorie. Shall not the gates of f hell preuaile against vs? and shall the muddy walls of Purgatory hedge vs in? Hath our Sauiours soule gone downe to the g nethermost hell, and yet made no passage thorow the suburbs of hell, as they reckon it? Hath he bound the h strong man that he should not hurt vs? and will he now torment vs himselfe, or set other we know not whom to doe it? i Beware lest any spoile you by vaine reason and Philosophie, whereas the Bible doth admit of no Purgatory, but Christ and the Crosse, k the word of faith, Acts 15.9. Iohn 15.2. and the rod of affliction, Hebr.12.6. See Gospell 5. Sunday after Epiphany.

u *Culmen. Heming.* x Rom.4.25. y Matth 11.28 z Galat.5.6. a Ephes 4.32. b *Bullinger. apud Marlorat.* c *Hieron. Culman. Iansen.* d *Augustin.15. de verbis Domini.* e *Heming.* f Matth.16.18 g Ephes.4.9. h Matth.12.29. i Col.2.8. k *Iohn Frith* Epistle to the Reader before his answer to *Rastals* Dialog.

The Epistle. PHILIP. 3.17. vnto ye end

Brethren, be followers together of me, and looke on them which walke, euen so as ye haue vs for an ensample, &c.

Saint *Paul* in this Text exhorts the Church of Philippi to
- Follow him and other Apostles of the like cariage, because *their conuersation is in heauen.*
- Flee false teachers, and such as walke wickedly, because their
  - Courses are damnable, being
    - Erroneous in doctrine, *enemies of the Crosse of Christ.*
    - Corrupt in manners, *whose bellie is their god.*
  - *End is damnation, and glorie their shame.*

Be followers of me.] This argueth his [l] confidence, not [m] arrogance. For hauing instructed the Philippians euery way that is commendable, [n] by word, by writing, by working: and knowing [o] nothing by himselfe wherein he was wanting in his Apostleship: he speaks thus as their watchman, and not as his owne trumpetor, out of vnfained zeale sincerely to keepe them from errour, not out of selfe-loue vainly to sound his owne praise. [p] Hence Pastors are taught to be [q] *paternes vnto their flocke* [r] *in word, in conuersation in loue, in spirit, in faith, in pureneſſe*; that it may be said of euery Prelate truly, which a Poet of a Pope flatteringly.

Hic viuens lux vrbis erat, defunctus eclipsis,
Vrbs stetit Vrbano stante, ruente ruit.

And looke on them] He ioyneth other with himselfe to [s] decline enuy. There be many false Teachers among you, but I would not haue you to follow them. Other there be though a few, that walke as I doe. σκοπεῖτε, Marke them [t] accurately, for we may not imitate euery one, but onely such as *Paul*; and *Paul* not in euery thing, but (as himselfe [u] else-where doth expound himselfe) *Be ye followers of me euen as I am of Christ.* [x] If these words, *as I am of Christ*, be brought hither vnto the clause, *be followers of me*, then all is well: otherwise Christians (as B. *Latymer* here notes) are not bound in conscience to be Saints apes. Imitate *Dauid* in that wherein he was a man according to [y] Gods owne heart, but abhorre his murder and adultery. Follow *Iudas Maccabeus* in his hearty deuotion and hardy valour in the Lords warre, but imitate him [z] not in bestowing money to make a sacrifice for the dead. Imitate *Peter* in his [a] confessing, but not in his [b] denying Christ. So *Paul* and his followers are to be followed, but with a [c] *quatenus*, in [d] that they were *perfect, proceeding by one rule, and minding one thing*, as the words afore: and [e] for that *their conuersation was in heauen*, as the words after intimate.

(*Many walke*] Not after the spirit, [f] as I, but after the flesh, *all for the belly*, Which *Aretius* obserues out of the two Greeke words (περιπατοῦν) in this, and (στοιχοῦν) in the verse going afore. Good Pastours and good people walke in their vocation orderly, but the wicked are dissolute in their courses, and march out of ranke. [g] If many such walkers in *Pauls* age, there must of necessitie be more now. For Sathan bound in the Primatiue times, is in this latter end of the world [h] *loosed againe out of his prison, and his* [i] *wrath is great, knowing that he hath but a short time.* There is now such horrible rebellion, inhumane cruelty, monstrous heresie, barbarous drunkennesse, euen among such as professe the Gospell, that a man would thinke the whole world were turned deuill: and therefore seeing the wicked walkers are not a few, but *many*, [k] the moe, the more heed ought to be taken of them. As *Paul* in this present chapter at the second verse, *Beware of dogs, beware of euill workers, beware of the concision.*

Of whom I haue told you often, and now tell you weeping] That he warned them often

[l] *Ardens in loc.* [m] *B. Latymer. serm in loc.* [n] *Rayard.* [o] 1 Cor 4.4. [p] *Sarcerius. Piscator. Kilius.* [q] 1 Pet. 5.3. [r] 1 Tim 4.12 [s] *Aretius.* [t] *Lombard. Zanchius.* [u] 1 Cor. 11.1. [x] *B. Latymer.* [y] Acts 13.22. [z] 2 Mac. 12.43. [a] Matth. 16.16 [b] Matth 26.72 [c] *Aretius.* [d] *Anselm.* [e] *Caietan. Zanchius.* [f] *Erasmus.* [g] *B. Latymer.* [h] Apoc. 20.7. [i] Apoc 12.12. [k] *Aretius. Zanchius.*

often, argueth his [l] diligence; that he did it *now weeping*, his [m] zeale and piety. Weeping for that the [n] simple seduced were damnified, and the subtill seducing (if they did not repent) hereby damned. So *Samuel* mourned for *Saul*, 1 Sam. 15.35. and so *Paul* bewailed his [o] Corinthians, and the Prophet [p] *Ieremy*; *Oh that mine head were full of water, and mine eies a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.* There be many learned and industrious Preachers in England which often admonish you of such as walke wickedly, but I feare we want weeping Pastors and weeping Prelates, earnest men in Gods cause. For if they weepe ouer their spirituall children, as *Monica* did ouer *Augustine* her naturall sonne; I may boldly tell them, as that reuerend [q] Bishop did her, *Fieri non potest vt filius istarum lachrymarum pereat.*

Enemies of the Crosse of Christ] All such as derogate from the merit of Christs passion, are enemies to Christs Crosse. As the [r] Iewes vnto whom Christ crucified is a stumbling blocke, and the Gentiles vnto whom his Crosse seemed foolishnesse, and the [t] Papists as they be merit-mongers and masse-mongers: it is a great contempt of Christs Crosse to thinke that any can merit heauen for himselfe, but it is a greater scorne to sell his good workes for a little siluer, and so bring other to heauen by deeds of supererogation. Againe, the Papists are enemies to the Crosse of Christ in their Masse, making it a daily sacrifice for the quicke and the dead; whereas Christ was [t] once, not often, offered to take away the sinnes of the world. See Epist. 5. Sunday in Lent.

In a word, all such are enemies of Christs Crosse, [u] *qui crucem Christi vel non credunt vel non portant*, which either beleeue not, or beare not his Crosse. As the false Apostles in *Pauls* age, who taught that a man is iustified by circumcision and workes of the Law, which is so derogatory to the sufferings of Christ, as that it is said expresly, Galat. 2.21. *If righteousnesse be by the law, then Christ died in vaine.* And in maintaining this assertion, *they did* [x] *seeke carnally to please, lest they should suffer persecution for the Crosse of Christ*, as hath at large been shewed Epist. 15. Sunday after Trinity.

Whose end is damnation] [y] That is, eternall destruction in hell: and therefore take heed how ye follow them in the labyrinth of errour, lest the blinde leading the blinde, [z] both fall into the ditch. Here [a] Diuines obserue *Pauls antithesis*, betweene the good and the bad Apostles. The good are the [b] friends of Christ, but the bad, *enemies of his Crosse.* The good haue *their conuersation in heauen*, but the bad, *minde earthly things.* The good shall haue *their vile body fashioned like to Christs glorious body*, so that their shame shall be turned into glory: but the wicked on the contrary, shall haue *their glory turned into shame.* They flourish haply for a time, but *their end is damnation.*

Whose belly is their God.] [c] That is our God which we like best and loue most. And therefore the false Doctors in *Pauls* age, who to serue their owne turne ioyned together Circumcision and Christ in the businesse of our saluation: and such in our daies, as thrust themselues into the Clergie, that they may [d] buckle the Gospell and the world together, and set God and the deuill at one table, preaching pleasant things in the Princes eare, that they may get riches and goe gay: what I pray doe they but make their belly their God? And, as [e] *Tertullian* addes, *their lungs his temple, their paunch his altar, the Cooke the Priest, the fatty fume of their meat their holy Ghost, their sawces their spirituall gifts, their belching their prophecy: their loue boyleth in their kettle, their faith warmeth in their kitchin, their hope lieth in their meat; he that feasteth most, and of delicate fare is prouided best, is holiest among them.*

And glory their shame.] That is, they boast [f] *in circumcisione membri pudendi.* Or as [g] other, they glory in sinne, whereof they should be ashamed. [i] Or their short glory shall be turned into long shame, their earthly pompe to confusion eternall, at the last day.

Our conuersation is in heauen.] First, in respect of our [k] vnion with Christ, in whom heauen and earth are met: [l] in so much as Gods elect are called often in holy

[l] *Sarcerius.*
[m] *Caluin.*
[n] *Lombard. Anselm.*
[o] 2 Epist. 12.21
[p] Cap. 9.1.
[q] *August. Confess. lib* 3 *c.* 12.
[r] 1 Cor. 1.23.
[t] *B. Latymer.*
[t] Heb. 9.28.
[u] *Ardens. Marlorat. Zanchius.*
[x] Gal. 6.12.
[y] *Lombard. Aquin. Anselme.*
[z] Matt. 15.14.
[a] *Sarcerius. Aretius.*
[b] Iohn 15.14.
[c] *Photius. Ardens. Lombard.*
[d] *B. Latymer.*
[e] *Lib. de Ieiunio aduersus Psychicos sub fin.*
[f] *Primasius. Anselm. Zanchius.*
[g] *Oecumen.*
[i] *B. Latymer.*
[k] *Caluin. Pomeran.*
[l] *apud Marlorat.*

holy Scripture, *the kingdome of heauen.* For albeit they be [m] pilgrims on earth, and dwell in houſes of [n] clay: yet they liue not according to the [o] faſhions of the world, but after the Lawes of that Citie which is [p] aboue; praying alway that the kingdome of God may come, and that his will may be done. See Epiſt. Eaſter day.

Secondly, the conuerſation of godly men is in heauen, in reſpect of their [q] affections, as minding [r] heauenly things, and not earthly things. [s] In the world, if a man make purchaſe of a Lordſhip, his heart is alway there, there he puls downe, and builds againe, there he makes himſelfe Orchards and Gardens; there he meanes to liue, there he meanes to die. Chriſt Ieſus hath bought the kingdome of heauen for vs (the moſt bleſſed purchaſe that euer was) and hath paid for it the deareſt price that euer was paid, euen his owne precious bloud: and in this Citie he hath prepared a [t] manſion for vs, and made vs free Denizens of it: all our ioy therefore ſhould be there, [u] *Corpore ambulantes in terra, ſed corde habitantes in cœlo.* From whence we looke for the Lord Ieſus Chriſt, [x] vnto the wicked a Iudge, but vnto ſuch as loue his comming, *a Sauiour, who ſhall change our vile body, &c.* Where foure points are conſiderable.

1. Who? *Ieſus Chriſt,* as being the reſurrection and the life: Iohn 11. 2. and 5. 25.

2. What? *our vile body,* for as he renueth our minde by grace, making it conformable to his minde: ſo likewiſe will he change our vile body, that it may be like his glorious body.

3. By what meanes? *according to the working, whereby he is able to ſubdue all things vnto himſelfe.*

4. After what manner? *he ſhall change,* not the ſubſtance nor the lineaments of our body: but the [y] qualitie, making this [z] corruptible to put on incorruption, and this mortall, immortalitie, *changing our vile body that it may be faſhioned like vnto his glorious body.*

[a] *Noſco meum in Chriſto corpus conſurgere, quid me*
Deſperare iubes? veniam quibus ille reuenit
Calcata de morte vijs, quod credimus hoc eſt.
Et totus veniam, nec enim minor, aut alius quam
Nunc ſum, reſtituar: vultus, vigor & color idem
Qui modo viuit, erit: nec me dente vel vngue
Fraudatum reuomet patefacti foſſa ſepulchri.

[m] 1 Pet. 2. 11.
[n] Iob 4. 19.
[o] Rom 12. 2.
[p] Gal. 4. 26.
[q] *Aquin.*
[r] Col. 3. 2.
[s] *Perkins expoſit. Creed. art. aſcenſ.*
[t] Iohn 14. 2.
[u] *Anſelm.*
[x] *Zanchius.*
[y] *Transformabat quoad qualitatem, non quoad quantitatem. Theodoret.*
[z] 1 Cor. 15. 53.
[a] *Prudentius apoth. de reſurrect. carnis humana.*

The Goſpell. MATTH. 22. 15. *vnto* v. 23

Then the Phariſies went out, and tooke counſell how they might entangle him in his words, &c.

CHriſt in this Goſpell anſwereth a captious queſtion of his aduerſaries after ſuch a ſort, that he [b] *caught the wiſe in their craftineſſe,* and as the [c] Pſalmiſt, *in the ſame net which they hid priuily, themſelues are taken.*

In the queſtion theſe [d] ſix circumſtances are to bee diſcuſſed eſpecially, the

- Time when: So ſoone as Chriſt had deliuered his Parable concerning the mariage dinner of the Kings ſonne, *then the Phariſies went out.*
- End why: *to tangle him in his words.*
- Manner how: *tooke counſell how.*
- Queſtioniſts, *Phariſies,* as chiefe authors. *Their diſciples with Herods ſeruants,* as actors or ſubordinate inſtruments.
- Proeme: *Maſter we know that thou art true, &c.*
- Probleme: *Is it lawfull that tribute be giuen to Caeſar, or no?*

[b] Iob 5. 13.
[c] Pſal 9. 15.
[d] *Arelius.*

In

In Christs answer two points are remarkable, to wit, his
- Conflict in
  - Confounding his aduersaries, *Iesus perceiuing their wickednesse.*
  - Confuting, *shew me the tribute money.*
  - Concluding, *giue therefore to Cæsar, &c.*
- Conquest, *When they heard these words, they maruelled, and left him, and went their way.*

• Kilius.

Then the Pharisies.] c Euen at that time when Christ in his doctrine sought their eternall saluation, they conspire to worke his vtter destruction. At that instant f when they should haue beleeued in him (g *hauing faces harder then a stone*) *they went out* from him. And I pray whither? into *the* h *counsell of the vngodly,* i for counsell is the foundation to worke vpon. Wherefore? *to entangle him.* And for that heretofore they could not intrap him in his k morals, or in his miracles: here they take counsell how to catch him *in his words.* A fit and (as they thought) a fecible plot. It was exceeding fit, in that Christ had often intangled them in their words: and therefore, seeing they could not at any time finde an hole in his coat, they went about to discouer a botch in his doctrine, that, as it was the by-word, they might l cry quit. Againe, they conceiued it to be very fecible, for that the tongue is glib, according to that of m *S. Iames. If any man offend not in word, he is a perfect man, and able to bridle all the body.*

c Chrysost.
g Ier. 5. 3.
h Psal. 1. 1.
i Heming.
k Ardens.

l Pontan.
m Chap. 3. v. 2.

Their disciples with Herods seruants.] Executing their malice by deputies, as being n lesse knowne, and so lesse suspected of treachery. But these Disciples as apt schollers, were o peeres in mischiefe, though vnderlings in age to their masters. And with these were ioyned *the Herodians* also, that is (as p *Theophylact* and q *Euthymius*) such as thought *Herod* to be Christ. r Other affirme, that they were souldiers of *Herod*, or as our translation here, *seruants of Herod*, s not of *Herod* the Tetrach, but of *Herod* the King. t Factors in his Court for the Romane tribute; for *Herod* fauoured the taxes of *Cæsar*, and they flattered *Herod.* A sect altogether opposite to the Pharisies in the question about u tribute: for whereas the Pharisies alway pretended the good of Gods Temple, the Herodians on the contrary contended for the benefit of *Cæsars* Exchequer; and yet both agreed and tooke counsell together against the Lord and against his annointed, Psal. 2. 2. See Gospell Sunday 18. after Trinitie.

n Caluin. Ludolphus ex Chrysost.
o Anselm.
p In loc.
q In Matt. 12.
r Hieron. & Chrysost.
s Iansen. Concord. cap. 116.
t Maldonat. in loc.
u Ioseph antiquit lib. 18. c. 2.

Master, we know that thou art true] x That a man may speake freely the truth, he must haue knowledge, zeale, boldnesse. All which our Sauiours aduersaries ascribe to him here. Knowledge of the truth, in that he was *a master and taught the way of God.* Zeale and loue to the truth, in that he was *true, teaching truly.* Boldnesse, in that *he respected not the person of any.* Where by the way y Diuines obserue the commendable parts of a good Pastor: First, he must be for his learning *a master*, able to teach, z apt to teach, a a guide to the blinde, a light to them that are in darknesse. Secondly, he must be *true*: which c *Ardens* applieth to pureness of life; but b *Marlorat* is of opinion that the words, *and teachest truly the way of God*, expound the clause, *thou art true.* Thirdly, c he must not vtter his owne dreame, or the d vision of his owne heart, but *teach the way to God.* e If any man speake, let him talke as the words of God. Fourthly, he must haue f certainty of doctrine, teaching the truth *aright*, or truly. For so saith the Lord, *He that hath my word let him speake my word faithfully*, Ierem. 23. 28. And Rom 12. 6. *If any man haue the gift of prophecie, let him haue it according to the proportion of faith.* Fiftly, he must be stout in deliuering Gods ambassage, *not caring for any man, &c.* Ezech. 2. 6. *Sonne of man, feare them not,* g *cry aloud, spare not, lift vp thy voice like a trumpet, and shew my people their transgression, and to the house of Iacob their sinnes.*

x Thom & Pontan. in loc.
y Ardens. Caluin. Vega.
z 1 Tim. 3. 2.
a Rom. 2. 19.
b In loc.
c Kilius.
d Ier. 23. 16.
e 1 Pet. 4. 11.
f Heming.
g Esay 58. 1.

Now the Pharisies vttered all this proem out of h impudent flatterie: i Their words were softer then butter, hauing warre in their hearts, and smoother then oyle, yet were they very swords; calling Christ master, and yet scorning to be his schollers: Iohn 9. 28. *Be thou his disciple* (say they to the blinde) *we be Moses*

h Euthym.
i Psal. 55. 22.

Moſes diſciples. Affirming here that he was *true*, but [k] elſe-where that *he deceiueth the people*; ſaying vpon this occaſion that he *taught the way of God*: but at another time quite contrary, [l] *this man is not of God.* Highly commending his vndaunted ſpirit, that they might hereby prouoke him either to ſpeake treaſonable words againſt *Cæſar*, or inſupportable words againſt the people.

Is it lawfull that tribute be giuen vnto Cæſar, or no?] God ordained in his [m] law, that euery man of twentie yeeres old and aboue, ſhould yeerely giue halfe a ſhekle, as an offering to the Lord, towards the reparation of his houſe and other pious vſes. And this collection, as [n] *Melanchthon* coniecturally, did amount euery yeere to three tunne of gold. Now when the Romanes had conquered the Iewes, and made them, as we reade Luke 2. tributary; this mony giuen vnto the Temple, was payed into [o] *Cæſars* Exchequer. Hereupon there did ariſe firſt a great diſputation among the chiefe Prieſts and Phariſies, whether it was lawfull to pay this tribute vnto *Cæſar*, or no. Then afterward enſued open rebellion among the people, *Iudas* of *Galile* being their Captaine, as *Saint Luke* mentioneth, Acts 5.37. For this [p] *Iudas Galilæus* conſpiring with one *Sadducus* a Phariſie, drew away much people with him, openly maintaining againſt the faction of *Herod*, that this exaction of the Romane Emperor was intolerable, contrary to the lawes of God and immunities of the Iewes his free people. By which it doth appeare, that the *quære* concerning *Cæſars* tribute was exceeding captious, and a meere *Dilemma*. [p] For if Chriſt had anſwered, it is lawfull, the Phariſies had accuſed him vnto the chiefe Prieſts, as being all for the Temple: but if he ſhould haue ſaid, it is vnlawfull, the ſeruants of *Herod* would haue [r] deliuered him vnto the ſecular power of the Gouernour, as a ſeditious fellow, *peruerting the people, and forbidding to pay tribute to Cæſar*, Luke 23.2. [t] If he ſhould haue diſputed againſt the tribute, he had offended *Cæſar*: if for the tribute, diſpleaſed the people, who did beare this burden againſt their wils. And ſo the Phariſies might haue had a gap opened to deſtroy him, if the people did abandon him. It both appeared eminent danger, if not death. Hitherto concerning the Phariſies queſtion, hearken now to Chriſts anſwer.

But Ieſus perceiuing their wickednesſe.] Or as [t] *S. Marke*, their hypocriſie: or as [u] *S. Luke*, their craftineſſe. For, [x] *There is no wiſdome, neither vnderſtanding, nor counſell againſt the Lord.* Wherefore Chriſt [y] as God ſeeing their hypocriticall humour, and vnderſtanding their trecherous intent, accommodates his anſwer, [z] *non ad eorum verba blanda, ſed ad eorum corda praua*, to the foule malice of their minde, and not to the faire words of their mouth. Obiecting againſt them [a] foure faults eſpecially: Firſt, folly, noted in the word *why?* For if I am (as you ſay) *true*, then I am God, becauſe [b] euery man is a liar, and only God true, yea truth it ſelfe, *Iohn* 14.6. and if I be the Sonne of God, I can eaſily make your wiſdome [c] fooliſhneſſe. Secondly, treachery, *why tempt ye?* Thirdly, ingratitude, why tempt ye *me*, who teach vnto you *the way of God truly*, [d] deſiring often to gather your children together, euen as the Hen gathereth her Chickens vnder her wings, and ye would not. Fourthly, Diſſimulation, *ye hypocrites.* Hauing thus in a trice confounded them, he proceeds in the next clauſe to confute them, euen by their [e] owne words and deeds, as the ſouldiers of [f] *Tymotheus* were wounded with the points of their owne ſwords. For, ſaith he, *ſhew me the tribute money: and they tooke him a penny, and he ſaid vnto them, whoſe is this Image and ſuperſcription? They ſaid vnto him, Cæſars. Then he ſaid vnto them, Giue therefore to Cæſar, &c.* [g] As if he ſhould ſay, your ſelues haue let in the Romanes, acknowledging [h] *no King but Cæſar.* And in token of your homage, you ſay that the currant coine among you beares his *image and ſuperſcription*, and therefore ſeeing *Cæſar* by conqueſt hath made himſelfe Lord ouer you, *giue to Cæſar the things which are Cæſars, and vnto God the things which are Gods.*

In which one ſentence we may note many profitable leſſons, as firſt, [i] that it is our duty to giue euery one his owne: [k] tribute, to whom tribute: cuſtome, to whom cuſtome: feare, to whom feare: honour, to whom honour. [l] *Deo religionem,*

[k] Iohn 12.7.
[l] Iohn 9.16.
[m] Exod.30.13. 14.&c.
[n] *Commen. in* Matth.22.
[o] *Melanct. vbi ſup & Zepper. com. 1. in loc.*
[p] *Ioſeph. Antiquit. lib.18. c.1.*
[q] *Ardens.*
[r] Luk.20.20.
[t] *Luther. Heming.*
[t] Cap.12.15.
[u] Cap.20.23.
[x] Prou.21.30.
[y] *Aretius.*
[z] *Iacob. de Vorag.*
[a] *Pontan.*
[b] Rom.3.4.
[c] Iob 5.13.
[d] Matth.23.37
[e] *Muſculus. Aretius.*
[f] 2 Mac.12.22.
[g] *Lutber. Culman.*
[h] Iohn 19.15. *Caluin.*
[i] *Muſculus.*
[k] Rom.13.7.
[l] *Ardens.*

religionem, ſibi munditiam, parentibus honorem, familiaribus prouidentiam, filijs correctionem, fratribus amorem, Dominis ſubiectionem, ſubiectis benignitatem, omnibus æquitatem. Vnto God the things of God, vnto men the things appertaining to men, and vnto the [m] deuill himſelfe that which is his due, charging him with all our ſinne and iniquitie. Secondly, from hence we learne, that the ſpirituall kingdome of the Church, and the ciuill kingdome of *Cæſar*, are [n] diſtinct and ſeparate, that (albeit they be both of God) [o] each of them being included in his bond, may not enter vpon the borders of the other. A [p] Prince may not miniſter the Sacrament, nor a Prieſt manage the ſcepter. Thirdly, [q] this Scripture ſheweth euidently that the kingdome of Chriſt abrogates not the kingdome of *Cæſar*, but that the Goſpell is a good friend vnto Common-weales, in teaching Princes how to gouerne, and the people how to be ſubiect vnto the higher powers. It is not Chriſt and his word, but Antichriſt and the Pope, who deny to *Cæſar, the thing, which are Cæſars*, abſoluing the ſubiect from his allegeance to his Soueraigne, [r] *Cæſari ſublata non reddit, & (quod caput eſt iniuriæ) defendit non reddenda, tollere ea potuiſſe ſe, poſſe etiam iam, cum volet, quoties volet, atq; apud ſe detinere, ad ſe enim non ad Cæſarem pertinere.* This intruſion vpon the things of *Cæſar*, is thought vniuſt and vncouth, euen by the *Sorbon* and Parliament of *Paris* in *France*, by the Common-wealth of *Venice*, by the Seminary Prieſts in *England*; in a word, diſtaſted of all Popelings in the world, except the ſerpentine brood hatched of the Spaniſh egge *Ignatius Loiala*. Read the bookes of *Watſon*, eſpecially Quodlibet 8. art. 7. 8. *Barclai* of the authoritie of the Pope: *Roger. Widdrington Apolog. pro iure Principum: Sheldons* generall reaſons proouing the lawfulneſſe of the Oath of Allegiance. The ready pens of our accurately learned Cæſar and his iudicious Diuines haue ſo foiled in this argument *the Popes Bullbegger Cardinall Bellarmine*, that it may be ſaid of him aptly, which once [t] *Caſſanæus* of the whole Romane Empire, *nihil in principio fortius, nihil in fine debilius.*

Giue therefore to Cæſar the things which are Cæſars] [s] He ſaith not *date*: but *reddite*, becauſe tribute is due debt vnto Cæſar. And if we muſt pay tribute to Cæſar a Paynim Emperour: [u] much more to Chriſtian Kings and Queenes [x] which are nurſing fathers, and nurſing mothers vnto the Church. If we deny this dutie we are no better (if father [y] *Latimer* be Iudge) then theeues. Alway prouided, that we reſerue to God ſuch things as are Gods, and giue to Cæſar only ſuch things as are Cæſars: for [z] it is not ſaid here, *reddite Cæſari quæ petit: ſed quæ ſunt illius.* Now the things of Cæſar are principally [a] three: Honour, obedience, tribute. We muſt honour them as the [b] Miniſters and [c] Angels of God, as the [d] ſhepherds and [e] ſhields of his people, vnder whoſe [f] ſhadowing boughes our neſts are built, and our young brought forth. And in this reſpect alſo we muſt obey Cæſar in ſuch things as are Cæſars: but if Cæſar intrude vpon the things of God, and coyne a new Creed, or broch another Goſpell, *it is better to obey God then man*, Act. 4. 19 The Lawes [g] order requiring that firſt we giue to God the things which are Gods, and then vnto men the things of men. See Epiſt 4 Sunday after Epiphanie.

As for the tributes of Cæſar, if they be iuſt and reſonable, we muſt pay them as his wages: if vniuſt and vnreaſonable, we muſt [h] beare them as our puniſhment. We may refell his arguments in Parliament, and repell his oppreſſion according to courſes of Law: but we may not in any caſe rebell with the ſword. And yet (as *Melanchthon* and other vpon this Text) Cæſar himſelfe is bound to keepe the Commandement, *Thou ſhalt not ſteale*, remembring alway that Almighty God hath made him a ſhepherd, and not a wolfe; a nurſing father, and not a curſing tyrant; a [i] deliuerer, and not a deuourer of his people. [k] *Remota iuſtitia quid ſunt regna niſi magna latrocinia? quoniam & ipſa latrocinia quid ſunt niſi parua regna?* [l] Saint *Ambroſe* notably to the ſame purpoſe, *Quod Cæſar præcipit ferendum eſt, quod imperator indicit tolerandum eſt: ſed fit intolerabile dum illud præda exactionis accumulat.* The gracious Apothegme of [m] our noble Soueraigne to his deareſt ſonne *Henry* the Prince is worthy to be written in letters of gold,

Inrich

[m] *Euthym. in loc.*
[n] *Heming. Calman.*
[o] *Barclaius de authoritate Pape, cap. 2.*
[p] *Anglican. Confeſſ. art. 37.* explained in the concluſion of Queene Eliz Iniunctions. *Idem Dr. Fulke in loc.*
[q] *Zepper. Aretius. Aquin. 2 2. quæſt. 10. 4. art. 6.*
[r] *Elienſis ad apolog. Bellar. reſpon. cap. 2. pag. 71.*
[s] *Catalog. glor. mundi, part. 5. conſiderat. 28.*
[t] *Euthym. Ianſen.*
[u] *Bullinger. Beza.*
[x] Eſay 49 23.
[y] Serm. at Stamford.
[z] *Feruſerm. 2. in loc.*
[a] *Melanct. Com. in loc. Idem Zepper. & Culman.*
[b] Rom. 13 4.
[c] 2 Sam. 14. 17.
[d] Num. 27. 17.
[e] Pſal. 47. 9.
[f] Ezech 31. 3. 6.
[g] *Melanct. Com in loc. Idem Erasmus in para.*
[h] *Luther. Zepper. Melanct. poſtil. in loc.*
[i] 2 King. 13. 5.
[k] *Auguſt. de ciuit. l. 4 c. 4.*
[l] *Serm. 7.*
[m] *Baſil. Dor. l. 2. pag. 99.*

Inrich not your ſelfe with exactions vpon your ſubiects: but thinke the riches of your people, your beſt treaſure.

Vnto God thoſe things which are Gods] [n] As if he ſhould ſay: Ye Phariſies are carefull for the money of the Temple, but in the meane while ye neglect the diuine worſhip and word of God. [o] Ye giue to Cæſar the penny that hath his inſcription and image: why then, I pray, conſecrate ye not to God your ſoule, wherein is imprinted Gods image and ſuperſcription? How Chriſtians are Gods penny, hauing his image by creation, and inſcription in holy baptiſme, whereby Chriſt [p] *writeth his name in their foreheads*, and ſo markes them as it were for the children of God, and inheritors of the kingdome of heauen: See *Ludolphus de vita Chriſti part. 2. cap. 35 Ardens, Muſculus, Pontan, Ferus in loc.*

If we now conforme our ſelues according to Chriſts Image, he ſhall hereafter (as it is in this daies Epiſtle) *transforme our vile body, that it may be like his glorious body*, [q] for as we haue borne the image of the earthly, ſo ſhall we beare the image of the heauenly. Take heed therefore that Sathan imprint not his ſtampe in you, becauſe Chriſt at the [r] laſt day will ſay to thy ſoule, as he did to the Phariſies here: *whoſe is this image and inſcription?* If thou be branded with the [ſ] marks of Sathan and Antichriſt, hell is thy portion; if [t] ſealed by the holy ſpirit of God vnto the day of redemption, heauen is thine inheritance. Giue then vnto Cæſar the things which are Cæſars, [u] leaue to the world the things of the world, that thou maiſt the better giue to God the things of God. [x] Or giue to thy body ſuch things as are neceſſary tribute, and to thy ſoule ſuch things as are conuenient and profitable for thy ſoule. Or giue to thy Paſtor ſuch things as are the Paſtors, and vnto the Prince ſuch things as appertaine to thy Prince, [y] that thou maiſt leade a quiet and a peaceable life in all godlineſſe and honeſtie. Remember the prouerbe, *He that eats the Kings Gooſe, ſhall haue the feathers ſticke in his throat ſeuen yeeres after*: and obſerue the Commandement, *Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giueth thee.*

When they heard theſe words, they maruelled, and left him, and went their way] This happy conqueſt of Chriſt is full of [z] conſolation, in that his ſpirit [a] dwelleth in vs, and [b] ſpeaketh in vs, helping our infirmities, and inabling vs in our diſputations afore Kings and Councels to plead the Goſpels cauſe ſo powerfully, that he [c] *who dwelleth in heauen ſhall laugh his enemies to ſcorne, yea the Lord ſhall haue them in deriſion.* When the [d] *Libertines* and *Cyrenians* diſputed with Saint *Stephen*, they were not able to reſiſt the wiſdome and the ſpirit by which he ſpake. So the godly learned and truly ſtout Martyr of Ieſus Chriſt, Maſter *Iohn Philpot*, at a [e] conference holden in Biſhop *Boners* houſe, told Doctor *Morgan* plainly, *Thou art not able to anſwer that ſpirit of truth which ſpeakes in me, for the defence of Chriſts true religion. I am able by the might thereof to driue thee round about this Gallerie before me.* So ſilly women and young boyes endued and ſtrengthened by the ſpirit, in the quarrell of Chriſt argued ſo peremptorily, ſo profoundly, that *Boner* as being too wicked to diſmiſſe them, and too weake to conuince them, ordinarily forſaking all his Logicke and Rhetoricke, [f] *knocks them downe with the butcherly axe of his ſentence.* So we read in [g] *Euſebius*, of a ſubtile Philoſopher, and being an extreme aduerſary to Chriſt and his doctrine, could by no kinde of learning be conuerted vnto the faith: but was able to withſtand all arguments that could be brought againſt him, euen with little or no labour. At length there ſtarted vp a poore ſimple man of ſmall wit, and leſſe knowledge, one that was reputed among the learned as an idiot: and hee on Gods name would needs take in hand to diſpute with this proud Philoſopher. The Biſhops and other Diuines ſtanding by, were much abaſhed at the matter, as fearing that they ſhould be brought to ſhame by his doings, he notwithſtanding goeth on, and beginning in the name of the Lord Ieſus, brought the Philoſopher to ſuch a point in the end, that he could not chuſe but acknowledge the power of God in his words, and to giue place to the truth.

The

[n] *Melanct. Zepper.*
[o] *Eraſmus annot. in loc.*
[p] Apoc. 22. 4.
[q] 1 Cor 15. 49.
[r] *Ludolphus.*
[ſ] Apocal. 13.
[t] Epheſ. 4. 30.
[u] *Ambroſ. in Luc. cap 20.*
[x] *Origen apud Thom. in loc.*
[y] 1 Tim. 2. 2.
[z] *Luther. Zepper.*
[a] Rom 8. 9.
[b] Mat. 10 20.
[c] Pſal 2. 4.
[d] Act 6. 9. 10.
[e] Examination 11 as *M. Fox* in his martyrdome.
[f] *M. Fox* in the martyrdome of *Ioane Hornes.*
[g] *Hiſt lib 10 cap. 3* cited in part. 1. Church horn for Whitſunday.

The Epiſtle. COLOSS. 1.3. vnto v.13

We giue thankes to God the Father of our Lord Ieſus Chriſt, &c.

THis proem of *Pauls* Epiſtle to the Coloſſians is in effect [h] all one with that to the Corinthians, expounded Sunday 18. after Trinitie: and to the Philippians, expounded Sunday 22. after Trinitie. Wherefore leſt I ſeeme tedious in tautologies, I will onely part it, and ſo depart hence to the Goſpell enſuing.

It conſiſts of [i] two parts, 1 Congratulation, for their gifts in preſent poſſeſſion, and in it

Who: verſe 1. *Paul an Apoſtle*, not of [k] men, but of *Ieſus Chriſt*. Not through his owne [l] intruſion, or for his owne [m] merit: but *by the will of God*. And *Timotheus his brother*: in reſpect of their [n] common faith on earth, and common Father in heauen.

When: *Alwayes praying*: or as our tranſlation, *alwayes in our prayers*. As [p] often in our deuotion, as we thinke of you, we thanke God for you, *ſince the day we firſt heard of your faith*, verſ. 4. 9.

To whom: vnto God and the Father of our Lord, &c. that is, as we read, *to God euen the Father*. Or to God [q] as the Father of our Lord Ieſus Chriſt, in [r] whom only God is well pleaſed. As if he ſhould ſay, ſeeing euery [ſ] gift is from God, and beſtowed on vs for Chriſt: it is our bounden dutie to thanke God the Father of our Lord Ieſus Chriſt, alwayes in all our prayers; [t] able to heare, becauſe *God*, for that is a ſtile of [u] maieſtie; willing to helpe, becauſe *the Father of Ieſus*, for that is a ſtile of mercie.

For whom: *For you*, becauſe [x] loue doth not enuy, but reioyce for others good. *For you Saints at Coloſſe*, verſ. 2. that is, Saints by [y] calling, all ſuch as are conſecrated to God in holy [z] baptiſme, [a] ſanctified by the ſanctifying Spirit. In a word, [b] all the faithfull in Coloſſe.

Faith, and that a true faith, hauing *Chriſt Ieſus* for the [c] proper obiect, and wholly relying vpon his [d] merits.

Loue, and that according to [e] knowledge, louing eſpecially *the Saints*, and thoſe not few, but without [f] exception of perſon, in reſpect of [g] bloud, affinitie, faſhion, or faction, *all*.

For what: As *Aretius* for the 3. principall vertues of a Chriſtian:

Hope, and that an aſſured hope, expecting an inheritance, that is [h] *laid vp in ſtore*; and that in a ſure [i] and ſecure place (where [k] neither the moth nor canker corrupteth, and where theeues neither digge thorow nor ſteale) *in heauen*. As [l] *S. Peter* interprets *Paul*, an inheritance immortall and vndefiled, and that fadeth not away, reſerued in heauen. All which is conueyed vnto them by the preaching of the Goſpell, here commended *à* [m] *veritate, dilatatione, profectu*. That is in two words, in reſpect of it

- Contents, as being *the word of truth*, verſe 5.
- Extents, as being *come to all the world, and fruitfull* in all good workes, verſ. 6.

Compreation, for their further increaſe and future proficience [n] in

- Plentifull wiſdome and ſpirituall vnderſtanding, whereby to know the will of God, verſ. 9.
- Fruitfull obedience, whereby to doe the will of God, *walking worthy of the Lord*, verſ. 10. that is, as becommeth his [o] Goſpell, and his [p] glory, *pleaſing him in all things, &c.*
- Cheerefull patience, whereby to ſuffer according to the will of God, and that with *ioyfulneſſe*, verſe 11.

The

[h] *Sarcerius. Aretius.*

[i] *Melanct. Zanchius.*
[k] Gal. 1.1.
[l] *Sarcerius.*
[m] *Primaſius.*
[n] *Zanchius.*

[o] *Caietan. Aretius. Marlorat.*

[q] *Caluin. Beza.*
[r] Matth. 13.17
[ſ] Iames 1.17.

[t] *Lombard.*
[u] *Bullinger apud Marlorat.*

[x] 1 Cor. 13.4.
[y] 1 Cor 1.12.
[z] *Theophylact.*
[a] *Aretius.*
[b] *Piſcator.*

[c] *Caluin.*
[d] *Bullinger.*
[e] Philip 1.9.
[f] *Primaſius.*
[g] *Caietan.*

[h] Herein alluding to carefull parents hoording vp treaſure for their babes: *vti Zanchius in loc.*
[i] *Lombard. Anſelm.*
[k] Matth. 6. 20.
[l] 1 Pet. 1.4.
[m] *Aquin.*

[n] *Zanchius.*
[o] Philip. 1.27.
[p] *Lombard. Anſelm.*

The difference betweene *patience* & *long ſuffering* may be, that the firſt is [q] *circa graniora pericula*; the ſecond, *circa leuiora*. [r] The one teacheth vs to forbeare when we can reuenge; the other, to beare when we cannot reuenge. Or *patience* [s] leuelleth as it were the minde in our preſent affliction, which is but for a moment; *long ſuffering* exalteth in it expectation of our future [t] farre moſt excellent and eternall weight of glorie, when as we ſhall he made *partakers of the inheritance of the Saints in light*, verſe 12. Spirituall vnderſtanding is moſt vſefull in our contemplatiue life, obedience in our actiue, patience needfull in both. And therefore let vs pray with *Paul* here to *the father of our Lord Ieſus Chriſt*, that we may be *ſtrengthened with all might, through his glorious power, vnto all patience and long ſuffering with ioyfulneſſe, &c.*

[q] *Aretius.*
[r] *Theophilact.*
[s] *Caietan.*
[t] 2 Cor. 4.17.

The Goſpell. MATTH. 9. 18. *vnto* v. 27

While Ieſus ſpake vnto the people, behold, there came a certaine ruler, and worſhipped him, ſaying, my daughter is euen now deceaſed, &c.

TWo points are to be conſidered in this Goſpell eſpecially, the
- Goodneſſe of Chriſt, in releeuing all ſexes and all ſorts of men, hearing a ruler who was rich and a Iew, healing a woman who was poore and a Gentile. Comforting a diſtreſſed father, recouering a diſeaſed woman, raiſing a deceaſed damoſell.
- Lewdneſſe of the people, ver. 24. *laughing Chriſt to ſcorne.*

In the firſt miracle wrought vpon the woman which had an iſſue of bloud, note circumſtance of
- Time: verſ. 22. *the woman was made whole euen the ſame time.*
- Place: verſ 19.20 *in the way to Iairus houſe.*
- Perſon,
  - To whom.
  - Before whom.
  - By whom this worke was done.

In the ſecond miracle three perſons are remarkable: the
- Phyſitian, *Chriſt.*
- Patient, *a deceaſed Damoſell.*
- Mediator betweene both, *A certaine Ruler.*

In that Chriſt healed the ſicke woman inſtantly, ſo ſoone as ſhe beleeued in him, and he ſaw her: he teacheth vs [u] hereby not to deferre any work of charity but to do good turnes in a good time. [x] *Say not vnto thy neighbour, go and come againe, & to morrow will I giue thee, if thou haue it now, for hope that is deferred, is the fainting of the heart: but when the deſire commeth it is a Tree of life*, Prou. 13.12. And in that our bleſſed Sauiour cured this woman, in the way to *Iairus* houſe: he giueth vs an [y] example, to ſpend all our houres profitably, [z] neuer intermitting any fit opportunitie to do good, *redeeming the time becauſe the daies are euill*, Epheſ. 5.16.

In the party to whom, obſerue firſt her griefe, then his grace. She was a [a] fearefull and ſilly woman, vexed with an vncleane and vncomfortable diſeaſe *twelue yeeres*, in ſuch ſort that (as *S. Marke* reports in his fifth Chapter, verſ. 26.) *ſhe ſuffered many things of many Phyſitians*: ſome torturing her with one medicine, ſome with another, and yet none did her any good, but rather much hurt. For as [b] other Euangeliſts haue recorded this hiſtorie more fully, *ſhe ſpent all that ſhe had, and it auailed her nothing, but ſhe became much worſe.* Whereby ſhe was made *bis miſera* (ſaith [c] *Eraſmus*) or as [d] *Hemingius*, many waies vnhappy. For her ſickneſſe brought her to weakneſſe, her weakneſſe to phyſicke, phyſicke to beggerie, beggerie to contempt. And haply remorſe of conſcience made theſe worldly grieuances more bitter: for whereas the [e] Wiſe-man affirmes, *He that ſinneth before his Maker, ſhall fall into the hands of the Phyſitian*: ſhe might peraduenture conceiue that God had caſt her away. This (as you ſee) was her hard caſe, vexed in minde, troubled in body, beggered in her eſtate, deſpiſed in her place.

From hence we may note, firſt, againſt [f] *Ambroſe*, [g] that this afflicted woman was not *Martha* the ſiſter of *Mary*, becauſe *Martha* was rich, as we finde in

[u] *Ferus. Diez in loc.*
[x] Prou. 3 28.
[y] *Ludolphus ex Chryſoſt.*
[z] *B. Latymer.* Serm. vpon this Goſpell.
[a] Luk. 8.47.
[b] Mark 5 26. Luk 8.43.
[c] *Paraph. in loc.*
[d] *Poſtil in loc.*
[e] Eccleſ. 38.15.
[f] *Lib de Solomone cap 5. Idem aliy ſentiunt apud Ludolphum de vita Chriſti, part 1. cap. 40.*
[g] *Beauxamis Har. Tom. 2. fol. 160.*

the [h] Gospels historie, whereas this *Hæmorrhoussa* had wasted all her wealth vpon Physicians.

Secondly, by this example you see, [i] what an inestimable iewell health is, in that this *Hæmorrhoussa* willingly became a begger in her estate to be better at ease. *Vita non est viuere, sed valere*; it is more comfortable to die quickly, than to liue sickly. [k] *Theophylact*, [l] *Eusebius*, and [m] other report, that this woman healed of her bloudie flux, and returned home to *Cæsarea Philippi*, did erect against her owne doores a brazen image of Christ, in perpetuall remembrance of this great benefit It is our dutie likewise to blesse God alway for his blessings in this kinde.

Thirdly, in that our father in heauen, after long sickenesse, sendeth at the last, happy deliuerance to his children: it may teach vs in all our distresse, neuer to distrust his mercy, but to say with [n] *Iob, though he slay me, yet will I trust in him.* And with, [o] *Iacob, I will not let thee goe, except thou blesse me.* [p] *Tobie* was blinde eight yeeres, and then the Lord restored his sight againe. *S. Luke* reports in his [q] Gospell, how a crooked woman, after she was bowed together eighteene yeers, in such sort that she could not lift vp her selfe in any wise, was made strait and loosed from her infirmitie. *Kilius* in his explication of this text, saith he was acquainted with a man who lay twenty yeeres bedred, and of those twenty foureteene vpon one side, who notwithstanding afterward married, and begat children, and liued in perfect health a long time. [r] *S. Iohn* mentioneth a certaine man made whole, which had beene diseased eight and thirty yeeres. And *Acts* 3. we read of a Creeple from his mothers wombe, whose feet and ancle-bones receiued strength in so great measure, that he could *stand, and walke and leape.* Here this woman had a bloudy flux twelue yeeres, and yet Christ as soone as shee touched his vesture, said, *Daughter, be of good comfort, thy faith hath made thee whole, &c.*

Hitherto concerning her greeuances: I come now to her graces, and they be principally three: Faith, Inuocation, Humilitie. Which [s] *Aquin* notes out of three words in the Text, *Credidit, dixit, tetigit*: *quia his tribus, fide, verbo, & opere omnis salus acquiritur.* Her faith was so great, that she certainly perswaded her selfe, if she might but touch only the hem of Christs garment, she should attaine her former health. Our blessed Sauiour cried often in the [t] streets among the people, [u] *Come to me all that are laden, and I will ease you.* Now [x] surely this woman heard this gracious promise, beleeuing it to be true in generall, and applying it to her selfe, in particular. He calleth all men, & promiseth he will refresh all such as are combred; I am one of that all, one of those which are heauy laden, I therefore verily beliene that he will heare me & heale me. Let vs in like sort stir vp our faith in all aduersitie, when any trouble without, or terror within assaulteth vs, and it alone shall [y] quench all the fiery darts of the wicked. Haply some will obiect, This woman had Christ in her eye, present at her fingers end, but I poore soule, may complaine with [z] *Mary Magdalene, They haue taken away the Lord*, and he is now gone farre from vs. Against this tentation of the flesh, oppose the word of Christ vnto [a] *Thomas* his Apostle, *Blessed are they which haue not seene & haue beleeued*, and his promise to all his followers, [b] *I am with you alway vntill the end of the world*, with vs in his Sacraments, in his word, by his power, and Spirit, and grace: being a [c] very present helpe in all affliction vnto such as call vpon him, I say, such as call vpon him faithfully. Wherefore [d] draw neere to him, and he will draw neere to thee; come to him, and call vpon him (as this woman here) with a stedfast hope, no way doubting of his might and mercies, and his Spirit shall [e] assure thy spirit, that thou art his childe, and that thy faith hath made thee safe.

The second vertue noted in this woman, is her inuocation or manner of praying. The Ruler in my Text worshipped Christ, and said, *my daughter is now euen deceased, &c.* The [f] Canaanite called after him, *Haue mercie vpon me, O Lord, the sonne of Dauid.* And blinde [g] *Bartimæus* also cryed vnto him, *O sonne of Dauid*, and being rebuked, he cried much more, *Sonne of Dauid haue mercy on me.* But this is [h] shamefast woman, [i] as blushing to publish her vncleannesse afore the whole multitude, and fearing haply that she should haue beene thrust out of the company

[h] Iohn cap. 11. & 12.
[i] *Kilius in loc.*
[k] *In loc.*
[l] *Hist. l 7. c. 14.*
[m] *Sozomen & Nicephorus apud Vegam, & Zepperum in loc.*
[n] Iohn 13. 15.
[o] Gen. 32. 26.
[p] Tobit c. 14. 2.
[q] Luk. 13. 11, 12.
[r] Cap. 6 v. 59.
[s] *Caten. Aurea in loc.*
[t] Prou. 1. 21.
[u] Matth. 11. 28
[x] *Heming.*
[y] Ephes. 6. 16.
[z] Iohn 20. 2.
[a] Iohn 20. 29.
[b] Matth. 28. 20
[c] Psal. 46. 1.
[d] Iames 4. 8.
[e] Rom. 8. 16.
[f] Matth 15 22.
[g] Mark. 10. 48.
[h] *B Laymer.*
[i] *Euth. m. in 8. Luc & Theophylact. in loc.*

company for impuritie, ſpeakes not a word to Chriſt openly, but prayeth only to her ſelfe in ſecret: *If I may but touch euen his garment I ſhall be whole.* Wiſhes are her words, and ſobs her ſacrifices, and yet Chriſt heares her groanes, and grants her hearts deſire, ſaying, *Daughter be of good comfort*, &c. Inſinuating [k] hereby, that the praier which pierceth the clouds, is not a wagging of the lips, not a babling of the tongue: but rather an humble [l] lifting vp of thy ſoule to God. Offer then vnto Chriſt, a [m] rent and a [n] broken heart, in ſeeking thy Sauiour heartily, praying heartily, repenting heartily; that he may turne to thee, and turne his iudgements away from thee, ſaying to thy ſoule, [o] *I am thy ſaluation.*

The third vertue commended in this woman, is her diſcreet [p] humilitie, who knowing her owne vnworthineſſe, and conſidering her loathſome ſickneſſe, did not preſume to come before, but *behinde Chriſt*, as it were [q] ſtealing her health. And this her relique is worth our obſeruing alſo: for as pride is the firſt ſtop; ſo lowlineſſe the firſt ſtep vnto bleſſednesſe. It is an eminent grace for a man ſpeaking with the tongues of Angels, to tranſport his audience with the winde of words, and clouds of eloquence whither he liſt: and yet if learning be not ſeaſoned with humilitie, it rather [r] bloweth vp then buildeth vp, and as the [s] Philoſopher ſaid, is no better then a ſword in a mad mans hand. Prophecying is an excellent gift, but if any preach themſelues, and goe before Chriſt [t] auouching the viſion of their owne hearts, and not following after Chriſt in deliuering out of his mouth his errand faithfully: what are they but as a [u] ſounding braſſe or as a tinkling cymball? In running after delight, riches, honour: come *behinde Chriſt*, euermore treading his waies, and *touching the hemme of his veſture.*

The perſons before whom, are the Ruler, verſ. 18. the Diſciples, verſ. 19. and a great multitude, Marke 5. 24. Chriſt acted this miracle before *Iairus*, [x] for the ſtrengthening of his weake faith; encouraging him herby to beleeue, that he could recouer his daughter, as well as cure this woman. Afore the Diſciples and the multitude, for the confirmation of his doctrine, ſhewing [y] herby that he knew the ſecrets of all hearts, as alſo [z] that the liuely faith of this *Hæmorrhouſa* might not be concealed, but openly commended as an example for all men. And therefore Ieſus enquired immediately, [a] *who hath touched my cloathes? and he looked round about, to ſee her, and when the woman ſaw that ſhe was not hid, ſhe came trembling, and fell downe before him, and told him afore all the people, for what cauſe ſhe had touched him, and how ſhe was healed inſtantly.* The briefe whereof is recorded hereby *Saint Matthew, When he ſaw her, he ſaid, Daughter be of good comfort, thy faith hath made thee whole.* Propounding her as a [b] Schoole-miſtreſſe to all the world, to learne by her how to truſt in God, and to come to Chriſt in all manner of afflictions.

The perſon by whom, is Chriſt, and in him obſerue what he ſaid, and what he did. His words [c] containe conſolation, *Daughter be of good comfort*: and commendation, *thy faith hath made thee ſafe.* The word *Daughter*, is [d] *magnæ familiaritatis*: be of good comfort, *magnæ ſecuritatis*: Thy faith hath made thee ſafe, *magnæ iocunditatis.* Here then are ſet downe three notable effects of a liuely faith; it maketh vs the children of God, *Daughter:* it brings comfort, *be of good cheere:* it procures ſaluation of body and ſoule, *thy faith hath made thee whole.*

Chriſt ſaid in the [e] Goſpell, *I aſcend to my father, and vnto your father.* Vnto my father by [f] nature, but vnto your father by grace: [g] *non ait, aſcendo ad patrem noſtrum: aliter ergo meum, aliter veſtrum: naturâ meum, gratiâ veſtrum.* And this adoption of the Father electing, of the Sonne redeeming, of the Holy Ghoſt aſſuring vs that we are the children of the moſt high, is on our part, by faith only. For [h] vnto ſuch as receiued him, he gaue power to be the ſonnes of God, euen to ſuch as beleeue in his name. *Ideo filia, quia fides tua te ſaluam fecit*, as *S. Hierome* vpon my Text. This woman is Chriſts daughter in that her faith made her whole. Here then obſerue that a Chriſtian is moſt honourable, being a ſonne to a King, [i] brother to a King, [k] heire to a King, yea to the King of [l] glorie, to the King of all Kings [m] higher then the higheſt. He were a fooliſh poore man that were aſhamed of the kindred which the King did challenge of him: [n] he is more fooliſh

[k] *Heming.*
[l] Pſal. 25. 1.
[m] Ioel 2. 13.
[n] Pſal 51. 17.
[o] Pſal 35. 3.
[p] *Culman. Ludolphus. Aretius.*
[q] *B. Latimer.*
[r] 1 Cor 8. 1.
[s] *Ariſtotle.*
[t] Ier. 23. 16.
[u] 1 Cor. 13. 1.
[x] *Theophylact. in loc. & Euthym in* Luc. 8
[y] *Ludolphus.*
[z] *Chryſoſt Theophylact. Euthym.*
[a] Marke 5. 30. Luke 8. 45.
[b] *B. Latymer.*
[c] *Zepper. Con. 1 in loc.*
[d] *Iacob. de Vorag. ſer. 2. in loc.*
[e] Iohn 20 17.
[f] *Theophylact. Euthym. Caietan in Ioan. 20.*
[g] *Auguſt. tract. 121. in Ioan.*
[h] Iohn 1. 12.
[i] Heb. 2. 11.
[k] Rom 8. 17.
[l] Pſal 24. 7.
[m] Eccleſ 5. 7.
[n] *Deering. lect. 10. Heb.*

foolish though he were a King himselfe, that is ashamed of the Sonne of God, when he doth offer himselfe vnto him. For Christ is the [o] consolation of Israel, as it followeth in the next clause to be considered, he brings comfort to his children, *Daughter be of good cheere.* The reprobate account the children of God vnhappy wretches, euen [p] mad men, hauing them in derision as the [q] filth of the world. But as [r] *Saluianus* truly; *nemo miser alieno sensu, sed suo*; Men are not miserable for that other thinke so, vnlesse themselues feele it so. The children of God then hauing the [s] promises of this life and that which is to come, cheered in conscience while they liue, filled with eternall ioy when they be dead, haue both hereafter and here such comfort as [t] passeth all vnderstanding.

The last effect of a liuely faith is saluation of bodie and soule, *Thy faith hath made thee safe.* For whereas it is said here, *The woman was made whole euen the same time*: we must expound it (as [u] *Anselme* and [x] other intimate) not that she was healed at that houre when Iesus turned about to her, and spake, but in the same moment of time, wherein shee touched his vesture. [y] *Non enim dixit fides tua te saluam facturа est, sed saluam te fecit: in eo enim quod credidisti, iam salua facta es.* It was then her trust and not her touch, her faith and not her finger, which haled vnto her this health and helpe. For the multitude thrust Christ, and trode on him (as *S. Luke* reports) and yet only this woman is said to touch him. And [z] so when we come to Diuine Seruice, Sermon, or Sacrament without liuely faith, hearty deuotion, holy reuerence; we touch, his outward element, but take not his inward grace to the comfort of our soule. We do *tangere panem Domini*, touch his hemme, but not *contingere panem Dominum*, touch him. And the reason hereof is plaine, for that our faith and our fingers goe not together. And therefore, when they tread the Courts of the Lord, hearing his word, and receiuing his Sacraments: I say, when any come to the Chruch, and yet feele no vertue to come from Christ; it is assuredly, for that [a] *their lips are neere vnto him*, as it were, pressing among the multitude; but *their hearts farre from him*, not attending, much lesse attaining his sauing grace.

From [b] hence we may learne (against *Arboreus*, *Maldonate*, *Beauxamie*, and other Popish Authors in their Commentaries vpon this place) not to put any trust in the reliques of Saints, or impute any sauing vertue to the vestiments of our Sauiour. For the vertue which healed her went not out of any coat, but out of Christ immediatly: he said not, there is vertue proceeded from my vesture, but *I perceiue that vertue is gone out of me*, Luk. 8. 46. There was no great or extraordinarie vertue in his garments after his death, when the souldiers had parted them among them; nor in his life when he wore them, for the people that thronged him, receiued no benefit by them, but onely shee and they that touched him by faith. And therefore, [c] some by Christs garment vnderstand the Scriptures, in which our Sauiour is wrapped: but if a man vnfold them, he shall behold the best *Crucifix* that euer he saw: for Christ crucified is the end of all the Law, scope of all the Prophets, and as it were, hemme of all the Bible. [d] *Rabans* and [e] other affirme, that this garment was Christs humane nature, for he [f] tooke on him the shape of a seruant, and put on our ragges, that hee might clothe vs with his robes. Now the hemme of his humane nature was his passion, and his passion was a [g] sacrifice for our sinne: so that to touch the hemme of his garment, is nothing else, but to beleeue with [h] *Paul*, that *Christ Iesus came into the world to saue sinners, of whom I am chiefe.* Yea but haply some will obiect, it was neither the womans finger nor faith that made her whole, but Christs owne vertue, Luke 6. 19. *The whole multitude sought to touch him, for there went vertue out of him, that healed them all.* He might haue said, then it was my vertue, not *thy faith?* It is true, that Christs owne vertue and grace doth only cure the sins of our soule, and sores of our body: but his vertue is not apprehended, but by the finger of faith. And therefore Christ (as we read in [i] *S. Marke*) could doe no great worke in his owne country, because of their vnbeleefe, because they wanted an hand to touch his vesture. [k] *Quantum enim vas fidei capacis afferimus, tantum*

[o] Luk. 2. 25.
[p] Wisd. 5. 4.
[q] 1 Cor. 4. 13.
[r] *Lib. 1 de guber. Dei.*
[s] 1 Tim. 4. 8.
[t] Philip. 4.
[u] *Enarrat. in loc.*
[x] *Zepper. Con. 1. in loc.*
[y] *Hieron. in loc.*
[z] *Ferus Con. 3. Granat. Con 2. & Zepper. Con. 1. in loc.*
[a] Esay 29. 13.
[b] *Latimer. Fulke. Zepper. in loc.*
[c] *Feruserm. in loc.*
[d] *Apud Thom. in loc.*
[e] *Ansel in loc.*
[f] Phil. 2. 7.
[g] Heb. 9. 14.
[h] 1 Tim. 1. 15.
[i] Cap. 6. v. 5, 6.
[k] *Cyprian apud Granat. Con. 1. in loc.*

tantum gratiæ inundantis haurimus. Hence you may know both how Gods grace, and our faith is said to iustifie. *Ye are saued by grace through faith*, Ephes. 2. 8. by grace *effectiue*, by faith *apprehensiue*: See Epistle 17. Sunday after Trinitie.

Now faith in respect of it obiect, is called in [l] Scripture *the faith of Iesus Christ*: but in respect of the subiect in which it is [m] inherent, *my faith* and thy faith. As our Text here, *thy faith hath made thee whole.* By this which Christ said, is shewed also what he did, he spake the word and it was done, he commanded and it was effected, *euen the same time the woman was made whole.* In generall, to confirme his Gospell; in particular, intimating that all physicke is in vaine, [n] except the great Physician of the world (who visiteth and redeemeth his people) blesse it. So much of the parts and persons of the first miracle. Let vs now come to the second, and in it (according to the Texts order) inquire first of *Iairus.*

In whom obserue,
- First, his fashion, in that he was a
  - *Ruler*, as our Euangelist.
  - Ruler of a *Synagogue*, as *Marke* and *Luke.*
  - Ruler of a Synagogue in *Capernaum*, as may be collected out of them all.
- Then his faith, and the fruits thereof.
  1. His fatherly loue toward his daughter, in desiring helpe for her at Christs hand.
  2. Inuocation, *and worshipped him.*
  3. Hope, *Come, and lay thine hand vpon her, &c.*

A certaine Ruler] I haue shewed[o] often, how many great men haue beene good men, and that the Pharisies obiection is false, [p] *Doth any of the Rulers beleeue in Christ?* For he that keepeth Israel, hath in euery [q] age stirred vp as well Ecclesiasticall, as Ciuill Gouernours, to fauour his children, and further the businesse of the Gospell. I will vpon this occasion adde one thing onely, to the perpetuall honour of England, namely, that *Constantine* the Great, our Countrey-man, was the first Christian Emperour; *Lucius*, our Countrey-man, the first Christened King; *Henry* 8. our Country-man, the first Catholike Prince, that vtterly shaked off the Popes vnlimited iurisdiction in his Dominions; and our King *Iames* of blessed memory, the first of his ranke, who did oppose that Antichrist of Rome with his owne pen in the quarrell of Religion,

This *Iairus* was a Ruler of a *Synagogue.* Now that ye may the better vnderstand what office this was, I must informe you, that there was in all Iewry but one Temple, [r] where the people were commanded to celebrate their solemne feasts, and offer vp their sacrifices vnto God. And there was onely but one, for the preseruation of [s] vnitie in pietie, that there might be but one only religion, of one onely God, in one only Temple. Where by the way note, that vniformitie in discipline is an hedge to vnitie and doctrine. Where Canons and Iniunctions of order are despised, and euery man left vnto himselfe; there many times are so many Sects as Cities, and almost *as many Gospels as gossips.* On the contrary, when all things in the Church are done [t] orderly, when the Christian Magistrate enioynes in outward ceremonies one kinde of discipline for the publique worship of God: there, for the most part, an vnion in law breeds an vnion in loue, a conformitie in fashion an vniformitie in faith, [u] endeuouring to keepe the vnitie of the Spirit in the bond of peace, following the truth in loue. This I take to be the true reason, why Gods Israel had but one Tabernacle and one Temple.

But there were Synagogues in [x] euery towne, where diuine prayers and Gods holy word was read and expounded euery Sabbath, as Saint *Luke* recordeth, Acts 15. 21. And for this purpose there was a [y] Couent, or Colledge of Students, and sonnes of the Prophets, among which our *Iairus* here was a Ruler: as [z] Bishop *Latimer* imagineth, a *Church-warden*: or as other, [a] *Decanus facultatis*: or as other, an [b] Expounder of the Law and the Prophets, as it were publike Professour in Diuinitie, the [c] Prior of the place, the [d] Rector of the Schooles. Here then obserue both antiquitie and vtilitie of Colledges and Vniuersities, as being in [e] all ages the Nurseries of Gods vine-yard, out of which Impes of hope haue beene translated into the Church and Common-weale. So then if thou wish well

[l] Gal. 3. 22.
[m] *Aretius in loc.*
[n] *B. Latymer. Kilius. Zepper.*
[o] Gospell 3. Sund. after Epiphan. Trinit Sund. and 21 after Trinit.
[p] Iohn 7. 48.
[q] See *Beauxamis. Har. tom. 1. fol. 160.*
[r] Deut. 16.
[s] *Melanct. postil in loc. Idem Hospinian. de origine templorum, cap. 4.*
[t] 1 Cor. 14. 40.
[u] Ephes. 4. 3 15.
[x] *Vide Sigon. de repub. Heb. lib. 2. cap 8. & Hospinian. vbi sup*
[y] *Melanct. post. in loc.*
[z] Serm. vpon this Gospell.
[a] *Maldonat. in loc.*
[b] *Melanct.*
[c] *Diez con. 1. in loc.*
[d] *Kilius.*
[e] *Vide Hospinian. de origine scholarum cap. 4. 5.*

well vnto thy Countrey, ſpeake well, and (as occaſion is offered) doe well vnto the Schooles of the Prophets, in that they be Seminaries of learning, and fountaines of holy religion. If thy ſonne be fit, and thy ſelfe be fitted alſo for meanes and money, ſend him vnto *Iairus the Ruler of the Synagogue.* If he be fit, I ſay, for when a man is out of his proper calling in any Societie, it is as much as if a ioynt were diſlocated in the bodie. To make thy ſonne a trades man, if he be moſt apt for learning; or to ſend him to the Court, when he is fitter for the Cart: is as much as if a man ſhould apply his toes to feeling, and not his fingers, and to walke on his hands and not on his feet. It was a memorable fact of that famous Biſhop of Lincolne, *Robert Groſthead*, [f] who being vpon a time ſollicited to prefer his poore kinſman, and thereupon inquiring what condition of life he followed, and vnderſtanding that he was an husbandman: *Why then* (anſwered he) *if his plough be broken, I will repaire it, or rather then faile beſtow a new vpon him, whereby he may goe on his courſe: but ſo to dignifie him, as to make him forſake his calling and trade wherein he was brought vp, I meane not to doe.*

[f] Sir *George Paul* in the life of Archbiſhop *Whitgift*, p. 85.

Now that a father may the better accommodate his childe with a fit calling: he [g] muſt obſerue both his inclination and naturall gifts: Euery childe euen in his infancie, doth affect ſome one particular occupation or condition of life more than other: and therefore the iudicious [h] *Athenians* afore they placed their children in any calling, vſed to bring them into a publike place where tooles and inſtruments of all ſorts were laid; and then accurately to marke with what kinde of inſtrument they tooke delight, applying them afterward to the like Art with good ſucceſſe. And it is not amiſſe for Chriſtians to follow Heathens in this, or any like commendable practiſe.

[g] See *Perkins* treatiſe of Callings.

[h] *Nazian. epiſt. ad Eudoxum.*

Secondly, Parents muſt obſerue the naturall endowments of their children, applying ſuch as excell in eminent gifts of the minde vnto courſes of learning: and other which excell in gifts of the bodie, to trades and mechanicall occupations. [i] *Origen* that great Clerke, when he was a childe, vſed to queſtion with his father *Leonides* about the ſenſe of the Scripture, whereupon he was made a ſcholler. *Athanaſius* alſo was firſt put to learning (as [k] *Ruffinus* and *Sozomene* report) for that he was found by the Sea ſide doing the part of a Biſhop among a company of little children like himſelfe, examining and baptizing them according to the ſolemne order vſed in the congregation. Archbiſhop *Whitgift*, the [l] peereleſſe Prelate in our age for learning and pietie, [m] conſecrating his whole life to God, and his painfull labours vnto the Churches happy peace, was applied firſt vnto the Schoole, for [n] that his Vncle *Robert Whitgift*, Abbot of the Monaſtery of *Wellow*, found an extraordinary towardlines in him. And becauſe many parents are ignorant, and moſt parents exceeding partiall in iudging of their own childrens inclination & ingenuitie: the beſt way for them is to be directed herein by ſome iudicious friends, & then out of mature iudgement to giue vnto Cæſar, the things appertaining to Cæſar, accommodating ſuch vnto ſecular courſes as are moſt apt for the common-wealth: & vnto God the things which belong to God, committing them vnto *Iairus*, and conſecrating them to the ſacred function of the Miniſtery.

[i] *Magdeburg. Cent. 1. col. 250.*

[k] *Apud Magd. Cent. 4 col. 1027*

[l] *Camden. Britan. in Comit. Lincoln.*

[m] *Idem Camd. in Comit Cant.*

[n] Sir *George Paul vbi ſupra, pag. 2.*

That *Iairus* was a Ruler of the Synagogue in Capernaum, is inſinuated, Luke 8.41. & in the firſt verſe of this preſent chapter of our Euangeliſt, as I haue copiouſly proued in the beginning of mine Expoſition, Goſpell Sunday 19. of Trinitie. Capernaum then had a good [o] Paſtor, and as we read, Matth. 8.5. a good Captaine, and Chriſt the beſt of all often reſided in that Citie: yet notwithſtanding (as truth it ſelfe [p] witneſſeth) it was a very wicked and diſſolute place, deſeruing greater damnation in the day of iudgement than the land of Sodome & Gomorrah. Let not then any vigilant Miniſter, or diligent Magiſtrate be diſcouraged in his place, for that his people bring not forth any fruits of righteouſneſſe anſwerable to the meanes of their inſtruction: for [q] *if thou warne the wicked, and he turne not from his wickedneſſe, nor from his wicked way, he ſhall die in his iniqnitie: but thou haſt deliuered thy ſoule.*

[o] *Melanct. com. in loc.*

[p] Matth. 11.23

[q] Ezech. 3.19.

Hauing thus examined the faſhion of the Ruler, it remaines I ſhould treat of

of his faith, and fruit thereof alſo. But for as much as I haue ſpoken of theſe vertues in the woman afflicted with the bloudy flux, and other like petitioners vnto Chriſt, often elſewhere: I thinke that I haue a *Superſedeas* out of the Chancerie to meddle no more with him at this time, and a *Capias corpus* as it were, for his deceaſed daughter. Concerning whom I note with[r] *Aretius* the pregnant circumſtances of her death, and the true demonſtration of her riſing againe from the dead. [f] *S. Marke* reports indeed the petition of the Ruler otherwiſe, *My little daughter lieth at the point of death, &c.* And [t] *S. Luke, ſhe lay a dying*: not as our Euangeliſt here, *my daughter is euen now deceaſed.* And yet all agree, for *Iairus* haply ſaid his daughter was dead coniecturally, [u] becauſe he left her at home ſo deſperatly ſicke. And [x] ſo *Marke* and *Luke* ſet downe what *Iairus* ſaid, but *Matthew* what *Iairus* thought. Or as [y] *Anſelm*, it may be that the Ruler ſaid both, and made two requeſts: one that he would lay his hands on her, and heale her malady, for that ſhe was dying: another (being informed certainly that ſhe was euen now deceaſed) that he would come, and lay his hand vpon her, and reſtore her to life. So that the firſt euidence to proue her dead, is her fathers owne confeſſion. A ſecond is Chriſts aſſent, inſtantly following *Iairus*. A third, the relation of certaine comming from the Rulers houſe, meeting Chriſt and him vpon the way, Mark. 5. 35. *Thy daughter is dead, why diſeaſeſt thou the maſter any further?* A fourth argument is the deriſion of the tumult in *Iairus* houſe, when Ieſus ſaid, *the damoſell is not dead*, &c. *they laughed him to ſcorne, knowing that ſhe was dead.* A fifth inuiſible proofe was the prepartion of her funerall, as the *multitude weeping, and the minſtrels playing* ouer the dead; a faſhion in [z] old time crept in among Gods people from the Gentiles, according to that of the [a] Poet:

Cantabat mœſtis tibia funeribus.

The demonſtrations of her riſing againe from the dead, are *Surgit, Ambulat, Edit.* The damoſell *aroſe*, ſaith our *Matthew*, and *walked*, as *S. Marke* reports, and *eat*, as *Saint Luke*. The witneſſes hereof are *Peter*, and *Iames*, and *Iohn*, and the father and the mother of the maid. For Ieſus thruſt out of the doores (at [b] leaſt out of the chamber where the damoſell lay) *the minſtrels and all the rude company making noiſe*, [c] becauſe they were not worthy to ſee *myſterium reſurgentis qui reſuſcitantem indignis contumelys deridebant.* Or haply to [d] ſhunne vaine oſtentation and popular applauſe. Or for [e] that he would not as yet haue this great miracle knowne, as *Marke* and *Luke* intimate.

In the Phyſitian Ieſu, note firſt his facilitie, who would inſtantly come, verſ. 15. then his facultie, who could inſtantly cure the deceaſed Damoſell, according to the requeſt of her owne father, verſe 25. For whereas *Iairus* ſaid; Come, and lay thy hand vpon her and ſhe ſhall liue: Chriſt aroſe, followed him, and tooke the damoſell by the hand, and raiſed her againe from the dead. *Myſtically*, [f] *Chriſtus venit per gratiam præuenientem, manum imponit per gratiam concomitantem, & tunc anima viuit per gratiam cooperantem.*

And they laughed him to ſcorne.] [g] The world is blinde, and cannot iudge aright of Chriſts doctrine and doing, *the wiſdome of the fleſh is at enmitie with God.* And therefore, leſt vnhappily we turne ſcorners with the world, let vs beleeue the Goſpell, eſpecially that article (which is our chiefe comfort) the reſurrection of the dead. And by [h] Chriſts example we may learne to be content when we be deſpiſed in this world, that we may be glorified with him in yonder world, as alſo to [i] proceed in doing any good office, notwithſtanding the ſcoffe of malitious and ignorant people. *Nam* [k] *vt ignis paleam exurit, aurum nitidius reddit: ſic iſtæ calumniæ vanum aut vacuum aliquem abſumant, vera virtute grauem illuſtrant.* On the contrary, to be praiſed of naughtie folkes, is almoſt as great a ſhame as to be praiſed for naughtineſſe. Remember the ſweet aduice of [m] *Auguſtine*: *Si homines inter quos viuis, te rectè viuentem non laudauerint, illi ſunt in errore; ſi autem laudauerint, tu in periculo.*

So much of the literall expoſition of theſe two miracles. In a myſticall, [n] euery ſinner is like the woman infected with an iſſue of bloud. Oſea 4. 2.

By

[r] *Com. in loc.*

[f] Cap. 5. v. 23.
[t] Cap. 8. v. 42.

[u] *Theophylact. Euthym. Beauxamis.*
[x] *Auguſtin. de conſenſu Euangeliſt. l. 2. c. 28.*
[y] *Enarrat. in loc.*

[z] *Ambroſ. in* Luc. 8.
[a] *Ouid. 4 faſt.*

[b] *Muſculus.*
[c] *Hieron. Chryſoſt. Hilarius.*
[d] *Aretius.*
[e] *Maldonat.*

[f] *Ludolphus.*

[g] *Muſculus. Heming.*

[h] *B. Latimer.*
[i] *Ludolphus.*
[k] *Lipſius reiecta iuncula Sannionis cuiuſdam ad finem l. de Diua Sichemienſi.*
[m] *De ſer. Dom. in monte, lib. 2. in princ.*
[n] *Iacob. de Vorag. ſer. 1. in loc.*

By ſwearing, and lying, and killing, and ſtealing, and whoring, they breake out, and blond toucheth blond. Where [o] Diuines vnderſtand by *blond*, ſinne. [p] As if he ſhould ſay, the wicked heape ſinne vpon ſinne, adding new ſinnes vnto their old. For when a man runnes from one foule fault vnto another, *blond toucheth blond.* As when a wicked thought iſſueth into ſome wicked act, and act to cuſtome, cuſtome to neceſſitie, neceſſitie to deſperation. And then as a man deſperate in ſickneſſe, cares not what meat he doth eat: ſo the man reckleſſe in ſinning, [q] giuen ouer to commit all vncleanneſſe euen with greedineſſe, careth not what villanies he deuoureth, vntill Chriſt the Phyſitian of his ſoule ſtop his bloudy flux, directing him with his word which is holy, and ſanctifying him alſo with his ſpirit which is holy. Nay the deuout people liuing in blinde poperie, [r] could neuer haue their conſcience truly quieted (although they ſpent almoſt all their wealth vpon Monkiſh Doctors, healing by the doctrine of ſatisfaction and merit) till they did vnderſtand that iuſtification is only by faith, & that it alone maketh a man whole. [s] *Melanchthon* deliuereth another allegorie: This woman (ſaith he) doth aptly reſemble the Iewiſh Synagogue, vexed a long time with many miſchiefes and miſeries, eſpecially tortured with vnconſcionable Princes, and vnskilfull Prieſts or Phyſitians of the ſoule, the Phariſies and Sadducees, on whom ſhe waſted all her ſtrength and goods, and yet ſhe was not a whit the better, but rather much worſe, till the bleſſed Lord of Iſraell, her Sauiour in his own perſon came to viſit and redeeme her. And ſo *Iairus* is a [t] type of all the Patriarkes and holy Prophets [u] expecting Chriſt, and earneſtly deſiring that he would [x] breake the heauens and come downe, and lay his hand vpon the Synagogue being at the point of death, and heale her. Saint [y] *Ambroſe*, [z] *Hierome*, [a] *Rupert*, [b] *Anſelme*, and [c] other affirme, that this woman and this wench are plaine figures of the Gentiles and Iewes. The woman a Gentile had her diſeaſe twelue yeeres, and the rulers daughter a Iew raiſed here was twelue yeere old. The woman fell ſicke when the wench was borne: ſo the Gentiles went their own waies into ſuperſtition and idolatrie, when the Iewes in *Abraham* beleeued. Againe, as Chriſt here went to raiſe the wench, and by the way the woman was firſt healed, and then the wench reuiued; ſo Chriſt came to the Iewes, as being ſent to the [d] loſt ſheepe of Iſrael eſpecially, but the Gentiles beleeued firſt, and were ſaued, and in the end the Iewes alſo ſhall beleeue.

Chriſt [e] in the three yeeres of his preaching raiſed three ſorts of dead. The firſt yeere the Widowes ſonne in Naim, Luk. 7. the ſecond yere *Iairus* daughter, mentioned in this Scripture: the third yeere *Lazarus*, Ioh. 11. Now [f] *Iairus* daughter raiſed in her fathers houſe reſembleth the Iewes; the Widowes ſonne carried out of the Towne-gate reſembleth the Gentiles, [g] *aliants from the common-wealth of Iſrael, and ſtrangers from the couenants of promiſe* vntill Chriſts comming, as it were ſhut out of the Citie of God. *Lazarus* who laie in his graue foure dayes, is a figure of the Iewiſh remnant which afore the worlds end ſhal be raiſed out of the pit of ignorance and incredulity, wherein they haue lien dead many hundred yeeres, and at the length acknowledge Chriſt Ieſus (whom their fathers crucified) to be their Meſſias and Sauiour Eſay 10. 21. *The remnant ſhall returne, euen the remnant of Iacob, vnto the mighty God. For though thy people, O Iſrael, be as the ſand of the ſea, yet ſhall the remnant of them returne.* And [h] *S. Paul* ſaith, *I would not that yee ſhould be ignorant of this ſecret* (leſt ye ſhould be arrogant in your ſelues) *that partly obſtinacie is come to Iſrael, vntill the fulneſſe of the Gentiles be come in, & then all Iſrael ſhall be ſaued, as it is written, the deliuerer ſhall come out of Sion, and ſhall turne away the vngodlineſſe from Iacob.* When the woman is fully cured which was diſeaſed, the damoſell ſhall be raiſed which was deceaſed. When the fulneſſe of the Gentiles is paſt, Almightie God remembring his old mercy, ſhall graft the Iewes in againe, and conuert them vnto the Chriſtian faith.

It is well obſerued, that beſide the Iewes naturall and inrooted obſtinacie, there be three great impediments which hinder their conuerſion: Firſt, the ſcandals of vs Chriſtians, as the moſt vnbrotherly diſſention among Proteſtants, and moſt abominable

[o] *Rupert & Calum. in Hoſeæ cap. 4. Idem Greg. mag in multis locis, vti Coeranum 3. in Hoſeæ 4.*

[p] *Hieron. in loc. Hoſeæ.*

[q] Ephes. 4. 19.

[r] *Luther poſtil. maior in loc.*

[s] *Poſtil. in loc.*

[t] *Beauxamis ex Emiſſeno.*

[u] 1 Pet. 1. 10, 11.

[x] Eſay 64. 1.

[y] *In Luc. 8.*

[z] *Com. in loc.*

[a] *In loc.*

[b] *In loc*

[c] *Ferus ſer. 3. Dom. 25. poſt Pent.*

[d] Matth. 15. 24

[e] *Melanct. in* Matth. 9.

[f] *Soarez tract. 3. in* Matth. 9.

[g] Epheſ. 2. 12.

[h] Rom. 11. 25.

[i] Relation of religion vſed in the Weſt parts of the world, fol. 53

abominable ſuperſtition and groſſe worſhipping of Images among the Papiſts. Secondly, want of meanes to teach and inſtruct them, becauſe the Papiſts among whom they liue, will not ſuffer the new Teſtament in the vulgar tongue. Thirdly, loſſe, which the Papiſts by their conuerſion ſhall incurre, and (it ſhould ſeeme by their toleration of Iudaiſme) they had rather haue the crownes, then ſaue the ſoules of the Iewes: it was neceſſarie that the Sonne of man ſhould ſuffer, as it is written of him, and yet [k] woe be to that man by whom the Sonne of man is betraied: it had beene good for that man if he had neuer beene borne. So it is neceſſary that the Iewes ſhould perſiſt in their vnbeleefe for a time: but woe be to them whoſe ſcandals are hindrances to their conuerſion. For the houre ſhall come, when *Iairus* daughter ſhall be raiſed againe, *ſhe is not dead, but ſleepeth.* Albeit the Iewes are in a dead ſleepe, the Lord in his due time will rouſe, yea raiſe them vp againe from their incredulitie.

[k] Matth. 26. 24

For concluſion of the whole, by the goodneſſe of Chriſt, in reſtoring the ſicke woman vnto health in the way, raiſing the dead wench vnto life in her fathers houſe; we may learne [l] what to looke for at his hand: namely grace, while we be pilgrimes in this our ſhort, yet troubleſome race; but glory, when as we ſhall reſt in heauen, our euerlaſting home. According to that of *Dauid*, [m] *The Lord will giue grace and glory, and no good thing will he with-hold from ſuch as walke vprightly.*

[l] *Ferus Con. 1. in loc. Sanitas in via, vita in patria.*
[m] Pſal. 84. 12.

The Epiſtle IEREM. 23. 5. *vnto v. 9*

Behold, the time commeth, ſaith the Lord, that I will raiſe vp the righteous branch of Dauid, &c.

THe Church ends, as ſhe began, with her onely Lord and Sauiour: which [n] occaſioned one to call his *poſtil annulus Chriſtianus*, as it were the Chriſtians round, or ring. [o] For all *the Goſpels* are fraught with excellent doctrines of holy faith in Chriſt, and ordinarily *the Epiſtles* are nothing elſe but earneſt exhortations vnto the fruit of faith, a godly life; that we may [p] *walke worthy of the Lord and pleaſe him in all things.* As then on the firſt Sunday, the Goſpell intimating that Chriſt is come [*behold thy King commeth*, &c.] and the Epiſtle teaching that we muſt imitate our King being come, [*put on the Lord Ieſus*, &c.] are in ſtead of a Preface: ſo this Epiſtle and Goſpell on the laſt Sunday (the one prophecying that the Lord of our righteouſneſſe ſhall ſhortly come, *Behold, the time commeth*, &c. and the other preaching that hee is already come, *this of a truth is the ſame Prophet that ſhould come into the world*) may ſerue for a [q] concluſion or Epilogue to all the reſt of the whole yeere.

[n] *Petrus Machado ord. F. prædicat. prouincial.*
[o] *Sarcerius in epiſt. Dom. 22. poſt Trinit.*
[p] Col. 1. 10.
[q] *Ferus ſer. 3. in euangel. Dom. 26. poſt Pentecoſt.*

The Goſpell is expounded Sunday 7. after Trinitie. The Epiſtle containeth an abridgement of all the chiefe doctrine deliuered in the Church, euen from the firſt in Aduent, vnto this preſent day; ſhewing that Chriſt is God, and man, and ſo participating of both natures in one perſon, is the ſole Mediator betweene God and man. Our [r] Euangelicall Prophet, as another *Matthew*, proues here Chriſt to be man, in that he was *a branch of Dauid.* And yet not a meere man, in that *the righteous*, in whom is [s] no guile: whereas the Scripture witneſſeth of other men that they were [t] *conceiued in ſinne, and borne in iniquitie, that* [u] *all are gone out of the waies of the Lord, and that none doth good, no not one.* Chriſts high ſtile, *the Lord our righteouſneſſe*, is an euident demonſtration of his Godhead, as Interpreters haue noted againſt *Arians* and *Iewes* out of this place. *Vide Calvin. Inſtit. lib. 1. cap. 13. §. 9. Galatin. de arcanis, lib. 8. cap. 3. Melanct. propoſit. de eccleſ. propoſ. 25 Tom. 2. fol. 320. Bellarm. de Chriſto lib. 1. cap. 7.* Indeed there be [x] many Lords, and yet but [y] one Lord, which is *the Lord*: and many righteous comparatiuely, but none [z] ſimply good, or *righteouſneſſe* it ſelfe, but onely [a] God the moſt holy.

[r] *Hier. procem. in lib. 1. Com. Ierem.*
[s] Eſay 53. 9.
[t] Pſal. 51. 5.
[u] Pſa. 14. 4.
[x] 1 Cor. 8. 5.
[y] Epheſ. 4. 5.
[z] *Aug. ep. 54.*
[a] Mark. 10. 18.

Now

Now Christ as God-man, or Man-god, is the King of his redeemed ones, in whom obserue three royall vertues especially, { *Wisdome*, *Iustice*, Mercy, } ve. 5 *saming Iuda*, vers. 6. and *deliuering Israel*, vers. 7, 8. [b] Not as by *Moses* out of Egypt only: but out of the hands of [c] all their enemies, and calling them out of *all countries* and corners of the world, to [d] sit downe with *Abraham*, *Isaac*, and *Iacob*, in the kingdome of heauen, being our righteousnesse [e] *efficienter*, as author of euery good and perfect gift in vs: and *sufficienter*, in giuing himselfe a ransome for all men, 1 Tim. 2. 9. and obtaining eternall redemption for vs, Heb. 9. 12. [a] *Iesus* immediatly sauing vs himselfe, not by giuing vs power to become our owne Sauiours. And so the righteousnesse whereby we are saued, is not the righteousnesse which we by him act for our selues, but that which he in his owne person hath wrought for vs; an imputatiue, not an inherent iustice, [f] consisting not in the perfection of vertue, but in the free pardoning of our sinnes. According to that of [g] *Dauid*, *Blessed is he, whose vnrighteousnesse is forgiuen, and whose sinne is couered.*

[b] *Hieron. in loc.*
[c] Luke 1. 7.
[d] Mat 8. 11.
[e] *Theopylact. Aquin. Piscator in* 1 Cor. 1. 30. *Idem Bellarm. de Iustificat. lib.* 2. *cap.* 10.
[f] *August. de ciuit. Dei lib.* 19. *cap.* 27.
[g] Psal. 32. 1.

The words of this text, as *Hierome* notes, are well interpreted by *Paul*, 1 Cor. 1. 30. *Christ is made to vs wisdome, and righteousnesse, and sanctification, and redemption, that according as it is written, he that reioyceth, let him reioyce in the Lord.* As if he should haue said, [h] if these graces are our owne, we may vaunt in our owne. But for as much as Christ is made to vs from God, not onely the beginning of holinesse, wisdome, righteousnesse, &c. but the perfection of all these: let not flesh boast it selfe in his presence, but he that doth glorie, let him glorie in the Lord. As Christ was made [i] sinne for vs, euen so are we made the righteousnesse of God in Christ. He was sinne through imputation only, [k] for he did no sinne, neither was there guile found in his mouth. And so we are made *righteousnesse*, in that our vnrighteousnesse is not imputed vnto vs, Rom. 4. 8. As [l] *Martin Luther* is bold to speake, *Christiana sanctitas non est actiua, sed passiua sanctitas, extra nos est iustitia, non in nobis.* It is a righteousnesse in God, whereby we stand righteous afore God. It is true that we worke righteousnesse according to the proportion of grace bestowed vpon vs in this life: but for as much as we [m] thirst after the full righteousnesse in another world. and haue receiued only the [n] first fruits of the spirit here; to say that we are now throughly cleane [o] *without spot, or wrinckle, or any such thing*, is to iustle Christ out of his iustice, and to take from him his due title of honour, which is giuen him in our text, *the Lord our righteousnesse*. See *Gregor. apud Magdeburg. Cent.* 6. *col.* 681. *Luther. vbi supra in margine. Melancthon in Cat. & loc. Com. & exam. tit. de Iustificatione & bonis operibus. Caluin. Instit. lib.* 3. *cap.* 11. § 11. *Dr. Morton Apolog. lib.* 1. *cap.* 2. § 11. *& 17.* 2. *& lib.* 2. *cap.* 11. *Dr. Abbots* answer to Bishops Epistle to the King, pag. 138. 139. &c.

[h] *D. Fulke in loc. ad Cor. ex Chrysost. Oecume. Beda.*
[i] 2 Cor. 5. 21.
[k] 1 Pet. 2. 22.
[l] *Loc. com. tit. de Iustitia Christiana & remissione peccatorum.*
[m] Matth. 5. 6.
[n] Rom. 8. 23.
[o] Ephes. 5. 27.

Wherefore learne to sing with [p] *Dauid*: *O God which art my righteousnesse*: and to say with [q] *Luther*, *Tu es Domine Iesu, iustitia mea, ego autem sum peccatum tuum: tu assumpsisti meum, & dedisti mihi tuum: assumpsisti quod non eras, & dedisti mihi quod non eram*, &c. I conclude with a meditation of [r] *Bernard*: *Thy righteousnesse, O my deare Sauiour, is not a short cloake that cannot couer two, but being a long robe, and a large righteousnesse, it will wholly couer thee and me: (a multitude of sinnes in me, but in thee what shall it couer, O Lord, but the treasures of thy goodnesse?* To thee, (*sweet Iesu*) the beginning and ending, which hast out of the riches of thy superabundant grace blessed my studies hitherto, guiding, as I hope, my pen with thy finger, euen from the first lesson vnto this last line: be giuen all honour, power and praise, now and for euer,

Amen.

[p] Psal. 4. 1.
[q] *Vbi sup.*
[r] *Serm.* 61. *in Cant.*
[s] Apocal. 7. 9.

Glorie be to God on high, and peace to men in earth.

AN EXPOSITION OF THE FESTIVALL EPISTLES AND GOSPELS, vſed in our Engliſh Liturgie.

TOGETHER VVITH A REASON WHY THE Church did chuſe the ſame.

By IOHN BOYS, *Doctor in Diuinitie, and Deane of Canterburie.*

PSALM. 105. 1.

Laudate Dominum in Sanctis eius.

LONDON

Printed by *George Miller* for *William Aſpley* at the ſigne of the Parot in Pauls Churchyard. 1630.

TO THE MOST REVEREND FATHER IN GOD, *GEORGE*, BY THE diuine prouidence, Lord Archbiſhop of *Canterburie*, Primate of all England, and Metropolitane, &c.

MY VERY GOOD LORD.

Finde three ſundry readings of the firſt words in the laſt Pſalme; Praiſe God in his [a] Saints, praiſe God in his [b] ſanctitie, praiſe God in his [c] Sanctuarie. *God is to be praiſed in his Saints, as hauing out of the riches of his mercy beſtowed on them eminent gifts of grace, the which as their bequeathed* [d] *legacies and only true reliques are to be remembred often in Gods Church vnto Gods people, that* (*as* [e] B. Latymer *ſpeakes*) we may worſhip the Saints in following their good examples *And ſo theſe three lines meeting in one center, intimate that the moſt holy* (*being donor of euery good and perfect*

[a] *Hieron. Auguſtin. Euthym.*

[b] *Anonymus*, and our old Engliſh tranſlat.

[c] *Vatablus, Caluin. Engliſh Geneua Bib. & Genebrardus ex Chaldeo.*

[d] *Euſeb. Emiſen. hom. de S. Maximo.*

[e] Sermon on Chriſtmas day preached at Bexterley.

fect gift) ought to be magnified in his Sanctuarie for his sanctitie conferred vpon his Saints, whereby they shined as [f] *lights in this heauen on earth, and now shine like* [g] *starres in heauen of heauen. For this end I haue begun, and hope to finish* an exposition of the Festiuall Epistles and Gospels vsed in our English Liturgie. *The which (howsoeuer herein I may seeme bold) yet am I bound to dedicate vnto your Grace for many respective considerations, especially for this one, because your honourable disposition in the middest of a crooked nation is euermore to be both a patron and a patterne of vnfained sanctitie. Thus humbly beseeching the Lord to blesse, and your Grace to fauour these my labours;*

[f] Philip. 2. 15.

[g] Dan. 12. 3.

I rest.

Your Graces seruant in all dutie,

IOHN BOYS.

S^t. ANDREWES DAY.

The Epistle. Rom. 10. 9.

If thou knowledge with thy mouth that Iesus is the Lord, and beleeue in thy heart that God raised him vp from death, thou shalt be safe, &c.

THE Gospell and Epistle chosen for this Festiuall, intimate the true reason of our Church, in celebrating the memories of the blessed Apostles and Euangelists vnto Gods honour, namely, because they were *fishers of men, ambassadors of peace, preachers of good tidings*, euen the [a] dispossers of the *riches of God in Christ indifferently* to men of all sexes and sorts, in that *their sound went out into all lands, and their words into the ends of the world*; and so by consequent principall instruments of God in the worke of our saluation and eternall happinesse. Which our Apostle sheweth here by this [b] *Sorites* or gradation:

Whosoeuer calleth vpon the name of the Lord shall be saued.
Inuocation is by faith,
Faith is by hearing of the Word,
Hearing is by the Preachers,

And Preachers are sent of God, &c. Ergo, such as haue learned Christ, in their minde beleeuing vndoubtedly, with their mouth acknowledging him vndauntedly for their Iesus: ought to praise God in his Apostles, as being after Christ immediatly the first, and vnder Christ absolutely the chiefe Trumpetors of the Gospell, which is *the* [c] *power of God vnto saluation.*

[a] 1 Cor. 4. 1.

[b] *Martyr. Sarcerius. Caluin.*

[c] Rom. 1. 16.

In the whole text 2. points are remarkable:

- *Causa causati*, the meanes of our iustification, and herein a
  - Proofe:
    - Proposition: *If thou knowledge*, &c. verse 9.
    - 1. From a sufficient enumeration of the principall heads of [d] Christianitie:
      - Faith; *for to beleeue with the heart iustifieth.*
      - Good works; *to knowledge with the mouth, &c.* verse 10
    - 2. From the testimony of the Prophets:
      - [e] Esay: *Whosoeuer beleeueth on him, &c.* verse 11.
      - [f] Ioel: *Whosoeuer doth call, &c.* verse 13.
- *Causa causæ*, the [g] meane for these meanes, and that is the preaching of the Gospell, in this respect aptly termed *the word of faith*, verse 8.

[d] *Artius.*

[e] Cap. 28. 16.

[f] Cap. 2. 32.

[g] *Melanchthon. Pareus.*

If

If thou knowledge] *S. Paul* hauing in the Chapter afore, ſufficiently diſcourſed of the reiection of the Iewes *à priore*, from Gods abſolute decree (*ſhewing*[h] *mercie on whom he will, and whom he will hardening*) he commeth in this preſent, to demonſtrate the ſame point *à*[i] *poſteriore*, from their obſtinate incredulitie, [k] *ſtabliſhing their own righteouſneſſe, and not ſubmitting themſelues vnto the righteouſneſſe of God* in Chriſt, apprehended and applied by faith onely, declaring it ſelfe in a twofold act; one which is [l] outward, *to confeſſe with the mouth:* another which is inward, *to beleeue with the heart.* [m] Some confeſſe but beleeue not, as hypocrites: other beleeue but confeſſe not, as timorous and Peter-like profeſſors in the dayes of perſecution: other doe neither confeſſe nor beleeue on Chriſt, as Atheiſts; other both confeſſe and beleeue, and they be true Chriſtians. A [n] bare confeſſing with the mouth is not enough, except thou beleeue with thine heart, Eſay 29 13. *This people come neere to me with their mouth, & honour me with their lips, but haue remoued their heart farre from me*, &c. Neither is it ſufficient vnto ſaluation onely to beleeue with the heart, vnleſſe thou confeſſe with the mouth; according to that vnauoidable ſentence, Matth. 10. 33. *Whoſoeuer ſhall deny me before men, him alſo will I deny before my father which is in heauen.*

Now though in nature *beleeuing with the heart*, precede *confeſſing with the tongue*: yet *Paul* mentioneth acknowledging in the firſt place, [o] for that we doe not know the faith of ſuch as beleeue, but by their confeſſion; according to that of [p] *S. Iames, I will ſhew thee my faith by my workes.* Here then obſerue, that to confeſſe the Lord Ieſus is neceſſary [q] both in reſpect of other, and our ſelues. In reſpect of other, [r] as being herewith armed in the times of perſecution, and inſtructed in the dayes of peace. Chriſt is the fountaine of the waters of life; faith in the heart is as the pipes and ceſterne that receiue in, and hold the water; and confeſſion with the mouth, as the cocke of the Conduit, that lets out the water vnto euery commer. And therefore [s] *let your light ſo ſhine before men, as that they may ſee your good workes, and glorifie your Father which is in heauen.* Againe, to confeſſe, [t] that is, to praiſe Chriſt in thy words, and to doe whatſoeuer appertaineth vnto his worſhip, is needfull in regard of our ſelues, [u] in that a true faith is neuer idle, but alway working by loue, Galat. 5. 6. For although it iuſtifieth alone, yet it is no more alone, [x] then the heat of the Sunne which alone warmes the earth is ſeuered from light: or then Chriſt is diſioyned from his Spirit: *Caluin apud Bellarmin. de Iuſtificat. lib. 1. cap. 15. §. Caluinus*: or then a hand when it alone doth apprehend any thing is ſeparated from the body: *Luther apud Sanderum de Iuſtificat. lib. 4. cap. 4.*

This doctrine makes againſt the [y] *Priſcillianiſts* in old time, defending this axiome, *Iura, periura, ſecretum prodere noli.* And the [z] *Libertines* in our age, who following the *Carpocratian* Heretiks, hold it lawfull to diſſemble their faith afore the Magiſtrate. As alſo the *Nicodemites* aſhamed of Chriſt, and equiuocating *Ieſuites* forſwearing their Prieſthood, and the Pope their holy father, vpon euery pretended occaſion of danger. In a word, all weather-wiſe profeſſors, aduenturing no more for the glorious Goſpell, than one lately did for his horrible blaſphemie. who being bound to the ſtake, ſuffered onely the ſingeing of his beard. This open acknowledging of Chriſt is neceſſarie, not only *caſu mortis*, at the point of death, as *Liranus*: or in the dayes of perſecution, as *Lombard*: but at all times, and in euery place, when occaſion is offered iuſtly, ſaith [a] *Aquine.* For ſeeing it is an affirmitiue precept, *obligat ſemper, et ſi non ad ſemper.* As Chriſt in his [b] Goſpell expreſly, *Whoſoeuer ſhall be aſhamed of me, and of my words, among this adulterous and ſinfull generation, of him ſhall the Sonne of man be aſhamed alſo, when he commeth in the glory of his Father with the holy Angels,*

Whereas [c] *Bellarmine* inferreth out of this text, *fidem non ſufficere ad ſalutem*, that faith is not ſufficient vnto ſaluation, vnleſſe confeſſion of the mouth and other good workes as efficient cauſes concurre with it in the buſineſſe: our anſwer may be taken out of his old Schooleman *Aquine*, and Cardinall *Tolet.* [d] *Aquine* doth affirme, that confeſſion is an act of faith, according to that of

[a] Rom. 9. 18.
[i] *Aretius.*
[k] Verſe 3.
[l] *Thomas 2. 2æ. queſt. 3. art. 1.*
[m] *D. Willet in loc.* *Idem Gorran in loc.*
[n] *Ardens. Theophylact.*
[o] *Martyr. Heming. Aretius.*
[p] *Cap. 2. 18.*
[q] *Sarcerius.*
[r] *Oecumen.*
[s] Matth. 5. 16.
[t] *Pareus.*
[u] Church Hom of faith. *& Confeſſ Anglican art. 12.* See *Rogers ibid. & Caluin. inſtit. lib. 3. cap 16.*
[x] *Caluin. apud Bellarm. de Iuſtificat lib 1. cap. 14. §. Iohannes.*
[y] *Auguſt. hæreſ. 70.*
[z] *Martyr in loc.*
[a] *In loc. & 2. 2æ. quæſt. 3. art. 2.*
[b] Mark 8. 38.
[c] *De Iuſtificat. lib 4. cap. 7. §. Oſtauum.*
[d] 2. 2æ *quæſt. 3 art 1.*

of the [e] Pſalmiſt, *I beleeued, and therefore haue I ſpoken.* And in his ſecond Lecture vpon this Chapter, he that is once iuſtified by faith ought to be [f] filled with the fruit of righteouſneſſe. *Poſtquam homo per fidem eſt iuſtificatus, oportet quod eius fides per dilectionem operetur ad conſequendam ſalutem.* And Cardinall [g] *Tolet* in plaine termes: *Oris confeſſio nos non iuſtificat à peccato, &c. ſed iuſtificati tenemur eam palàm profiteri, &c.* Confeſſion of the mouth doth not iuſtifie vs; but being iuſtified, we are bound publikely to profeſſe it afore we can attaine to ſaluation. Herein agreeing with our [h] Proteſtant Interpreters, affirming that good workes are conſequents and effects of a true faith, as if *Paul* ſhould haue ſaid here, we are iuſtified by faith onely, but yet this faith is operatiue, bringing forth liuely fruits, as the confeſſion of the mouth, and the profeſſion of the life; for they be neceſſarie to ſaluation, albeit faith alone be ſufficient in the act of iuſtification, as you may ſee further Epiſt. Quinquageſ. and Sunday 2. in Lent.

In the words (*and beleeue in thine heart that God hath raiſed him vp from the dead*) three points are conſiderable, namely, Faiths { Act, Obiect, Subiect.

Faiths act is *to beleeue*, and to beleeue hath theſe degrees (as the [i] *Schoole* teacheth out of [k] *Auguſtine*) *Credere Deo, credere Deum, & credere in Deum.* A wicked man and a wretched deuill, may ſo farre proceed in faith, as to beleeue there is a God, and in groſſe to beleeue God: but a true Chriſtian endued with a ſauing faith aſcends higher, and beleeueth in God alſo. [l] That is, he knowes, God as he hath reuealed himſelfe in his word, acknowledging him onely for his God, and thereupon puts his [m] whole truſt in him, applying to himſelfe Gods mercifull promiſe made to father *Abraham* and his ſeed, *with the heart vnto iuſtification*, and confeſſing the ſame *with the mouth vnto ſaluation.* He diſclaimes not his part in Chriſt as the deuils, [n] *Ah, what haue we to doe with thee thou Ieſus of Nazareth? [o] art thou come to torment vs before the time?* but he challengeth his portion in the bloud of his Sauiour, ſaying with the Church in her [p] loue-ſong, *My welbeloued is mine*: and with [q] *Paul, Chriſt is become to vs wiſdome, righteouſneſſe, ſanctification, and redemption.* His bodie is in heauen, there ſhall I finde it mine: his diuinitie is on earth, and here doe I feele it mine: his word is in mine eare, to beget him mine: his Sacrament is in mine eye, to confirme him mine: his Spirit is in mine heart, to aſſure him mine: Angels are mine, to fight for me: Prince mine, to rule for me: Church mine, to pray for me: Vniuerſitie mine, to ſtudie for me: Paſtor mine, to preach for me: all mine, [r] *whether it be Paul, or Cephas, or the world, or life, or death, whether they be things preſent, or things to come, euen all are mine, I am Chriſts, and Chriſt is Gods.*

Faiths obiect is [s] all holy Scripture, the [t] ſumme whereof is the Creed, and this one point, how *God raiſed vp Ieſus from the dead*, is [u] *nexus articulorum omnium*, as it were the bond or tying knot, on which all other linkes of our beleefe depend. [x] For if it were not true, that Chriſt is riſen againe: then were it neither true, that he did aſcend vp to heauen, nor that he ſitteth at the right hand of his Father in heauen, nor that he ſent downe the holy Spirit from heauen, nor that he ſhall come from thence to iudge the quicke and the dead. In a word, the matter of the whole Creed concerneth either God, or the Church his Spouſe. Now the raiſing of Chriſt from the dead is the worke of God the Father, Acts 2.32. of himſelfe being God the Sonne, Iohn 10. 18. of God the Holy Ghoſt alſo, Rom. 1.4. Chriſt as [y] God, onely raiſeth and is not raiſed: as man, he is onely raiſed and raiſeth not: as the [z] Sonne of God, or ſecond Perſon in the bleſſed Trinitie, both the Father raiſeth him, and he raiſeth himſelfe. The Father raiſeth the Sonne by the Sonne, and the Sonne raiſeth himſelfe by the Spirit of holineſſe, [a] by which he was declared to be the Sonne of God. As for the Church: our Apoſtle ſheweth [b] elſe-where, that Chriſt died for her ſinnes, and roſe againe for her iuſtification; and that [c] aſcending vpon high, he beſtowed on her gifts, as to be *Catholike, holy, knit in a communion*: and prerogatiues in her ſoule, namely, *remiſſion of ſinnes*: in the bodie, *reſurrection of the fleſh*: in both, euerlaſting

[e] Pſal. 116. 10. & 2 Cor 4 13.
[f] Philip. 1. 11.
[g] *In lec.*
[h] *Melanchon. Caluin. Heming. Piſcator. Chytræus. Tilenan.*
[i] *Lombard 3. ſent. diſt. 23 & Aquin. 2. 2æ q. 2 art. 2.*
[k] *Tract 29. in Ioan & ſer 181. de Temp.*
[l] *Perkins expoſit Creed, art 1.*
[m] See Church Hom. of ſaluation, part 3.
[n] Mark 1 24.
[o] Matth 8. 29.
[p] Cant. 6 2.
[q] 1 Cor. 1. 30.
[r] 1 Cor. 3 22, 23.
[s] Church Hom. of faith, part 1.
[t] *Auguſtin. ſer. 115 de Temp. & Ambroſ. ſer. 38*
[u] *Martyr. in loc.*
[x] Church hom. of Chriſts reſurrection.
[y] *Thom. 3. part. q 53 art 4.*
[z] *Paræus.*
[a] Rom 1. 4.
[b] Rom. 4. 25.
[c] Epheſ 4 8.

euerlasting life. Wherefore *Paul* here mentioneth only the resurrection of Christ from the dead, not *exclusiuely*, but [d] *synecdochically*, because this one arrticle [e] presupposeth all the rest, and takes them as granted; as if he rose from the graue, then he died, and his death is a consequent of his birth. Or because this article was, and is most [f] doubted in the world, for the Iewes and Gentiles acknowledge the death of Iesus; whereas the Christians only confesse his resurrection. Or because the [g] rest (vnlesse Christ had risen againe) would haue profited vs little, for he triumphed in his resurrection ouer death, hell, damnation, *opening the kingdome of heauen to all beleeuers.*

And so the meaning of our Text is plaine, *If thou confesse with thy mouth that Iesus is the Lord*: [h] that is, that Lord, [i] of whom all the Prophets inquired, as being the [k] desire of all Nations, euen the light of the Gentiles, and consolation of Israel. *And if thou beleeue in thine heart*, that this Iesus (whom Almightie God hath made [l] both Lord and Christ) offered [m] himselfe a sacrifice to [n] purge thy conscience from dead workes, and take away thy sinnes, [o] putting out and fastning vpon the Crosse the Lawes obligation against vs, and that hauing ouercome death, and the deuill, he rose againe, [p] leading captiuitie captiue, that he might hereby deliuer thee from the bands and hands of all thine enemies; I may tell thee from *Paul*, and *Paul* here from God, vnto the comfort of thy soule, that thou art now [q] presently iustified, and shalt be hereafter eternally saued. *For the Scripture saith, whosoeuer beleeueth in him, shall not be confounded.* [r] That is, whosoeuer hath a sure trust in God that he will euen for his Christs sake pardon all his sinnes, and blot out all his offences: and out of this assurance *calleth on the name of the Lord, he shall be safe.* For the two testimonies of the two Prophets [f] answer the two clauses of *Paul*, *Esay* speaking of the *beleeuing in the heart*, and *Ioel*, of *acknowledging with the mouth.*

And in these Texts of the Prophets, obserue their [t] vniuersall note, *whosoeuer*, for God is [u] no respecter of persons, he puts *no difference betweene the Iew and the Gentile, but being Lord ouer all is rich vnto all that call vpon him.* [x] Other Lords cannot reward all their followers, as being poore; many will not, as being illiberall and sordide: but our God is [y] able, because *Lord of all*; and willing, because *rich vnto all of whatsoeuer condition or country.* Poore *Bartimeus* begging, rich *Zacheus* climing, old *Simeon* in the Temple, young *Iohn* in the wombe, couetous *Matthew* grinding his neighbour at the receit of Custome, the louing Centurion [z] building his Nation a Synagogue, the people [a] watching vnder the Crosse, the [b] theefe hanging on the Crosse, confessing the Lord Iesus, and walking in the sunne-shine of his Gospell; indifferently finde refreshing in the conscience, rest in the soule. *For whosoeuer beleeueth on him shall not be confounded, and whosoeuer calleth on his name shall be saued.*

As for the subiect or seat of faith: it is said here, *with the heart man beleeueth*: *Ergo*, faith (as many [c] Protestant authors haue noted) is not placed in the minde, or vnderstanding only; but in the will and affections also. [d] For faith, as it is *notitia*, resides in the minde: but as *fiducia*, seated in the will. [e] Other Interpreters (*etiam notæ purioris*, and no way branded with the markes of Antichrist) hold it not greatly to stand with reason, that one particular and single grace should be placed in diuers parts and faculties of the soule. It is true, that faith is not a meere prattle of the tongue, nor a floting [f] opinion of the braine: but a certaine perswasion of the heart. Yet notwithstanding this perswasion, or particular knowledge, whereby a man is resolued that the promises of saluation appertaine to him, is wrought in the minde by the Holy Ghost, 1 Cor. 2. 12. A sure trust and a stedfast hope of all good things to be receiued at Gods hand, is [g] not haply faith, (if we speake properly) but rather a fruit of faith, in that no man hath affiance in God, vntill he be first of all perswaded of his mercy toward him in Christ Iesu.

For mine owne part, I confesse with [h] *Luther* ingenuously, that it is exceeding hard to distinguish exactly betweene faith and hope, there is so great affinitie betweene

[d] *Piscator.*
[e] *Gorran.*
[f] *Anselm. Idem Augustin. apud Martyr. in loc.*
[g] *Caluin.*
[h] *Melanct hon.*
[i] 1 Pet. 1. 10.
[k] Haggai. 2. 8.
[l] Acts 2. 36.
[m] Ephes. 5. 2.
[n] Heb. 9. 14. 28
[o] Coloss. 2. 14.
[p] Ephes. 4. 8.
[q] *In præsenti iustitiam, in futuro salutem. Anselm. in loc.*
[r] *Melanct hon.*
[f] *Theophylact. Caietan.*
[t] *Lombard. Martyr. Caluin.*
[u] Acts 10. 34.
[x] *Ardens.*
[y] *Hyperius apud Marlorat.*
[z] Luk. 7. 5.
[a] Matth. 27. 54.
[b] Luk. 23. 42.
[c] *Caluin. Paræus. Dr. Willet in loc.*
[d] *Heming.*
[e] *Perkins exposit. Creed, art. 1. Dr. Fulke in 2 Cor. 13. 1.* disallowes not this assertion in the Rhem. *Vide Thom. 2. 2æ quæst 4. art. 2. & Bellarmin. de Iustit. lib. 1. c. 6.*
[f] *Sarcerius. Beza.*
[g] *Perkins vbi supra*
[h] *In Galat. 5. 5.*

betweene them, one hauing reſpect to the other, as the two Cherubins on the Mercy-ſeat, Exod. 25. 20. Faith engendreth hope, and from hope proceeds affiance, which is nothing elſe but hope ſtrengthned. For whereas an [i] *hypocrites confidence ſhall be like the houſe of a ſpider*: [k] *he that putteth his truſt in the Lord, ſhall be euen as the mount Sion, which may not be remoued, but ſtandeth faſt for euer.*

[i] Iob 8.14.
[k] Pſal. 125.1.

And for as much as the word *heart* in my Text (as is agreed on all ſides) is put for the whole ſoule, without limitation to any part: all that I will obſerue from hence ſhall be, that as wee muſt loue God; euen ſo beleeue in God with all our heart, and ſoule, and minde. [l] For hypocrites haue forged faith, and deuils haue forced faith, acknowledging againſt their will out of horror vnto their condemnation, and not out of loue from their heart to their iuſtification, *that Ieſus is the Lord.* A Recuſant may be brought vnto the Church againſt his will, and compelled in deſpight of his teeth alſo to receiue the Sacramentall Bread and Wine: [m] but none can beleeue that Ieſus is their Ieſus, but with the heart onely. See Goſpell Sund. 8. and Epiſtle Sund 10. after Trinitie.

[l] *Caietan.*
[m] *Lombard.*

How ſhall they call on him on whom they haue not beleeued? A plaine Text againſt the [n] Gentiles Idolatrie, praying vnto gods [o] vnknowne. As *Hecuba* in *Euripides*; *O Iupiter quisquides, ſiue hoc cœlum, ſiue mens in cœlo, quanquam diu iam ignauos opitulatores innoco.* And it is a pregnant euidence to confute the [p] Papiſts in their inuocation of Saints alſo; for if they truſt in *S. Martin* or *Mary*, *S. Catherin* or *Clare* they rob the Creator to clothe his creatures, and [q] *curſed be man that puts his confidence in man, and makes fleſh his arme.* If they truſt not, *how doe they call on him in whom they beleeued not?* Our heauenly Father ſaith in his [r] word, *Call vpon me*: Chriſt our Aduocate with the Father in like ſort, [ſ] *Come vnto me*, for I am the way, the truth, and the life, Iohn 14. 6. [t] *Non eſt quâ eas niſi per me, non eſt quò eas niſi ad me*: No way to God but by me, no light but from me, no life but in me. Chriſt is a mutuall helpe: to the Father one, to vs another. An hand to the Father, by which he reacheth vs: an hand to vs, by which we reach him. The Fathers mouth, by which he ſpeaketh vnto vs: our mouth to the Father, by which we ſpeake to him. Our eye to ſee by, footway to goe by, the [u] piller of fire by night, and cloud by day guiding his Iſrael in the wilderneſſe of this world. Wherefore let vs call on him in whom alone we beleeue, which is our [x] ſtrength and refuge in the time of trouble, promiſing in his [y] Goſpell, *Aske, and ye ſhall haue: ſeeke, and ye ſhall finde: knocke, and it ſhall be opened vnto you.* See Goſpell on the 5. Sund. after Eaſter.

[n] *Melanchon.*
[o] Acts 17.23.
[p] Dr. Fulke. *Kilius. Paræus in loc. Idem Melanct. Apol. Auguſt. Confeſſ. art. 21. & Perkinſe-form. Cat tit 14.*
[q] Ieremy 17.5.
[r] Pſal. 50.15.
[ſ] Matth. 11.28.
[t] *Auguſt. tract. 22. in Ioan.*
[u] Exod. 13.21.
[x] Ierem. 16.19
[y] Matth. 7.7.

How ſhall they heare without a Preacher? Here you may behold the Miniſters

- [z] Dignitie, in reſpect of their
  - Commiſſion, as *being ſent of God.*
  - Errand, as being *ambaſſadors of good things*, euen ſuch as *bring tidings of peace* [a] between
    - God and man.
    - Man and man.
    - Man and himſelfe. Wherefore [b] deſire the Lord to ſend forth [c] labourers into his harueſt, honouring ſuch Elders as rule well, and labour in the word, euen with double honour, 1 Tim. 5. 17. receiuing them as Angels, yea as Chriſt himſelfe, Gal. 4 14.
- Dutie; for if *faith come by hearing, and hearing by preaching*, ſo that the word of God vnto faith is as [d] oyle to the lampe:

[z] *Melanchon. Martyr. Tileman.*
[a] *Aquin.*
[b] *Kilius.*
[c] Matth 9.38.
[d] *Chryſoſt.*

ſuch as will haue their feet kiſſed, ought to bring tidings of good things. If they will haue the [e] *worthy*, good reaſon they ſhould do the *worke*. For aſſuredly ſuch as croud into the Clergy without performance of their office, either through ignorance, that they cannot; or ſecular imployment, that they may not; or negligence, that they will not; or feare of trouble, that they dare not preach the word of God; are [f] aduerſaries vnto the doctrine of the Church of England, and enemies of the Croſſe of Chriſt, Philip. 3. 19. See further in the Goſpell enſuing.

[e] 1 Tim. 3.1.
[f] *Rogers in Anglican. Confeſſ. art. 23 propoſit. 2*

The Gospell. MATTH. 4.18.

As Iesus walked by the sea of Galile, he saw two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) &c.

IN this Gospell is set downe the {Calling / Comming} of foure Apostles.

In their calling these circumstances are considerable:
- Who? *Iesus.*
- Where? *By the sea of Galile.*
- When? *At the beginning of his preaching.*
- Whom, in Name: *Peter. Andrew. Iames. Iohn.*
- Whom, in Number: *two and two.*
- Whom, in Nature: *Brethren. Fishers.*
- Why? That they might *become fishers of men.*
- How? *He saw them, and said vnto them, follow me and I will make you, &c.*

As Iesus walked.] There be foure sorts of Apostles (as [e] *Hierome* and [h] *Luther* obserue) some be sent only from God, and not by men: immediatly from God the Father, as the [i] Prophets vnder the Law; [k] Iesus Christ, and [l] Iohn Baptist in the beginning of the Gospell: immediatly from God the Sonne, in his state mortall, as the [m] twelue Apostles: in his state glorious or immortall, as *S. Paul*, Acts 9.15. Other are sent by men, and not by God: as they who being vnworthy both in respect of their bad learning, and worse liuing, croud notwithstanding into the Ministerie, through alliance, fauour, or symonie. Which occasioned one to say that horses are more miserable then asses, in that horses did post ordinarily to Rome to get asses preferment.

[n] *Cum Iesu Iudas, cum Simone fur Ananias,*
In templo Christi semper sunt quatuor isti.

Other are neither chosen of God, nor called by men, as the false prophets, of whom it is said in holy Scripture, that they [o] run without a warrant; [p] euill workers, enemies of Christs Crosse, [q] theues climbing into the Church at the window, not entring in at the doore, [r] rauening wolues in sheepes clothing. See Gospell on the 2. Sunday after Easter, and 8. after Trinitie.

Other are both elected of God, and ordained by men, as the Bishops of Ephesus, Acts 20.28. and other Elders in the Primitiue Church, Acts 14.23. and all orthodoxe Preachers of the word in our age. For as the Gospell and Epistle well accord, *how shall they preach vnlesse they be sent?* No man ([s] although hee were more wise then either *Salomon* or *Daniel*) ought to take this honour vnto himselfe, [t] except he be called of God. I say called of God either immediatly by himselfe, so Christ here called his Apostles; or else mediatly by [u] such as haue publike authoritie giuen vnto them in the congregation, to call and send Ministers into the Lords vineyard, and so Christ at this houre calleth Apostles in our Church, in that the conformable Ministers of England are chosen according to his word, as we teach against the *Brownists* and *Barrowists*; as also canonically consecrated, as we proue to the proud pontifician aduersarie. See Doctor *Fulke & Willet in Rom.* 10. *Perkins* Treatise of Callings: *Rogers* in Anglican. Confess. art. 23. proposition 1. & 5. *Sheldons* motiues, obseruation of pontifician spirits, pag. 17. And surely God hath as it were set his hand and seale to the full approbation of our callings, in that he blesseth our labours in the Ministerie for the conuersion

[e] *Expost. prior. in Galat. cap. 1.*
[h] *Postil. in loc.*
[i] 2 Pet. 1. 21.
[k] Ioh. 20. 21.
[l] Ioh. 1. 6.
[m] Matth 10. 5.
[n] *Vet. poemata de corrupto stat. ecclesiæ per Illyricum.*
[o] Ieremy 23. 21
[p] Philip 3. 2. 18.
[q] Iohn 10. 1.
[r] Matth 7. 15.
[s] *Luther & Latymer. in loc.*
[t] Heb. 5. 4.
[u] *Anglican. Confess. art. 23. Rogers ibidem. Luther & Kilius in loc.*

conuerſion of many ſoules in England. For euery learned and induſtrious Paſtor may tell his people which he begets vnto God in Chriſt, as [x] *Paul* once told the Corinthians: *If I be not an Apoſtle to other, yet doubtleſſe I am vnto you, for ye are the ſeale of mine Apoſtleſhip in the Lord.*

By the ſea of Galile.] This (as [y] Interpreters obſerue) was not the maine ſea, but a little creeke only, *The lake Genezareth*, as we reade Luke 5.1. but it is called a ſea, for that the [z] Scripture termeth all gathering together of waters, *ſeas*: and the *ſea of Galile*, for that it bounded vpon the borders of the [a] two Galilees. *Conſule Plin hiſt. lib. 5. cap. 15. Ioſeph. de bello Iudaico, lib. 3. cap. 18. Strab. Geogra. lib. 16. pag. 504.*

In this lake *Peter* and *Andrew* were *fiſhing*, *Iames* and *Iohn mending their nets*. Here I note with *Aretius* and [b] other vnto your comfort, that Almightie God is wont to bleſſe men eſpecially, when they be buſied in their proper element, and well imployed in their owne vocations. An Angell being a meſſenger of gladneſſe, appeared vnto *Zacharias*, [c] *as he executed the Prieſts office before God, as his courſe came in order.* An Angell alſo deliuered the firſt ioyous tidings of Chriſts birth vnto [d] *ſhepheards attending their flocke by night in the field.* While *Saul* according to his fathers expreſſe commandement ſought for aſſes, he found a kingdome, 1 Sam. 9. ſo Chriſt here ſeeing *Peter* and *Andrew* not idle, *but caſting a net into the ſea*; nor yet ouer-buſie, medling in other mens trade; but only labouring in their owne calling, (*for they were fiſhers*) he ſaith vnto them inſtantly, *follow me, and I will make you to become fiſhers of men.* A laſie perſon is vnfit for the Clergy, for none but [e] *labourers* are ſent into the Lords harueſt. On the contrary, the [f] curious and ouer-actiue ſpirit is vnprofitable, for he will haue one foot in the Church, another in the Court, and if God had made him a *Tripos*, he would haue had a third in the Campe. *Miles equis, piſcator aquis, &c.* an hammer is for the Smith, an *Homer* for the Schoole. Let the ſhoemaker attend his boot, and the fiſher his boat. [g] He that comes to the corne heape, the more he openeth his hand to receiue, the leſſe he doth hold: ſo he that enlargeth himſelfe to beare the moſt offices in a State, the fewer ſhall he ſufficiently diſcharge. The worme [h] *millipeda* or *multipoda*, though it haue many feet, is of a very ſlow paſe. [i] So *Luther* ſaid of *Eraſmus*: *Quia vult in omnibus ſapere, ſeipſum decipit.* And [k] *Melanchthon* of *Vbiquitaries* in Arts, *in omnibus aliquid, in toto nihil ſcire.* The wittie [l] Poet trimly,

Omnia cùm facias, miraris cur facias nil?
(Poſthume) rem ſolam qui facit, ille facit.

Againe, Chriſt called his Apoſtles in the midſt of their fiſhing, [m] that wee might hereby learne to preferre the following of him before the buſineſſe of the world: or Ieſus haply *walked by the ſea*, for that he did intend to chuſe fiſhers. [n] Hereby teaching vs not to ſhun, but rather to ſeeke thoſe places where we may doe good. As the poore cottage, that we may releeue the needie: the houſe of mourning, that we may binde vp the broken hearted, and remoue the ſpirit of heauineſſe: the dungeon of *Ioſeph* and *Daniel*, preaching liberty to the captiues, and opening of the priſon vnto them that are bound. [o] *Flecte quod eſt rigidum, foue quod eſt frigidum, rege quod eſt deuium.*

The next circumſtance to be conſidered, is the time *when* and that (as our Euangeliſt in the 17. verſe) was ſo ſoone *as Ieſus began to preach*. For [p] as a King who reſolues to make warre againſt an enemie Prince, chuſeth his Captaines, and muſters his ſouldiers, and in euery point fits himſelfe for the preſent action: euen ſo Chriſt Ieſus the King of the Church, intending to [q] caſt out of his hold Satan the prince of this world, calleth his followers, and out of them electeth his Apoſtles, as chiefe Commanders and Coronels in the very beginning of his preaching, that being trained vp in his ſchoole, ſeeing his wonders, and hearing his wiſdome, they might be made fit for that excellent and eminent calling. [r] They were firſt (as [s] *S. Iohn* reports) acquainted with Chriſt, [t] afterward made Diſciples, and laſt of all Apoſtles. And [u] therefore Chriſt here ſaith, *I will make you to become fiſhers of men.* Hee ſaith not, I doe now make: but hauing inſtructed them

[x] 1 Cor. 9.2.

[y] *Rabanus apud Thomam. Aretius. Ianſen. in loc.*
[z] Gen. 1.10.
[a] *Maldonat.*

[b] *Ardens in loc*

[c] Luk. 1.8.

[d] Luke 2.8.

[e] Matth 9.38
[f] *Aretius in loc.*

[g] *Perkins treat of Callings.*

[h] *Plin. hiſt. lib. 29. cap. 6.*
[i] *Colloq. tom. 1. pag. 203.*
[k] *Bucan. præfat. loc. Com.*
[l] *Martiilus epigram lib. 3.*
[m] *Chryſoſt. apud Theman in loc.*

[n] *Ardens. Beauxamis.*

[o] *Kilius.*

[p] *Chryſoſt. apud Beauxam. in loc.*

[q] Iohn 12. 31.
[r] *Latymers ſer vpon this Goſpell*
[s] Cap 1 39.
[t] For this was a ſecond calling, as *Euthym & Anſelm. in loc*
[u] *Muſcul. in loc.*

them all his life, and breathing on them the Holy Ghoſt after his reſurrection, he ſpeakes in the preſent, [x] *As my father ſent me, ſo ſend I you,* [y] *goe teach all nations, baptizing them in the name of the Father, and the Sonne, and the Holy Ghoſt.* And that they might be powerfull and profitable teachers of other, he [z] filled them alſo with the gifts of the Spirit after ſuch a manner, and in ſo great a meaſure, that they [a] *could not but ſpeake the things which they had heard and ſeene of Chriſt.* And that not in one corner, or in a few countries only, but (as it is in the ſelect Epiſtle for this day) *their ſound went out into all lands, and their words into the ends of the world.* In the beginning they were rude, [b] firſt Diſciples, afterward Doctors, a great while learners afore they were leaders. Hence fathers of the Church are taught not to haue χεῖρας ἐπιθέναι ταχέως, [c] haſtie hands and ouer-eaſie for admittance into ſacred orders without triall and teſtimonie, 1 Tim. 3. and the children of the Prophets alſo may learne to be [d] *ſwift to heare, ſlow to ſpeake,* neuer affecting, much leſſe aſcending *Moſes* chaire, before God makes them apt and able to teach as well by their holy conuerſation, as wholeſome doctrine. For as the weights and meaſures of the [e] Sanctuarie, to wit the ſicle, talent and cubite, were of a [f] double bigneſſe to thoſe for common vſe: ſo ſhould the vertues in the Miniſters of the Sanctuarie be of a ſutable ſize. The which as ſome Diuines imagine is implied in the ſacrifice for their ſinnes, appointed Leuit 4. where the Prieſts offering is commanded to be as much as all the congregations, a young bullocke without any blemiſh for the Prieſt alone, verſe 3. and no more for all the people, verſe 14. See *Benedictus* in the Liturgie, Goſpell on Trinitie Sunday, and 8. after Trinitie.

The names of the Diſciples here called, are *Simon, Andrew, Iames, and Iohn.* [g] Inſinuating that a Preacher of the word muſt be *Simon*, that is, obedient to the will of God. *Andreas*, a ſtout man in executing his office. *Iacobus*, a ſupplanter of vices in his auditorie. Laſt of all a *Iohn*, aſcribing all theſe good gifts in him vnto the Father of mercies and God of all grace, [h] *vitæ merito magnus, humilitate infimus.* [i] Other affirme that the foure cardinall vertues are deſigned by theſe foure chiefe Apoſtles, referring Prudence to *Peter*, Iuſtice to *Andrew*, Fortitude to *Iames*, and Temperance to *Iohn*.

For their number, it is ſaid here, that Ieſus called them two and two: firſt *he ſaw two*, then *other two*: [k] ſignifying that as the binarie number is the leaſt; euen ſo the Church of little beginnings increaſeth vntill her number be [l] without number; [m] *as a graine of muſtard ſeed when it is ſowne is the leaſt of all ſeeds, but when it is growne, it is the greateſt among herbs, and it is a tree, ſo that the birds of heauen build in the branches thereof.* Or two and two, becauſe they were Chriſts inſtruments in ioyning together two people, the Iewes and the Gentiles, and ſo [n] *making of both one.* Or Chriſt haply would neither elect nor ſend his Apoſtles one by one, becauſe *woe to him that is alone*, Eccleſiaſt. 4. 10, but by two and two, and thoſe *brethren*: [o] hereby teaching that Preachers of the word muſt accord as brethren, *of one heart and one ſoule*, Acts 4. 32. hauing one minde in many bodies, [p] *inter multa corpora non multa corda. Sic viuentes in vnum, vt vnum hominem faciant* as *Auguſtine* ſweetly. For [q] *a brother helping a brother is a very ſtrong caſtle, and they that hold together are like the barre of a palace.*

For their condition: our bleſſed Sauiour (*in* [r] *whom are hid all the treaſures of wiſdome and knowledge*) did [s] not chuſe the diſputants of the world whoſe wit was great, nor the nobles whoſe petigree was great, nor the Phariſies whoſe credit was great, nor the Prieſts whoſe authoritie was great: but he called ignorant and ignoble fiſhers, of little worth and leſſe learning, to be the trumpetors of his Goſpell, and bell-weathers of his flocke; that *the* [t] *fooliſh things of the world might confound the wiſe things, and the weake things ouerthrow the mightie things, and things that are not, bring to nought the things that are.* [u] *Sampſon* in ſlaying a thouſand Philiſtines with the iaw-bone of an aſſe, was a type hereof (as [x] *Proſper* obſerues) inſinuating that Chriſt *by the* [y] *fooliſhneſſe of preaching* ſhould confound his enemies, and ſaue ſuch as beleeue. Nay Chriſt choſe ſome notorious ſinners for

[x] Iohn 20.21.
[y] Matth 28.19
[z] Acts 2.4.
[a] Acts 4.20.
[b] *Aretius. Muſculus.*
[c] 1 Tim. 5.22.
[d] Iames 1.19.
[e] Exod 30. 13.
[f] *Vatablus not. ad loc. Exod. ex Ioſepho.*
[g] *Auſelm in loc. Idem Rabanus apud Thomam*
[h] *Hierom. epiſt. ad Celant.*
[i] *Remigius apud Thom.*
[k] *Aretius.*
[l] Apocal. 7. 9.
[m] Matth. 13. 31
[n] Epeſ. 2. 14.
[o] *Beauxamis. Pontan. Kilian. Idem Hentenius ſcholijs in Euthym. in loc.*
[p] *Auguſtin. in Pſalm. 132.*
[q] Prou 18. 19. as the tranſlat. Hen. 8
[r] Coloſ. 2. 3.
[s] *Muſculus. Beauxamis. Pontan.*
[t] 1 Cor 1. 27. 28
[u] Iudg. 15. 16.
[x] *Apud Beauxam Har. tom 1. fol. 140.*
[y] 1 Cor. 1. 21.

for his Apoſtles, as bloudy *Saul*, and couetous *Matthew*; that his abundant grace might be manifeſted in their perſons, as well as in their preaching; demonſtrating that in themſelues, which is the ſumme of all their ſermons, namely, that *Ieſus Chriſt* [z] *came not to call the righteous, but ſinners to repentance.* This is a true ſaying, and by all meanes worthy to be receiued, that Chriſt Ieſus came into the world to ſaue ſinners, of whom I am chiefe, 1 Tim. 1. 15. The greateſt Apoſtle whilome was the greateſt oppreſſor of the Church, *a blaſphemer, a perſecutor,* [a] *breathing out threatnings and ſlaughter againſt the Diſciples of the Lord*: and therefore his auditors might well *& cedere & credere*, grant and beleeue that Ieſus is a Sauiour of his people. But this extraordinary calling, and ſingular action of Chriſt is [b] no patterne for Prelats (as phantaſticall ſpirits imagine) to ſend into the Miniſtrie lewd and ignorant perſons, as if the more faultie were the more fit, and the more ſilly the more ſufficient: for the ſame Chriſt by the pen of his Apoſtle *Paul* in that excellent Epiſtle to *Timothy* (which [c] *Hierome* cals *ſpeculum Sacerdoty*, as the whole Scripture is [d] *ſpeculum Chriſtianiſmi*) ſets downe theſe directions for the choyce of a Paſtor, *he muſt be well reported of, euen of them which are without, vnrepreuable, watching, ſober, modeſt, harborous, apt to teach.* And albeit at their firſt comming (as I haue ſhewed a little before) theſe Fiſher-men were rude, yet afterward they were ſo furniſhed with all parts of knowledge and varietie of language, that their hearers exceedingly [e] wondred at their wiſdome, and [f] knew that they had beene with Ieſus.

[z] Matth. 9. 13.

[a] Acts 9. 1.

[b] *Caluin. Muſculus.*

[c] *Epiſt. ad Oceanum, tom. 2. fol. 323.*

[d] Iames 1. 23.

[e] Acts 2. 6.

[f] Acts 4. 13.

[g] Other haue rendred other reaſons, why Chriſt in the beginning of his preaching choſe fiſher men for his Apoſtles. As namely, to ſhew that God is no reſpecter of perſons: as alſo for that he knew the poore would follow him immediatly, whereas [h] *it is eaſier for a camell to goe thorow the eye of a needle, then for a rich man to enter into the kingdome of God.* For being inuited to the great Supper he ſaith, [i] *I haue bought a farme, and I muſt needs goe to ſee it; or I haue bought fiue yoke of oxen, and I goe to proue them, &c.*

[g] *Luther. poſt. in loc.*

[h] Matth. 19. 24

[i] Luke 14. 18.

Let vs examine now why Ieſus called them, and that is, that they might bee made *fiſhers of men*: not hunters, but *fiſhers*. In old time the Prophets and Apoſtles were fiſhers, [k] in our time more like hunters, [l] according to that of the Prophet Ieremy, 16. 16. *Behold, ſaith the Lord, I will ſend out many fiſhers, and they ſhall fiſh them, and after I will ſend out many hunters, and they ſhall hunt them*, &c Hertofore the Preachers, as fiſhers, incloſed many fiſh in their net at one draught; but in our age we reſemble hunters, after a great noiſe, long and loud crying, we catch either nothing, or elſe very little. *Ionas* was but one man, and he preached vnto Niniue but one Sermon, and that a ſhort Sermon, as touching the number of words; and yet he turned all the whole Citie, rich and poore, Prince and people. [m] We (God be praiſed) are many Preachers, and we preach many Sermons, and ſuch as haue *a full bite*, nipping inuectiues againſt ſinne; yet England repents not in ſackcloth and aſhes. Iohn Baptiſts Sermon was ſhort, *Behold the Lambe of God, which taketh away the ſinnes of the world.* [n] *S. Andrewes* Sermon ſhorter, *We haue found the Meſſias*: and yet (as we read in the firſt Chapter of Saint *Iohns* Goſpell) *Andrew* was caught by the one, and *Peter* by the other. The Sermon of *S. Peter*, Acts 2. was exceeding briefe, yet it caught *about thre thouſand ſoules*: in our time ſcarcely one ſoule taken in many Sermons. And the fault is partly the fiſhers, and partly the fiſhes, as I haue ſhewed at large, Goſpell 5. Sund. after Trinitie.

[k] *Iacob. de Voragine ſer. 3 dom 5. poſt Trinit.*

[l] *Remigius apud Thom. in loc.*

[m] *B. Latimer vltim. vale.*

[n] *Vide Ferum & Pontan. in loc.*

I will make you fiſhers of men] [o] Not of money, as if the ſharing of the ſheepe and fiſh were the white they ſhould aime at. Antichriſt of Rome was not in a pulpit theſe [p] nine hundred yeeres, and ſo by conſequence ſucceeds not *Peter* in fiſhing with his net; but onely in fiſhing with his hooke, Matth. 17. where it is ſaid, that *Peter* caſt an angle into the ſea, and tooke a fiſh in whoſe mouth *he found a peece of twentie pence.* Such a kinde of fiſhing the Romane Peters vſe; for Pope *Leo* the tenth exacted ſo much of the Lay-men, and waſted ſo much of the Churches treaſure, that whereas other were Popes no longer then they liued, he was

[o] *Muſculus in loc.*

[p] Triall of truth.

[q] ſaid

q Guicciardin hist. lib. 14.
r Actius. Syncerus epigram. lib. 3.

q ſaid to bee Pope many yeeres after he was dead. Which occaſioned a learned r Poet to write thus of him:

Sacra ſub extremâ ſi fortè requiritis, horâ
Cur Leo non potuit ſumere? vendiderat.

Iohn 22. left behinde him (as *Petrarcha* reports) two hundred and fiftie tun of gold, in ſo much that an [f] odde fellow made this ieſt of him, *Erat Pontifex maximus, ſi non virtute, pecunia tamen maximus.* Pope *Sixtus Quintus* (called of Engliſhmen in a by-word, for ſelling our kingdome to *Philip* of Spaine, *Six Cinque*) through his intolerable couetouſneſſe, [t] left in his exchequer fiue millions: his ſucceſſor *Gregorie* the 14. waſted foure of them in ten moneths and leſſe, beſide his ordinary reuenewes, in riot and pompe. The Pontificians exceedingly condemne the Proteſtant Preachers, becauſe being married and hauing children, they take care to prouide for their family: but their [u] owne Popes and Prelates are more greedy to ſcrape for their baſtards and minions, then our men haue beene to prouide for their honeſt wiues and legitimate iſſue. Haply ſome men of corrupt mindes among vs, as moſt among them, enter into the Miniſterie, as [x] *Stratocles* and *Dromoclidas* into the Magiſtracie, *tanquam ad auream meſſem*, and ſo they be fiſhers of money, not of men; or if they fiſh after men, it is to finger their meanes. As the Friers in old time profeſſed wilfull pouertie ſo long, [y] vntill they robbed the whole world, and became Lords of all. And at this houre the Ieſuites are ſo couetous, that they maligne all other orders, except the *Capuchin*. And the reaſon hereof is plaine, [z] becauſe the *Capuchin* ſaith, hee would haue nothing, and the Ieſuite would haue all. [a] A wittie libeller in Spaine deſcribed the *Capuchin* Friers ſhooting from the purſe, the *Franciſcanes* aiming wide of it, and the *Ieſuites* hitting it in the very middeſt. I haue read of [b] *Vrbane* the fifth, how that when he was a poore Chaplaine in the Court of Rome, hee ſhould vpon a time ſay to a familiar friend, *If all the Churches in the world ſhould fall at once, none of thim I thinke verily would light on my head.* After being elected Pope, his old acquaintance told him at his inthronization, *Once (holy father) you complained that you were Parſon of no Church, and now behold, God hath out of the riches of his wiſdome and mercie ſo diſpoſed as that all the Churches in the world are committed only to your charge.* Let vs be [c] faithfull in a little, [d] caſting our care on God, who careth for vs. If any forſake with theſe Diſciples his nets and ſhip, *& ſuos & ſua*, to follow Chriſt, he ſhall receiue an hundred fold at this preſent; houſes, and brethren, and ſiſters, and mothers, and children, and lands with perſecutions, and in the world to come eternall life, Mark. 10. 30. Auarice is a ſinne in any man, hereſie in a Clergy man.

Fiſhers of men, in generall (as [e] *Muſculus* obſerues) not of great men and learned men only: for that is *Peters* fault to neglect his Cure that he may follow the Court, as if the ſoules of poore men in the Countrey were not worthy to bee fiſhed for. Not of good men and brethren only; for that is a ſchiſmaticall tricke, ſuch I trow be caught already, we ſhould therfore rather caſt how to caſt our net for other. A ſcabbie ſheepe is of the flocke ſo well as the bell-weather, and becauſe ſcabbie, wants our helping hand more then the whole.

Fiſhers of men, not of women only; for that is an hereticall tricke [f] *to leade captiue ſimple women laden with ſins, and led with diuers luſts.* As *Simon Magus* the firſt heretike broched his dangerous opinions by the helpe of the ſtrumpet *Helena*; *Nicolas* the founder of the filthy Familiſts had troupes of women euer accompanying him; *Apelles* had *Philomene* for his mate; *Montanus* had *Priſca* and *Maximilla*, women of great birth and opulent eſtate; *Donatus* had *Lucilla* for his miſtreſſe; *Arrius* the Princes owne daughter for his Patroneſſe, as [g] *S. Hierome* notes in his Epiſtle to *Cteſiphon* againſt the Pelagians. [h] *Poſtellus* the Ieſuite had an old beldame called mother *Iane*, and the reſt of that ranke (as the [i] Quodlibeticall diſcourſe auoweth) haue deluded many young Gentlewomen, and deuoured many widowes houſes. And this kinde of fiſhing they learned from Satan himſelfe, who did firſt attempt the woman, and then tempt the man, vſing

s Watſon Quod. 1. art. 10.
t Sheldons motiue concerning the Pontifician ſpirits, pag. 5.
u Waſingham Edw. 3. an. 1362
x Plutarch.
y Tyndal. proleg before the booke of Numbers
z Matth 25. 21
a 1 Pet. 5. 7.
b Com. in loc.
c 2 Tim. 3. 6.
d Tom. 2. fol. 253.
e Ieſuites Cat. lib 1 cap. 10.
f Quod. 3. art. 10.

vſing the wife as a trap to catch her husband. And the reaſon why the deuill and his agents are fiſhers of women rather then of men, is becauſe they be leſſe able to reſiſt, and more willing to report a new fangled opinion. In one word, for that their wits are ſhorter, and their tongues longer.

Fiſhers of men, not of children, as *Seruetus* abſurdly cauilleth: *Ergo*, ſaith hee, Preachers may not baptize little infants. Anſwer is made by [k] *Caluin* and other, that *men* here ſignifieth all mankinde, of whatſoeuer age or ſexe. Chriſts commandement is expreſſe, [l] *teach all nations, baptizing them*, &c. and Mark. 10. 14. *ſuffer the little children to come vnto me.* There be young [m] *Lambes* in his fold ſo well as old *ſheepe*, [n] it is not his Fathers wil *that one of theſe little ones ſhould periſh*, for [o] *of ſuch is the kingdome of heauen.* See *Melanchthon loc. com. tit. baptiſ. infant. Caluin vbi ſup. in margin.* Maſter *Iohn Philpots* letter concerning this argument *apud Fox* in his martyrdome. *Bucan loc. com. tit. baptiſ. quæſt.* 35.

Little children muſt be caught and brought vnto Chriſt, and after theſe minumes are baptized in the ſacred font, they muſt be catechized and further inſtructed in the principles of holy religion, that they may know what a ſolemne vow they haue made by their God-fathers and God-mothers. And for as much as euery man is a Prieſt and a Prince in his owne houſe; you muſt bring vp your children *in* [p] *inſtruction and information of the Lord*, drawing them vnto God while they be young, leſt afterward being paſt correction, they ſay with the wicked in the ſecond Pſalme: *Let vs breake their bonds aſunder, and caſt away their cords from vs.*

[q] *Niſi fundamenta ſtirpis iacta ſint probè,*
Miſeros neceſſe eſt eſſe deinceps poſteros.

The [r] draw-net of the Church incloſeth all kinde of fiſh, and therefore the Preachers are fiſhers of all ſorts of men. None is too good, or too bad, or too rich, or too poore, or too young, or too old, to be brought vnto God. I will make you fiſhers of men indefinitely, not of this or that man in particular. *Andrew* muſt fiſh for all, eſpecially for ſuch as are committed vnto his peculiar charge. Acts 20. 28. *Take heed to your ſelues, and to all the flocke, whereof the Holy Ghoſt hath made you ouerſeers.* Our principall care muſt be to reduce ſuch as are vnder our proper Cure, from the ſinke and ſeas of their ſin, to righteouſneſſe and holineſſe, [ſ] by preaching of the word to draw them out of the ſhadow of death, out of the pit of ignorance to the maruellous light & ſunne-ſhine of the Goſpell. And that we may performe this, it is required on our part that wee be painfull, either *caſting our nets into the ſea*, or elſe *mending them in our ſhip*: and skilfull, alſo, that we may know to caſt our nets on the [t] right ſide of the ſhip. [u] *Omnis ignorantia mala, ſacerdotis autem peſſima.* The blinde leading the blinde drawes him not out of the puddle, but rather hurleth him into the ditch, Matth. 15. 14.

Now the fiſhers of men for the catching of ſoules, ought to preach and preſſe two points eſpecially, [x] repentance and faith. Almighty God himſelfe the firſt fiſher of men, in his very [y] firſt draught (when the worlds ſea was not ſo tempeſtuous as it is now) ſtood vpon theſe two principally. Firſt, he rebuked *Adam* for his ſinne, that he might repent: and then he ſhewed how Chriſt is the propitiation for his ſinne, *the ſeed of the woman ſhall breake the ſerpents head*, that he might beleeue. The Patriarks and Prophets vrged theſe points vnto the men of their age. Iohn Baptiſt the laſt of the Prophets, and firſt of Apoſtles, a midling as it were betweene both, inculcated often theſe two, [z] *repent*, and [a] *behold the Lambe of God.* All the ſermons of Chriſt (as our euangeliſt reports in the verſe before my Text) conſiſted of theſe two likewiſe, *from that time Ieſus began to preach and ſay, Amend your liues, for the kingdome of heauen is at hand.* If any then deſire to know whether the fiſhers of men haue caught him or no, let him examine his owne heart, whether he be repentant and faithfull. If he feele ſorrow for his ſinne, and comfort in his Sauiour: if he confeſſe his fault as the [b] Publican, *O God be merciſull to me a ſinner*: and confeſſe his faith as [c] *Andrew*; *We haue found the Meſſias*: if crying with teares he can vnfainedly ſay, *Lord I beleeue, helpe*

k *Inſtitut. lib.* 4. *cap.* 16. §. 31.
l Matth 28. 19
m Iohn 21. 15.
n Matth 18. 14
o Matth 19. 14

p Epheſ. 6. 4.

q *Eripides apud Plutarch Com. de lib. educandis.*
r Matth. 13. 47

ſ *Luther. Aretius. Muſculus.*

t Iohn 21. 6.
u *Laurent. Piſan. Euangel paradox.*

x *Melanct. Com. in loc.*
y Gen. 3.

z Matth 3. 2. Marke 1. 4.
a Ioh. 1. 29 36.

b Luke 18. 13.
c Iohn 1. 41.

helpe mine vnbeleefe: it is a manifeſt argument that the fiſhers of men haue drawne him out of the dead ſea in to the land of the liuing, out of the darke waters into the glorious light of the Sunne of righteouſneſſe.

Here the Goſpell and Epiſtle meet againe; Preachers are fiſhers of men, becauſe men are iuſtified by faith, and faith commeth by hearing of the word, and the word is brought vnto you by the mouth of the Preachers. And therefore you muſt honour their holy function, as Gods ordinance for the [d] *gathering together of the Saints, and edifying of the body of Chriſt.* Abhorre the poſitions of [e] *Scenckfeldius,* [f] *Anabaptiſts, Familiſts,* holding that the word is not taught by the ſermons of *Peter* and *Andrew,* &c. but onely by the reuelation of the Spirit. As alſo the practiſes of vncharitable *Martiniſts, Barroniſts, Browniſts,* openly breathing out ſlander, ſecretly threatning ſlaughter againſt the Diſciples of the Lord, making it their greateſt vertue to meddle with the Preachers vice; ſo that whereas *Andrew* ſhould catch them, it is apparent that they labour principally to catch *Andrew.* But the beſt is, in the meane while they loſe themſelues among themſelues, hauing almoſt as many factions, as there be fractions in their ſeuerall inuectiues. [g] *In iſta Babylonia ſecta diſſecta,* their ſects are now ſo diuers and aduerſe, that as [h] one ſaid, *Litigando res non dirimitur, ſed perimitur.*

The laſt of all the remarkable circumſtances in our Text is, *how* Ieſus called his Diſciples, and that is, *he ſaw them, and ſaith vnto them, follow me, and I will make you &c.* that is, as [i] *Ardens* in a ſhort gloſſe pithily, *Vidit, per electionem: vocauit, per fidem: iuſſit ſe ſequi, per obedientiam: præmium promiſit, per obedientiæ remunerationem.* [k] According to that of *Paul,* whom he did predeſtinate, them he called: and whom he called, them alſo he iuſtified: and whom he iuſtified, he alſo glorified. For faith is a conſequent of election, obedience of faith, and remuneration of obedience. He called his Apoſtles here by word onely, *follow me.* [l] Goe not before me, nor beſide me: but come after me, for I am the way, the truth and the life. Where note the [m] power of his word, hee ſpake and it was done, he called and they came immediatly. But wee read in the 5. of *Luke* that he called theſe by working a wonder alſo: for whereas they laboured all night and caught nothing, he commanded them to let downe their net, and they tooke ſuch a multitude of fiſh, that they filled two ſhips vntill they did ſinke. Where Diuines obſerue, that Chriſt accommodates himſelfe euermore to his preſent auditors, as he called the [n] Wiſemen of the Eaſt, addicted vnto the ſtudies of Aſtrologie, by a ſtarre: and conferring with a woman of [o] Samaria, who came to draw water at *Iacobs* Well, hee tooke occaſion to ſpeake of the water of life, ſaying, Whoſoeuer drinketh of the water that I ſhall giue him, ſhall neuer bee more a thirſt: and in the 6. Chapter of *S. Iohns* Goſpell, he did inſtruct the *Capernaits,* who followed him onely for loaues, by a ſimilitude taken from bread and meat, willing them to labour for the true bread of heauen, and for the meat that endureth vnto euerlaſting life. By whoſe example fiſhers of men are taught, to become [p] *as weake to the weake, that they may winne the weake: being all things to all men, that by all meanes they may ſaue ſome.*

Hitherto concerning the calling of *Simon, Andrew, Iames* and *Iohn*: let vs now come to their comming. *Simon and Andrew ſtaight-way left their nets, Iames and Iohn immediatly left their ſhip, and their father, and followed him.* They came *ſtraight-way* without [q] inquiſition or [r] delay, conſidering onely who called, and not diſputing why he called. And they came willingly without any grudging or griefe, *leauing nets, and ſhip, and father,* and [s] all things of the world, *to follow Ieſus,* whoſe kingdome was not of [t] this world, whoſe pouertie was ſo great, that he was borne in [u] another mans houſe, and buried in another mans [x] tombe, as not hauing [y] wherein to reſt his head. [z] They forſooke all that little they had, and all the great things they deſired to haue. They did not [a] abandon vtterly their eſtate (for *S. Peter* afterward vſed his nets and followed his trade, Iohn 21.3) but they ſo ſubdued their will vnto Gods will, as that they counted all things [b] loſſe to winne Chriſt. *Apoſtoli* (quoth [c] *Hierome*) *quantum ad diuitias nihil,*

[d] Ephes. 4. 12.
[e] *Melanthon. in* Rom 10.
[f] See *Rogers in Anglican. Confeſſ. art.* 23.
[g] *Sedulius epiſt. lect prefix. apologet. S. Francisci.*
[h] *Io. Serranus apparat pag.* 14.
[i] *Hom. in loc.*
[k] Rom. 8. 30.
[l] *Pontan.*
[m] *Marlorat.*
[n] Matth. 2.
[o] Iohn 4.
[p] 1 Cor. 9. 22.
[q] *Aretius.*
[r] *Muſculus.*
[s] Matth. 19. 27
[t] Ioh 18. 36.
[u] Luk. 2. 7.
[x] Matth. 27. 60
[y] Matth. 8. 20
[z] *Auguſt. epiſt.* 89.
[a] *Caietan. Muſculus. Aretius in loc.*
[b] Philip 3. 8.
[c] *Epiſt. ad Pammac. tom.* 1. *fol.* 166.

nihil, quantum ad voluntatem, totum mundum pariter reliquerunt. Ieſus euery day calleth vs vnto him, either by the good motions of his Spirit, or by his word in the mouth of his Preachers, or elſe by ſtrange iudgements, or extraordinarie mercies. And therefore let vs, I beſeech you, forſake the vaine pompe of the world, the carnall deſires of the fleſh, and all other nets and lets whatſoeuer hindring our comming, that we may follow him immediately. For if the Diſciples here followed him in his humiliation and pouertie; what a ſinne, yea what a ſhame will it be, not to follow him now, ſitting at the right hand of God in the heauen of heauens, a Lord of Lords, higher than the higheſt, a King of glory, [d] rich vnto all that call vpon him, [e] able to do for his followers exceeding abundantly aboue all that they can aske or thinke.

These followed him [f] in

- Bodie, being [g] conuerſant with him, and witneſſes of all he did and ſaid.
- Minde, for nothing could [h] ſeparate them from the loue of Chriſt.
- Life, learning of him to be meeke, and mercifull as he was mercifull, exhorting their auditors to be [i] followers of them as they were followers of Chriſt.
- Death, for as he ſuffered on the Croſſe to make their peace: ſo *Peter* & *Andrew* were crucified, and *Iames* ſlaine with the ſword in his quarrell; and *Iohn* (as we finde in Eccleſiaſticall hiſtorie) was by the commandement of the tyrant *Domitian* caſt *in feruentis olei* [k] *dolium*, or as other [l] *ſolium*, into a veſſell or bath of hot boyling oyle, from which he was notwithſtanding by Gods hand deliuered miraculouſly without any hurt. Though haply neuer occaſion ſhall be giuen vs to die for the Lord, yet let vs ſo follow him in our liues and in our loues, as that we may die in the Lord. Let vs [m] mortifie our earthly members: our feet, that we [n] ſtand not in the way of ſinners; our eyes, that wee may not delight in vanities, or wantonly [o] behold a woman; our hands, that we may [p] labour and worke the thing which is good; our mouth, that it be not full of [q] curſing and bitterneſſe; our hearts, that they bee not exerciſed with [r] auarice: that forſaking our ſelues to follow him onely, which is our ſaluation; as we [s] ſuffer with him, euen ſo we may be glorified together with him. Amen.

[d] Rom. 10. 12.
[e] Epheſ. 3. 20.
[f] *Ardens.*
[g] Acts 1. 21.
[h] Rom. 8. 35.
[i] 1 Cor. 11. 1.
[k] *Hieron. in* Matth. 20 & *Mat. Weſt. ad ann.* 95.
[l] *Baronius annal. tom. 1. ad ann* 92.
[m] Coloſſ 3. 5.
[n] Pſalm. 1. 1.
[o] Iob 31. 1. Matth 5. 28.
[p] Epheſ. 4. 28.
[q] Pſalm 14. 6.
[r] 2 Pet. 2 14.
[s] Rom. 8. 17.

Almighty God, which didſt giue ſuch grace vnto thy holy Apoſtle *S. Andrew*, that he readily obeyed the calling of thy Sonne Ieſus Chriſt, and followed him without delay: grant vnto vs all, that wee being called by thy holy word, may forthwith giue ouer our ſelues obediently to follow thy holy commandements, through the ſame Ieſus Chriſt our Lord.

The Epiſtle Ephes. 2.19.

Now are yee not ſtrangers, nor forreiners, but citizens with the Saints, and of the houſhold of God, &c.

This Epiſtle ſets downe the moſt happy condition of all ſuch as truly beleeue:

1. Priuatiuely, ſhewing what they are not in the 19. verſe. *Now yee are not ſtrangers, nor forreiners.*
2. Poſitiuely, deſcribing in the reſt of the Text what they are, namely, Gods
   - *Citie.*
   - *Houſe.*
   - *Temple.*

Of

Of which heauenly building the
- Materials, are [t] liuely ſtones, all Gods elect, *built together to be an habitation of God.*
- Foundation, is *Ieſus Chriſt himſelfe.*
- Builders, *Apoſtles and Prophets.*
- Properties, are to be *built together*, &c. anſwering the three properties of the Church in the Creeed;
  - Holy, *a temple of the Lord, an habitation of God.*
  - Catholique, *all the building*, &c. knit in a communion, *coupled together and built together.*

[t] 1 Pet 2.5.

[u] *In* Pſalm. 1.

[x] 2 Cor. 6.1.

[y] Rom 8.1.
[z] Rom. 6.14.

[a] *Zanchius.*

[b] Galat 4.26.
[c] *Aretius.*
[d] *Zanchius.*
[e] *Com. in cap.* 28. *Ezechiel.*

[f] Epheſ. 2.5.
[g] Galat. 2.20.
[h] *Vide Lorin. in* 1 Pet 2.5.
[i] Galat. 6.2.

[k] *Hom.* 13. *in Ezechiel.*

[l] *Ser.* 22. *de verbis Apoſtoli.*
[m] *Luther. in* Gal. 6.2.
[n] *Lib. de vitis Patrum.*

[o] 1 Cor. 12.21.

[p] Coloſſ 3.12.

Now are ye not ſtrangers] As [u] *Auguſtine* ſaid, it is one thing to walke in the Law, another thing to liue vnder the Law: ſo likewiſe there is difference betweene being in grace, and vnder grace. Many men in our time who receiue the Goſpell of God in [x] vaine, liue vnder grace, but not in grace: many Prophets and holy Fathers in old time liued in grace, but not vnder grace. For (properly) to liue vnder grace is oppoſed vnto the ſtate of the law, to liue in grace is oppoſed vnto the ſtate of ſinne. The men of *Epheſus*, and other Gentiles in time paſt vnbeleeuing, were neither in grace, nor vnder grace: not in grace, for in *walking according to the courſe of this world, and in fulfilling the luſts of the fleſh, and wil of the minde, they became dead in ſinnes*: not vnder grace, for *they were without Chriſt, aliens from the common-wealth of Iſrael, & ſtrangers from the couenants of promiſe, hauing no hope, and without God in the world*, as our Apoſtle diſputes in the former part of this Chapter. But *now* (ſaith he) *God which is rich in mercy, through his great loue, wherwith he loued vs, euen when we were dead in treſpaſſes, hath ſo quickned vs in Chriſt Ieſu*, that we be both vnder grace, releaſed from the [y] condemnation of the Law; and in grace, deliuered from the [z] dominion of ſin. We which *once were farre off, are made neere* to God and his people, not any longer *ſtrangers or forreiners, but fellow citizens with the Saints, of Gods houſhold*, yea *Gods houſe*. [a] Wherein our Apoſtle doth allude to the goodly buildings of the terreſtriall Hieruſalem, in which all the whole Citie was faire, the Kings houſe fairer, the Temple faireſt of all. And ſo by theſe three, whereof one doth excell another, he deſcribes the bleſſed eſtate of Hieruſalem which is [b] aboue.

The materials of this high and holy building are Gods [c] elect, [d] as well his ſeruants on earth, as Saints in heauen. His elect in the militant Church are called by *S. Peter, liuely ſtones*, or (as [e] *Hierome* reades) liuing ſtones. A materiall houſe conſiſts of blocks, and ſtocks, and other ſenſleſſe ſtuffe: but all the parts of the myſticall houſe, *built vpon the foundation of the Prophets and Apoſtles*, are mouing & free ſtones, in that they be [f] *quickned by God, and* [g] *liue by faith in his ſonne.* And this their faith is not dead, but liuely, working by loue, Galat. 5.6. [h] For as in other buildings one ſtone lieth vpon another, and all vpon the foundation: euen ſo in the ſpirituall houſe, Chriſtians [i] *beare one anothers burden*, and Chriſt as the chiefe ſtone beares all. *Vnuſquiſque & portat alterum, & portatur ab altero*, quoth [k] *Gregorie.* The whole building is ſo compact, as that euery one beares another, and is borne of another. As for example, the rich and the poore man are thruſt and piled together in Gods houſe, the poores burthen is his beggerie, the burthen of the rich is his ouer-growne eſtate. Wherefore the poore lieth on the rich, and the rich is content to ſuſtaine the poore; the rich hath his burthen leſſened by giuing, and the poore his burthen leſſened by taking, and ſo ſaith [l] *Auguſtine* they beare one anothers burthen. A Chriſtian muſt haue [m] ſtrong ſhoulders, and mightie bones, that he may beare fleſh, that is, the weakneſſe of his brethren. It was excellently ſaid of [n] one, when it was told him how his brother had committed a foule fault: *He fell yeſterday* (quoth he) *and I may fall to day.* The peble may not enuie the marble, nor the marble deſpiſe the peble: the pinne in the Temple ſerues for vſe ſo well as the pinnacle: [o] *the eye cannot ſay to the hand, I haue no need of thee: nor the head to the feet, I haue no need of you.* So that euery liuing ſtone muſt [p] *put on tender mercie, kindneſſe, humilitie, meekeneſſe, long-*

long-ſuffering, forbearing one another, and forgiuing one another, of one q *heart, and of one ſoule, of one* r *accord, and of one iudgement.* Thus all ſuch as are truly faithfull *a* [f] *tempore fidei*, from the beginning of their faith and firſt embracing of the Goſpell are tranſlated out of [t] Babylon, and made citizens of Hieruſalem, euen walking and working ſtones in the building of Gods houſe.

The next point to be diſcuſſed, is the foundation of the Church, and that is not *Peter* alone, nor yet *all the Prophets and Apoſtles* ioyntly: but *Chriſt Ieſus himſelfe.* [u] Not the Chriſt of *Arrius*, or the Chriſt of *Marcion*, or the Chriſt of *Legate*, or any falſe Chriſt, albeit there be [x] many ſuch in the world: but onely the true Chriſt of the Prophets and Apoſtles, I ſay that Chriſt only which is *reuelatus in veteri teſtamento, reuelatus in nouo*, promiſed by the mouth of all the [z] Prophets in the old Teſtament, and preached of all the bleſſed Apoſtles in the new. So the Doctors expound my Text, *built vpon the foundation of the Prophets and Apoſtles*, [a] that is, vpon Chriſt, as being the foundation of the Prophets and Apoſtles, vpon the foundation which is laid by their [b] doctrine, as [c] *S. Ambroſe* plainly, *ſuper nouum & vetus teſtamentum*, vpon the contents of the two Teſtaments, the ſumme whereof is nothing elſe but Chriſt crucified, as being the head corner ſtone, [d] *lapis ſummus & imus*, euen the firſt & the laſt ſtone, the beginning and ending, Apocal. 1.8. [e] by whom the Church is founded and finiſhed. In [f] other buildings the foundation is loweſt in the ground: but the foundation of Hieruſalem aboue, Gal.4.26. deſcending downe from God out of heauen, Apoc. 21.2. is higher then the higheſt, Eccleſiaſt.5.7. As *Ariſtotle* ſaid, a man is *arbor tranſuerſa*: ſo we, that the Church is *domus tranſuerſa*, an houſe turned vpſide downe; for that Chriſt is both a rocke on which his Church is founded, and a chiefe or head corner ſtone, in whom *all the whole building is coupled together and groweth, &c.* [g] other foundation can no man lay, than that which is laid, which is Ieſus Chriſt, a [h] tried ſtone, a precious ſtone, a ſure ſtone.

This doctrine confutes the Papiſts, holding that *Peter* is the rocke on which the Church is built, for that vpon the confeſſion of [i] *Peter (thou art Chriſt the Sonne of the liuing God)* our bleſſed Sauiour ſaid, *thou art Peter, and vpon this rocke will I build my Church.* Anſwer is made, that *Peter* in making this confeſſion, *thou art Chriſt*; either ſpake [k] *præ cæteris*, or [l] *pro cæteris*, as prolocutor or [m] mouth of the reſt. And therefore whatſoeuer in that place was promiſed vnto *Peter*, appertained to the whole Colledge of Apoſtles, as *Origen hom.1. in Mat.* the words ſpoken to *Peter* are common to all. If we confeſſe with *Peter, & nobis dicitur tu es Petrus, petra enim quiſque Chriſti diſcipulus eſt.* And [n] *S. Hierom: Petra Chriſtus eſt, qui donauit omnibus Apoſtolis vt ipſi quoque petræ vocentur, enitere ergo tu* (ſaith [o] *Ambroſe*) *vt ſis petra*: for euery confeſſor is a *Peter*, and euery *Peter* a liuing ſtone in the building of Gods houſe. Touching the words (*vpon this rocke will I build my Church*) [p] *Auguſtine* the moſt accurate Doctor expounds him thus: *Super hanc petram quam confeſſus es, ſuper hanc petram quam cognouiſti, dicens, tu es Chriſtus filius Dei viui, ædificabo Eccleſiam meam, id eſt, ſuper meipſum ædificabo Eccleſiam meam: ſuper me ædificabo te, non me ſuper te.* So the Papiſts [q] own writers, *vpon this rocke*, that is, I will build my Church vpon my ſelfe the Sonne of the liuing God. See Goſpell on *S. Peters* day.

Againe, this ſentence (*Chriſt is the foundation of the Prophets and Apoſtles*) ouerthroweth (as [r] Interpreters obſerue) *Marcion* and other heretikes, affirming that two ſundry diſagreeing Gods are Authors of the two Teſtaments. As if one God were preached in the Goſpell, and another in the Law: whereas one and the ſame Chriſt is the very center of both, at which all the Prophets and Apoſtles aime principally.

The builders of Gods houſe, *are the Prophets and Apoſtles*, and all their lawfull Succeſſours, the Miniſters and Preachers of the word. Behold, ſaith the Lord to *Ieremy* the Prophet, [s] *I haue put my words in thy mouth, I haue ſet thee ouer the nations, and ouer the kingdomes, to plucke vp, and to root out, and to deſtroy and throw downe, to build, and to plant.* [t] That is, to root out vice, to plant vertue, to deſtroy

q Acts 4.32.
r Philip.2.2.
f *Anſelm.*
t *Lombard.*
u Zanchius.
x Matth.24.5.
y *Auguſtin de Ciuit. lib.5. cap.18.*
z Acts 3.18.
a *Lombard. Anſelm. Caietan in loc.*
b *Caluin. B Zu. Piſcator.*
c *In loc. Idem Aquin & poſtil. maior in loc.*
d *Anſelm. Aretius. Zanchius.*
e *Hieron. expoſit. 2. in loc.*
f *Aquin.*
g 1 Cor.3.11
h Eſay 28.16.
i Matth.16.16
k *Ambroſ. lib 6. in Luc cap de interrogatione Ieſu.*
l *Auguſtin. ſer. 13. de verb. Dom ſecundum* Matth *Idem Lyra in* Mat.16
m *Chryſoſt hom. 55. in* Matt.
n *Com. in* Amos 6.
o *Vbi ſupra.*
p *Vbi ſupra.*
q *Anſelm. Hugo. Dion. Carthu. Ferus Soarez. in* Matth 16.
r *Hieron. Caluin. Aretius.*
s Ierem 1.9.
t *Lyra in* 1. Ierem.

u the dens of Satan, and build vp Gods Temple, to throw downe the kingdome of Antichriſt, and to ſet vp the kingdome of Chriſt. And ſo x *Paul* cals himſelfe a skilfull Architect, or a cunning Maſter-builder, laying the foundation, and he ſaith of other Preachers of the word, that they build vpon his foundation *gold, ſiluer, precious ſtones, &c.* y that is, doctrines and exhortations anſwerable to the foundation, and worthy of Chriſt: In a word, that the Paſtors are Gods labourers, and the people Gods building, 1 Cor. 3.9. It is true that Chriſt himſelf is the chiefe builder, as he ſaith in the z Goſpell (*vpon this rocke will I build my Church*) he builds (as it is in our Text) *through his holy Spirit*. ver. 22. yet he doth vſe *Prophets, and Apoſtles, and Euangeliſts, and Paſtors, and Teachers*, as vnder-workmen *for the gathering together of his Saints, and edification of his Church*, Eph. 4. 11, 12.

The tooles or inſtruments which Apoſtles and Preachers vſe toward this worke, are the word & the Sacraments eſpecially. For ſo the Lord of theſe labourers hath appointed, a *Go teach all nations, baptizing them in the name of the Father, and the Sonne, and the Holy Ghoſt.* His word is his power to bring his elect to the foundation, and to build them vpon the foundation. His Sacraments are (faſtnings as it were) to ſtrengthen and confirme them after they be laid in the building, that they fall not away, but *grow to an holy Temple of the Lord.* Our doctrine muſt be according to the b analogie of faith, our exhortation according to the rules of good life: the Bible (which is our lanterne and our guide) furniſheth vs with both, and therfore we muſt euer build *vpon the foundation of the Prophets and Apoſtles.*

Beſide theſe tooles, a Miniſter ought to further Gods building with heartie c prayers and good example. d *Bellarmine* ſaid of *Eraſmus* falſly, that he was but halfe a Chriſtian: but it may be ſaid of a lewd Paſtor truly, that he is but halfe a Preacher: he may peraduenture pull downe more building in one weeke with his bad life, then he can ſet vp againe in a whole yeere with his great learning. e *Seneca* thought it impoſſible that any body ſhould at one time be both a good man and a good Capraine: but a Clergie man is not a good Paſtor, vnleſſe he be a good patterne. God defend me and mine from a mangie Phyſitian, a ragged Alchymiſt, and a diſſolute Diuine. If thou be a preſident of godlineſſe to thy people, pray to the God of all grace, that you may ſo remaine: if you ſometime were, and are now fallen, returne: if you neuer were, repent: if you neuer will be, periſh. *Nam à Deo ſeparabitur, qui à diabolo ſuperabitur.* Concerning the properties of the Church; it is *built together* in ſuch a f due proportion and concinnes *ſymmetrie*, that euery part is content to keepe his ranke, and performe his function without any faction. It is *a body fitly ioyned together, and compacted by that which euery ioynt ſupplieth, &c* Ephe. 4. 16. See Epiſtle 2. Sunday after *Epiphanie.* It is *built together*, in reſpect of her h vnion with Chriſt the head corner ſtone: and *coupled together*, in reſpect of her communion with the members. See *Communion of Saints in the Creed.* And being thus inſerted and built on Chriſt, it liueth and groweth from grace to grace, i till it become *an holy Temple to the Lord.* The which k Interpreters vnderſtand of euery ſingula part, ſo well as of the whole body: for euery Chriſtian is *an habitation of God.* If thou be then a conſecrate l Chappell vnto the Lord, how dareſt thou commit idolatry, which is againſt the firſt Table, l *what agreement hath the Temple of God with Idols?* Or how dareſt thou commit adultery, which is againſt the ſecond Table, m *Know ye not that your body is the Temple of the Holy Ghoſt, and that God is to be glorified in your ſpirit, and in your body? will you then take the members of Chriſt, and make them the members of an harlot? God forbid.* Euery liuing ſtone that is built vpon the foundation of the Prophets and Apoſtles is holy, n *lapides in templo ſancto non poſſunt eſſe non ſanctificati.* The Temples of God are holy, both in regard of their righteouſneſſe imputed, in that their vnrighteouſneſſe is o forgiuen, and p Chriſt himſelfe made their holineſſe: and in regard of ſanctification and righteouſneſſe inherent, for that being deliuered out of the hands of all their enemies, they ſerue God in holineſſe and righteouſneſſe all the dayes of their life.

The

u *Zanchius in loc.*
x 1 Cor. 3.
y *Marlorat. in* 1 Cor. 3. 12.
z Matth. 16. 18
a Matth. 28. 19
b Rom. 12 6.
c *Zanchius.*
d *De verbo Dei, lib. 1. cap 9.*
e *De benefic. lib 4. cap 37. ex ſententia Philip. Macedon.*
f *Aretius.*
g *Caluin.*
h *Zanchius.*
i *Dum enim creſcit templum Dei ſit; Oecumen. in loc.*
k *Caluin. Marlorat.*
l 2 Cor. 6. 16.
m 1 Cor. 6 19.
n *Primaſius in loc.*
o Pſal. 32. 1.
p 1 Cor 1. 30.

The Gospell. IOHN 20.24.

Thomas one of the twelue, which is called Didymus, was not with them when Iesus came, &c.

THis Scripture consists of a { Dialogue, *Thomas one of the twelue, &c.* / Epilogue, *Many other signes truly did Iesus, &c.*

The Dialogue is betweene a weake sinner, and a meeke Sauiour. And according to these two principall persons, it hath also two principall parts: one concerning *Thomas*, and another touching Christ.

In *Thomas* obserue his { Faults, which are two: { 1. His absence from the meeting of the other Apostles. / 2. His incredulitie, not beleeuing the resurrection of Christ, occasioned by that absence. } / Faith, *My Lord and my God.* }

That other part concerning Christ, is a relation of his second appearing vnto the blessed Apostles after his rising againe from the dead.

And herein is set downe { 1. What he did: *After eight daies he came againe, &c.* / 2. What he said, { 1. To the whole company: *Peace be to you.* / 2. To *Thomas* in particular: *Bring thy finger hither, &c.* / 3. In conclusion, to him, and them, and vs, and all; *Blessed are they that haue not seene, and yet haue beleeued.* } }

In that our Euangelist hath set downe the fall of [q] *Peter*, and fault of *Thomas*: we may learne that euen the most holy men are but imperfectly perfect in this life. The Pontificians are true *Donatists*, and as it were the very spawne of the [r] *Cathari*. For is any man so great a Puritan as the Papist, highly conceiting that he can obserue all the Commandements of God, and [s] more then euer hee commanded, as the precepts of the Church, and Euangelicall Councels, and so do workes of supererogation? or is any so great a Puritan as the Pope, who maketh himselfe a God in greatnesse, and a God in goodnesse? a God in greatnesse, in that his vnlimited authoritie doth dispense with the lawes of God in this world, and alter his iudgements in another, hauing power *terrestriall*, in vsurping the [t] whole world for his Diocesse: *supernall*, extended to heauen in canonizing Saints: *infernall*, extended to hell in freeing soules out of Purgatory: a God in goodnesse, for he cannot as Pope [u] *quatenus Papa*, erre in doctrine, and he may not be told of his errours in manners: his holinesse is holy [x] *si non sanctitate propria, sanctus tamen sanctitate officij*: [y] Whether the Pope be *Iudas*, or *Peter*, or *Paul*, thereof God neuer bade vs be carefull: only this, that he sitteth in *Peters* Chaire, shall be sufficient for vs. [z] If we say wee haue no sinne, we deceiue our selues, and truth is not in vs. Euen the [a] iust falleth often, and the godly Fathers euermore complained of the corruptions in their age. [b] *Tertullian* said, *O nos miseros, qui Christiani dicimur hoc tempore, gentes agimus sub nomine Christi.* [c] *Gregory Nazianzene* speaketh thus of the pitifull estate of his owne time, *We that are Christians, are hated of the Heathen for our owne vices sake, we are now become a wonder not only to men and Angels, but euen to all the wicked and vngodly.* More lately *Gueuara*: The Philosophers beleeued as Pagans, but liued as Christians: whereas we (quoth he) *beleeue like Christians, but liue like Pagans.* Honoured [d] *Whitaker*, examining the dissolutenesse of all degrees in England, cried out in exceeding great passion, *aut hoc non est Euangelium, aut nos non sumus Euangelici.*

[q] Cap. 18 vers 25. 27.
[r] *Vide Augustin. hæres.* 38. & *Epiphan. hæres.* 59.
[s] *Bellarmin. de Iustificat. lib.* 4. *cap* 13 & *Alteinstaig lex. verb. opus supererogat.*
[t] *Harding confut. of Iew. Apolog. part.* 2. *cap.* 3.
[u] *Bellarmin. de Rom. Pont. lib.* 4. *cap.* 3.
[x] *Iacob Gretser. respon. ad Thesef. Han. pag.* 147.
[y] *Hosius apud Iewel præf. defens. apolog.*
[z] 1 Ioh 1.8.
[a] Prou. 24. 16.
[b] *Apud Iewel in apolog. Idem. Hieron. epist. ad Celant. Tom.* 1. *fol.* 109.
[c] *Apud Iewel Apolog part.* 3. *cap* 7.
[d] *Con. ad Cler. Cantabrig.*

The reuerend [e] Deane of Worceſter, as yet more fully, *The fatall miſery of theſe latter dayes*, hath made nothing good but in ſhew, nothing true but in opinion; when for Iuſtice betweene kingdome and kingdome, *the longer ſword hath eaten vp the law of nations*; and for iuſtice betweene ſubiects vnder the ſame gouernment, *lawes are loſt in the caſes of the law*; and for the preſeruer of all both truth and iuſtice, *religion it ſelfe is in a manner loſt in the queſtions of religion*. Of all men Chriſtians are the beſt, of all Chriſtians vndoubtedly the primitiue Profeſſors, of all the primitiue Profeſſors Chriſts owne Diſciples, of all the Diſciples his choſen Apoſtles, and yet theſe men were but men, ſubiect to manifold ſinnes, albeit they were Saints, and their infirmities are recorded in holy Bible, partly for the glory of God, and partly for our good. For [f] Gods honour, that his [g] ſauing health might be knowne vpon earth, and the riches of his mercie ſhewed in pardoning offences: according to that of [h] *Dauid*, againſt thee (my God) haue I ſinned and done this euill in thy ſight, *that thou mighteſt bee iuſtified in thy ſaying*. In what ſaying I pray, but in this, and the like, [i] *where ſinne abounded, there grace ſuperabounded*. Againe, the ſinnes of the bleſſed Apoſtles are regiſtred in the Goſpels hiſtory for our good, [k] that we might neither preſume, nor yet deſpaire: not preſume, for we may feare fals, if theſe had their ſlips: not deſpaire, becauſe Chriſt forgot and forgaue *Peters* blaſphemie, the proud ambition of the ſonnes of *Zebedeus*, and here *Thomas* his incredulitie, ſpeaking ſo mildly, working ſo mercifully with him, as that his ſore was made his ſalue, his vnbeleeuing at the firſt occaſioning greater faith in him afterward.

[e] *Doctor Eedes* Ser difference betweene good & euil.

[f] *Pontan.*
[g] Pſal. 67. 2.
[h] Pſal. 51. 4.
[i] Rom 5. 20.
[k] *Melanchthon. Culman.*

[l] *Petrarcha de remedys lib. 1. dialog. 8.*

[l] *Memento peccati, vt doleas:*
Memento mortis, vt deſinas:
Memento diuinæ Iuſtitiæ, vt timeas:
Memento miſericordiæ, ne deſperes.

Hitherto concerning the ſinnes of godly men in generall. I come now to *Thomas* his faults in particular, and they be principally two. Firſt, his abſence from the meeting of the Diſciples, according to the tenour of our Text, *Thomas one of the twelue was not with them when Ieſus came*. Chriſt had [m] often foretold his Apoſtles that he ſhould be put to death, and that he ſhould riſe againe the third day from the dead: and therefore a little before his paſſion he made promiſe to them, [n] *after I am riſen againe, I will goe before you into Galile*. Now then according to this word (as we read in the former part of this chapter) euen the ſame day wherein he roſe againe, he came, *when the doores were ſhut, into the place where the Diſciples were gathered together, and ſtood in the middeſt, and ſaid to them, Peace be vnto you*: But *Thomas*, either vpon ſupine negligence, or [o] cowardly feare, being abſent from their aſſembly, loſt the ſight of his Sauiour. Wherefore let vs (I beſeech you) be diligent in frequenting the [p] Congregation of the faithfull, eſpecially on the Lords day, [q] for *where two or three are gathered together in Chriſts name, there Chriſt is in the middeſt of them*, and ſaith as here, *Peace be vnto you*. [r] They who gathered Manna alone, loſt their labour, and found nothing. *Falleris ſancte Thoma, falleris, ſi videre Dominum ſperas ab Apoſtolorum Collegio ſeparatus, non amat veritas angulos, ſed ſtat in medio, &c.* ſaith [ſ] *Bernard*. Thou art deceiued *Thomas*, exceedingly deceiued, if thou thinke to ſee Chriſt out of the Church and Colledge of the Apoſtles. He lurkes not in the dens of the wicked, but ſtands in the middeſt of the godly, appearing in [t] holy ground, found in the [u] Temple, ſeene among the Diſciples.

[m] Mat. 20. 17. Mark 10 32. Luke 18. 31.
[n] Mat. 26. 32.
[o] *Maldonat.*
[p] *Culman. Klaus.*
[q] Mat. 18. 20.
[r] Exod. 16. 27.
[ſ] *De aſcenſ. ſer 6*
[t] Exod 3. 5.
[u] Luk. 2. 46.

The ſecond fault of *Thomas*, ariſing from the [x] former, is incredulitie, for his abſence from the Diſciples aſſembly, was the cauſe he ſaw not Chriſt, his not ſeeing of Chriſt occaſioned vnbeleefe, and then his vnbeleeuing heart breakes forth into malapert words, *except I ſee in his hands the print of the nailes, &c.* I find that ſome Writers haue much excuſed this fact of *Didimus*, as [y] *Cyrill*, who thought he ſpake not thus out of incredulitie, but out of a ſudden paſſion, as being extremely grieued for that he loſt the ſight of his Sauiour, and almoſt out of hope that

[x] *Poman.*
[y] *Apud Maldonat. in loc.*

that he ſhould euer ſee him againe, becauſe Chriſt had ſaid, [z] *a little while and ye ſhall not ſee me, for I go to my Father.* And [a] *S. Auguſtine* ſaith alſo, that theſe words of *Thomas* argue not a denying but a doubting only, *vox inquirentis eſt non negantis, dū hoc dicit, doceri voluit, cōfirmari deſiderauit.* And [b] *S. Ambroſe* moſt expreſly, that *Thomas* doubted not of Chriſts reſurrection, but of the manner of his reſurrection only, *Non de reſurrectione Domini, ſed de reſurrectionis qualitate videtur dubitaſſe.* This I confeſſe is a charitable conſtruction of thoſe holy Fathers extenuating rather then aggrauating the ſins of others, eſpecially the godly. But Chriſt himſelfe, being truth it ſelfe, reprehends in our Text *Thomas* incredulitie, *be not faithleſſe, but faithfull* and therfore [c] *that which is crooked can none make ſtrait.* This fact then of *Thomas* is a fault, & it is amplified here by 3. circumſtances eſpecially.

1. That he was *one of the twelue*; not to beleeue the reſurrection of Chriſt, is a ſinne in an ordinarie Chriſtian, in a Diſciple yet greater, but in an Apoſtle [d] ſo well inſtructed, and ſo well beloued, it was greateſt of all.

2. For that he gaue no credit to the report of his fellow Diſciples, although his Maſter had often ſaid, [e] *he that deſpiſeth you, deſpiſeth me.* Moreouer, they were the [f] greater part of the companie, ten againſt one, and each of thoſe ten had receiued afore the Holy Ghoſt, ver. 22. and concerning the preſent buſineſſe, had heard and ſeene more then he, verſe 20. 21.

3. For that hee did vent his incredulous thought in ſuch a bold and peremptorie ſtile; *except I ſee in his hands the print of his nailes*, nay that is not enough, except I feele the print, *except I put my finger into the print of his nailes*, euery one being ſo big as my finger: *except I thruſt mine hand into his ſide*, and ſearch his wound ſo great as mine hand: except with hand and finger I [g] meaſure both, and finde by due proportion that they are the ſame, I cannot beleeue; nay the truth is, *I will not beleeue.* From hence then obſerue, that the [h] naturall man (if Chriſt once leaue him) is not able to diſcerne the things of God, eſpecially that hard article concerning the reſurrection: it ſeemeth as a [i] fained thing, to ſuch as with their ſenſes onely ſeeke their Sauiour.

Thus much of the fault: I proceed now to the faith of *Thomas*. And here the Doctors haue moued a double doubt.

1. Whether *Thomas* did touch the wounds of Chriſt or no.

2. Whether his ſpeech, *my Lord and my God*, were an exclamation, or an acclamation.

For the firſt, it is thought by [k] ſome that hee did not touch the wounds of Chriſt, and that for theſe two reaſons eſpecially: Firſt, becauſe Chriſt ſaith in the 29. verſe, *Thomas, becauſe thou haſt ſeene me, thou haſt beleeued:* and not becauſe thou haſt touched me. Secondly, for that it is probable that *Thomas* hearing his Maſters voice, and ſeeing his countenance, was abundantly ſatisfied without any further enquirie. But theſe obiections in the iudgement of the moſt [l] ancient and beſt learned expoſitors are very weake becauſe Chriſt in the 27. verſe ſaith expreſly, *put thy finger hither, and ſee mine hands*, &c. What (as *Auguſtine* diſputes in 121. *tract in Ioan.*) had *Thomas* his eies in his fingers? if not, then *ſeeing* in that text is nothing elſe but touching, *put thy finger* and ſee. For ſeeing is attributed to all the ſenſes: *Aude & vide quàm bene ſonet*: Heare and ſee how trimly the bels ring: *Olfac & vide quàm bene oleat*: Smell and ſee how ſweet the flowers: *Guſta & vide quàm bene ſapiat*: Taſte & ſee the pleaſantneſſe of the fruit: And ſo *tange & vide*, touch and ſee, *reach hither thine hand, and thruſt it into my ſide.*

For, the ſecond argument, albeit haply *Thomas* at the very ſight of his maſter inſtantly became ſatisfied in himſelfe: yet that euery ſcruple might be remoued out of his and our minds, our bleſſed Sauiour ſuffered his glorious bodie to bee touched, as *S. Iohn* in his [m] firſt Epiſtle, *that which was from the beginning, which we haue heard, which we haue ſeene with our eyes, which we haue looked vpon, and our hands haue handled of the Word of life.*

Yea but Chriſt ſaid in this Chapter at the 17. verſe to *Mary Magdalene, Touch me not, for I am not yet aſcended to my Father*: it is likely that *Thomas* obtained

[z] Iohn 16. 16.
[a] *Ser. 156. de temp*
[b] *Lib 10. in Luc. Cap. 24.*
[c] Eccleſiaſtes 1. 15.
[d] *Pontan.*
[e] Luke 10. 16.
[f] *Ianſen.*
[g] *Maldonat.*
[h] 1 Cor. 2. 14.
[i] Luke 24. 11.
[k] *Euthym. Euſeb Emiſen. Ianſen. in loc.*
[l] *Auguſtin ſer. 146. 155. 161. de temp. Ambroſ. in Luc. lib. 10. cap. 24. Gregor. in euangel hom 26. Bernard hom. 2. de beata virg. Idem Cyrillus. Gaudentius. Leontius apud Maldonat. in loc.*
[m] Cap. 1. ver. 1.

more fauour then *Mary* ſo dearely beloued of the Lord? Diuines anſwer this obiection diuerſly: Firſt, our Sauiour did not forbid all touching ſimply, but [n] immoderate embracing onely: for *Mary Magdalene* and other holy women, with her touched his feet, Matth. 28. 9. *They tooke him by the feet, and worſhipped him.* It is plaine then that *Mary* was ſuffered to touch, and only forbidden when ſhe did it too much. Secondly, *Mary* beleeued the reſurrection of Chriſt, and [o] therefore had no ſuch need to touch him as *Thomas* had. Thirdly, Chriſt did intimate that his body being now glorified, he was not any longer to be reſpected carnally, but only to be touched [p] ſpiritually with the finger of faith; according to that of [q] *Paul, If ye be riſen with Chriſt, ſet your affections on things which are aboue, not on things which are on the earth.* And laſtly there is an euaſion in the Text, *Touch me not, for I am not yet aſcended to my Father, but goe to my brethren, and ſay to them, &c.* [r] As if Chriſt ſhould ſay, you need not be ſo fond and forward in touching me now, for I meane not as yet to depart from you, but go tell my brethren that I am riſen againe from the dead, and then both they and you ſhall further handle and ſee me. For ſo we finde, Luk. 24. 39. *Behold mine hands and my feet, for it is I my ſelfe; handle me and ſee: palpate & videte,* ſee with your fingers that it is I. This expoſition is proper and pertinent, and therefore notwithſtanding the former obiections, I conclude, if not demonſtratiuely yet probably, that *Thomas* did actually touch Chriſts wounds according to Chriſts words, *bring thy finger hither, and ſee mine hands, and reach hither thine hand, and thruſt it into my ſide.*

The next *quære* to be diſcuſſed, is whether the words of *Thomas* (*my Lord and my God*) are an exclamation, or an acclamation. *Arrius* and his brood, who deny Chriſt to be very God of very God, make them an exclamation, as if *Thomas* ſhould haue ſaid; O Lord God, what is it that I touch and ſee! not an acclamation or acknowledgement that Chriſt is the Lord God. Anſwer is made: firſt, that the Text hath not any note of exclamation, it is ὁ, not ὦ which is prefixed to the two Greeke words. Secondly, *Thomas* acknowledged ſomething which he did not afore beleeue, but he knew before that the Father was God: and therfore this ſpeech of his concerned God the Sonne. Laſtly, Chriſt commended his faith in confeſſing the Sonne to be the Lord, *Thomas, becauſe thou haſt ſeene me, thou haſt beleeued:* he did reprehend *Thomas* for the manner, but yet approue him for the matter of his beleefe. So that the words (*my Lord and my God*) are a plaine confeſſion of *Didymus* his faith touching Ieſus Chriſt the Sauiour of the world. He ſaith not, thou art my Lord and my God: but, as if he had not time enough to put in Creed enough, he brake forth into this abrupt and imperfect ſpeech, as being of [t] greater force, *my Lord and my God.* And it is ſo ſweet as it is ſhort, *vt breuiſſima, ſic abſolutiſſima confeſſio,* quoth [t] *Bullinger,* a very briefe, yet a moſt abſolute Creed.

For the further examination where, obſerue firſt his knowledge, then his application, the which are the two principall parts of faith. As for his knowledge, *Thomas* confeſſed here not onely that Chriſt is a Lord and a God; for there bee [u] many Gods and many Lords in [x] opinion, analogie, title: [y] but to diſtinguiſh Chriſt from all theſe kindes of Lords and Gods, he doth affirme that he is ὁ κύριος καὶ ὁ θεός, *the Lord and the God,* that is, the Lord of Lords, and God of Gods, Pſal. 50. 1. Here then is a pregnant Text againſt vnbeleeuing *Iewes*, and misbeleeuing *Arrians.* If Chriſt had not beene very God of very God, euen one ſubſtance with the Father, hee would haue condemned, and not commended this confeſſion of *Thomas.* If any ſhall aske why *Thomas* is not content with one word, but vſeth two, Lord and God: and why firſt he cals Chriſt Lord, and then God? [z] Anſwer may be, that he called him *Lord,* in that he conquered hell and death: and *God,* in that he knew the very ſecrets of his heart. For when Chriſt had ſaid, put thy finger hither, and ſee mine hands, and reach forth thine hand, and put it into my ſide; *Thomas* inſtantly remembring what hee had fondly thought, and fooliſhly ſaid, confeſſeth his fault in confeſſing his faith, *my Lord and my God.*

The

[n] *Caluin.*

[o] *Marlorat.*

[p] *Aretius.*
[q] Coloſſ. 3 1.

[r] *Bellarmin de ſacrament. Euchariſt. lib. 1. cap. 14 §. addi poteſt alia. Idem annotat. Maldonat. in* Matth. 28. 9.

[t] *Caluin. Maldonat.*
[t] *Apud Marlorat in loc. Idem Culman. & Ferus.*

[u] 1 Cor. 8. 5.
[x] *Euthym. in* Pſal 49.
[y] *Cyrillus & Leontius apud Maldonat. in loc.*

[z] *Ferus ſer. 1. in loc.*

The Diſciples vſually termed him *Lord* in his life; to ſignifie therefore that it was the ſame Chriſt, he firſt acccording to his accuſtomed manner calleth him *Lord*, and then after he proceeds further then hee was wont, and calleth him alſo *God*. In the word [a] *Lord* acknowledging his humanitie, in the word *God* his diuinitie. Faiths obiect is the reuealed will and Word of God, and the ſumme of his word is the new Teſtament, and the ſumme of the new Teſtaſtament is Ieſus Chriſt God and man. In that therefore *Thomas* confeſſed his Lord to bee crucified, dead, and buried, as a man; and that hee did againe raiſe himſelfe and looſe the bonds of death as God, he did vtter that in two words, which is the contents of the two Teſtaments, and ſumme of all ſummes of faith and holy beleefe.

[a] *Theophylact. in loc.*

Now for application, he ſaith *my* Lord, and *my* God. [b] Not only God in generall, but my God in particular; *mine* by promiſe, *mine* by ſtipulation, *mine* by oath, *mine* by free gift, *mine* by purchaſe, *mine* by participation of grace; *my* Emmanuel, *my* Shilo, *my* Ieſus. Of this particular faith [c] *Iſaiah* the Prophet ſpake, when he ſaid, *Secretum meum mihi, ſecretum meum mihi*: My ſecret to my ſelfe, my ſecret to my ſelfe. The Papiſts indeed terme this perſonall and particu'ar aſſurance preſumption: but the children of God in all ages haue thus applied the medicine to the maladie, ſaying with [d] *Dauid, O God, thou art my God*: and with *Mary, my Sauiour*. For as their owne [e] Friar notes vpon my Text, it is not ſufficient to beleeue that he is the Lord, except thou beleeue likewiſe that he is thy Lord; as *Didymus* here not only once, but twice, *my Lord, my God*: doubling as it were his faith as he had before doubled his fall. O the deepneſſe of the riches of Gods mercie! who would haue thought that *Thomas* who beleeued leaſt, and laſt of all his fellowes, vpon ſo ſhort a conference, ſhould thus equall, if not excell them all in his abrupt yet abſolute confeſſion? And therefore let not any man either diſcomfort himſelfe, or [f] condemne his brother [g] afore the time: for no man hath ſo weake a faith, or ſo wicked a life, but that one day, Chriſt out of his infinite goodneſſe may call him, and heale him, as he did *S. Thomas*, making him who did not beleeue ſo ſoone as the reſt, to become notwithſtanding in his beleefe ſo ſound as the reſt, apprehending and applying the merits of his Sauiour to his ſoule, *my Lord, my God*.

[b] *Bullinger.*

[c] Cap. 24 16. *Conſule Vatablum in loc.*

[d] Pſal 63.1. *Tolle meum & tolle Deum.*

[e] *Ferus vbi ſup.*

[f] Matth 7.1.

[g] 1 Cor 4.5.

After eight daies againe his Diſciples were within, and Thomas with them, then came Ieſus] He came [h] before he was ſought, and that to ſeeke [i] one loſt ſheepe onely. Teaching vs hereby to [k] recall ſuch as are in errours, and to [l] *beare the infirmities of the weake*. But he deferred his comming a whole weeke, that *Thomas* in the meane while might be better [m] inſtructed, and induced to beleeue the reſurrection. Or haply for the greater manifeſtation of his goodneſſe, in tolerating ſuch incredulitie ſo long. Or as [n] other, to trie the faith of the reſt, and to ſhew that humane reaſon is not able to perſwade this article.

[h] *Caietan.*

[i] *Chryſoſt. apud Thom.*

[k] *Kilius.*

[l] Rom. 15.1.

[m] *Ianſen. Concord. cap 147. Idem Theoph. & Euthym. in loc.*

[n] *Aretius.*

The tranſlation of Gods holy day from the Saturday to the Sunday, is not by patent in the Bible, but onely by paterne, becauſe the bleſſed Apoſtles vſually met together [o] on this day. The which aſſuredly they did by the direction of Gods holy ſpirit, and as it may ſeeme here by Chriſts [p] approbation at the leaſt, if not [q] inſtitution, againe and againe manifeſting himſelfe to bee riſen on the eighth day. So that albeit haply ſome will grant that the Church aſſembled in a generall Councell, hath authoritie to conſtitute another day for the Sabbath, as the ſecond or third of the weeke; yet I am ſure we can neuer haue ſo good a paterne, nor yet ſo great a reaſon for altering this our day, as was here for the changing of that other day. The paterne is Chriſt and his Apoſtles, and the reaſon is the reſurrection of Chriſt, euen that exceeding wonderfull worke of our redemption. Againe, Chriſts appearing on the eighth day is not without a [r] myſterie, wee labour ſix daies in this life, the ſeuenth is the Sabbath of our death, in which we [s] reſt from our labours, and then being raiſed from the dead on the eighth day, Chriſt in his own body, the very ſame body that was crucified, dead, and buried, ſhall reward euery man [t] according to his worke.

[o] Acts 20.7. 1 Cor 16.2. Apocal. 1.10.

[p] *Maldonat. in loc.*

[q] See *Dod*, expoſit. Com. 4.

[r] *Aretius.*

[s] Apoc. 14.13.

[t] Apoc. 20.13.

When

When the doores were ſhut] [a] Papiſts vrge this place to proue the carnall and groſſe preſence of Chriſt in the Sacrament, extremely condemning our incredulitie, who will not beleeue that Chriſts body and bloud is vnder the formes of bread and wine; ſeeing his whole body here perfect in all his lineaments, length, bredth, and thickneſſe, diſtinct and diuers from the ſubſtance and corpulence of the wood, was in the ſame proper place the wood was in, and paſſed thorow the ſame. To this obiection our Diuines anſwer diuerſly, [x] ſome, that the doore opened of it ſelfe to let him in: [y] other, that the doore was vnbarred by ſome of the houſe within vnknowne to the Diſciples: [z] other, that *to come in the doores being ſhut*, is no more but that he came in late in the euening, at what time men vſe to ſhut their doores: but moſt acknowledge that he came in miraculouſly, not thorow the wood and iron of the doores, as the Papiſts abſurdly conceiue: but through his [a] omnipotent and all commanding power the doores were opened to him, as they were to *Peter*, Acts 12.9. and to ſome other Apoſtles, Acts 5.19. *Creatura ceſſit creatori, Hieron. epiſt. ad Pammac. tom. 2. fol.* 178. [b] or as *Malchus* eare was ſo ſoone healed, that an incredulous Iew would not beleeue that *Peters* ſword euer went betweene it and his head: ſo the place thorow which his bodie paſſed, might be ſhut and whole before and after he paſſed, but not in the inſtant of his paſſing, becauſe that is contrarie to the nature of a true bodie, ſuch as his was. I know God can doe whatſoeuer he will, but his word is his reuealed will, and that telleth vs expreſly, that Chriſts bodie was like our bodie in [c] all things, onely [d] ſinne excepted. And if it be like our body, then it cannot be without diſtance of ſpace and place: for (ſaith [e] *Auguſtine*) *That is no body which is no where.* Laſtly, the plaine text is againſt them, for it doth not ſay that Chriſt came thorow the boords and barres of the doore, but onely that he came and ſtood in the midſt, after, or when the doore was ſhut; not determining the manner how he came, but onely reporting the matter that he came, and the time when he came. So that hauing ſo many and thoſe ſo manifeſt euaſions otherwiſe, we need not ſay that Chriſt came in at the window, that is a popiſh forgerie crept into the Rhemiſts annotations through the wicket of our aduerſaries owne mouth.

For the concluſion it ſelfe: [f] we teach, as the Scriptures and holy Fathers, that the ſacramentall bread and wine are ſignes and ſeales of Chriſts body and bloud, and we receiue them in thankfull remembrance he died for vs. As for his crucified body, it is now in heauen a glorified body, [g] where it ſhall remaine till he come in the laſt day to iudge and end this, and all other controuerſies. In the meane while, we muſt as [h] Eagles flie to the place where the dead body lieth, aſcending vpon the wings of faith vnto it, and not expecting that it ſhould locally deſcend vnto vs. See *Surſum corda* in their *Liturgie.*

And ſtood in the middeſt] We reade in the Goſpels hiſtorie, that Chriſt was often in the midſt. In the *midſt* of the [i] Doctors, in the *midſt* of his Apoſtles, in the *midſt* on the Croſſe betweene two [k] theeues, and ſhall at the laſt day be likewiſe in the *midſt* [l] betweene the ſheepe and the goats. In his natiuitie, life, death, reſurrection, and comming to iudgement, in the *midſt*. [m] Hereby ſignifying that he is our *Meſſias* and *medius*, like [n] *Moſes* ſtanding in the gap betweene God and vs. He ſtood in the midſt here, that [o] all might the better heare him and ſee him, as the [p] Sunne in the midſt of the firmament, and the heart in the midſt of the members, affording his comfort indifferently to the whole companie: for hee came not onely for the benefit of *Thomas*, but for the common good of other. And this may teach all paſtors and parents, to ſeeke the good of all that are committed vnto their charge.

Chriſt ſtanding in the midſt of his Apoſtles openly rebuked *Thomas* for two cauſes eſpecially: firſt, [q] that as *Thomas* had offended afore them, hee might alſo be reprehended afore them all. A priuate fault is to be cenſured priuatly, but a publike ſcandall openly, [r] *them that ſinne rebuke publikely, that the reſt alſo may feare.* Secondly, [s] that *Thomas* his vnbeleefe might ſtrengthen others faith, and

[a] *Rhem. in loc.*
[x] *Beza.*
[y] *Apud Marlorat. in loc.*
[z] *Aretius.*
[a] *Cyrill. Euthym. Marlorat. in loc. Idem Caluin. Inſtit. lib. 4. cap. 17 §. 29.*
[b] *Dr. Fulk in loc.*
[c] Heb 2.17.
[d] Heb. 4. 15.
[e] *Epiſt. 57.*
[f] *Anglican. Confeſſ. art 28 & Com. Cat. tit. Sacrament.*
[g] Act. 3.21.
[h] Church hom. of the Sacrament, part. 1.
[i] Luke 2. 46.
[k] Luke 23.33.
[l] Matth. 25.33.
[m] *Aretius.*
[n] Pſal 106. 23.
[o] *Euthym.*
[p] *Vide poſtil. Pontan & Veg. Dom. 1. poſt Paſch.*
[q] *Muſculus. Maldonat.*
[r] 1 Tim 5.20
[s] *Aretius.*

and that his doubt might put all other out of doubt. So infinite is God in greatneſſe and goodneſſe, that he can bring light out of darkneſſe, and vſe the weakneſſe, yea the wickedneſſe of other for our good, and his glory. *Vnius interrogatio, vniuerſitatis inſtructio,* ſaith [t] *Auguſtine.* Ones ignorance was all others inſtruction: for except *Thomas* had doubted ſo much, other ſhould neuer haue knowne ſo much, and ſeene ſo many demonſtrations of Chriſt his reſurrection, as the Church in the Collect: *Almightie God, which for the more confirmation of the faith, didſt ſuffer the holy Apoſtle Thomas to be doubtfull in thy Sonnes reſurrection, &c.*

Peace be vnto you] This ſalutation was vſuall among the Iewes, and at this inſtant of all other vndoubtedly moſt [u] fit. For [x] hereby Chriſt did inſinuate, that howſoeuer in the world they had trouble; yet he had made their [y] peace with God. As alſo that they need in their troubled eſtate to pray for peace of Church, *O* [z] *pray for the peace of Hieruſalem*: and peace of conſcience, for that is a [a] *continuall feaſt.* Or haply, [b] that they might the better know him after his reſurrection, he ſpeakes vnto them as a little before his death, [c] *I leaue peace with you, my peace I giue vnto you, let not your hearts be troubled, nor feare.* Chriſt is our peace, preaching peace in his life, making peace in his death, aſſuring peace in his reſurrection, and conſummating our peace in his comming againe to iudge the quicke and the dead, when hee ſhall ſay to the ſonnes of peace, [d] *Well done good ſeruants, and faithfull, enter into your maſters ioy.* Now the Lord of [e] peace giue you peace alwayes by all meanes.

Bring thy finger hither] After Chriſt had ſaluted the whole Colledge of Apoſtles in generall, he turnes himſelfe to *Thomas* in particular, repeating euery word *Thomas* had vttered in his abſence. Teaching [f] him hereby, that hee was riſen againe through his omnipotencie, for the dead haue no ſenſe, much leſſe reaſon, and leaſt of all vnderſtanding the ſecrets of anothers heart. And teaching [g] vs hereby, not to commit any ſinne, though it may be done neuer ſo cloſely, for hee ſeeth all our workes, heareth all our words, and knoweth all our thoughts, [h] *& aperta & operta.* Remember the ſpeech of God vnto *Dauid*, [i] *Thou didſt it ſecretly; but I will doe this thing before all Iſrael, and before the Sunne.*

Our Sauiour did neither reiect *Thomas* finally, nor yet correct him fiercely for his incredulitie: but [k] accommodating himſelfe to *Thomas* infirmitie, ſeekes to winne him, and to bring him home to his ſheepfold. O *Thomas*, thou haſt thy faith at thy fingers end, ſeeing that thou wilt beleeue no more than thou feeleſt, I pray thee therefore *bring thy finger hither, and ſee my hands, &c.* Here then is a patterne, whereby [l] *Paul* might giue his precept, *We that are ſtrong ought to beare the infirmities of the weake*, that we may make them, as Chriſt did *Thomas*, of *faithleſſe faithfull.*

And this ſupporting is [m] by { Patience, [n] forbearing them. / Pitie, [o] weeping with them that weepe. / Pietie, releeuing them as well with our counſell if they want wit, as with our almes if they want wealth.

Thomas, becauſe thou haſt ſeene me, thou haſt beleeued] Faith is an [p] euidence of things not ſeene; how then did he beleeue that which he ſaw? can you touch God, as the wicked *Arrians* obiect, and feele him with a finger? Anſwer is made by the [q] Fathers, that *Thomas* touched one thing, and beleeued another. *Videbat hominem, confitebatur Deum*, as [r] *Auguſtine* vpon my Text. He touched Chriſt as man, but beleeued in him as God; ſaying, *my Lord and my God*: acknowledging the diuinitie which he did not ſee, by the wounds he did ſee. So that Chriſt here commends the faith of *Thomas*, in ſaying, *thou haſt beleeued*; and reprehends only his [s] ſlackneſſe of faith, in adding, *becauſe thou haſt ſeene me.* Firſt handling the wounds of Chriſt, afore he would credit the words of his Apoſtles. [t] *Quid enim eſt fides, niſi credere quod non vides? [u] eo plus habet meriti, quo minus argumenti.* *Thomas* in beleeuing after he ſaw Chriſt, is a type of the [x] Iewes: and the reſt of the

[t] *Serm. 156. de Temp.*

[a] *Maldonat.*
[x] *Ferus ſer 1. in loc.*
[y] Epheſ 2.14,15
[z] Pſal. 122.6.
[a] Prou 15.15.
[b] *Theophylact. Euthym. Bullinger.*
[c] Iohn 14.27.

[d] Matth. 25.21.
[e] 2 Theſſ. 3.16.

[f] *Aretius.*

[g] *Kilius.*

[h] *Lipſius de Conſt. lib. 2. cap. 16.*
[i] 2 Sam 12.12.

[k] *Culman. Con. 1. in loc. & Perkins expoſit Creed, art reſurrect. of Chriſt.*
[l] Rom. 15.1.

[m] *Caietan. in* Rom. 14.
[n] Coloſſ 3.13.
[o] Rom. 12.15.

[p] Heb. 11.1.
[q] *Gregor. hom. 26. in euangel. Beda. Maxentius apud Maldonat. in loc.*
[r] *Tract. 121. in Ioan.*
[s] *Aretius. Marlorat.*
[t] *Auguſtin. tract. 40. in Ioan.*
[u] *Maldonat.*
[x] *Rupert. in loc.*

the Diſciples in beleeuing afore they ſaw Chriſt, a figure of the Gentiles. *Auguſtin. tract. 121. in Ioan. circa fin.*

Bleſſed are they that haue not ſeene, and yet haue beleeued] [y] Hee denieth not *Thomas* to be bleſſed in this ſentence, but onely preferreth other Apoſtles, and [z] all other Chriſtians afore him, in that *they haue not ſeene, and yet haue beleeued.* For [a] if thou knowledge with thy mouth, that Ieſus is the Lord, and beleeue in thine heart, that God hath raiſed him vp from the dead; O [b] well is thee, and happy ſhalt thou be. So bleſſed as *Iohn*, whoſe head lay neere his maſters heart: ſo bleſſed as *Ioſeph* of Arimathea, who buried his bodie: ſo bleſſed as old *Simeon*, who lulled his Sauiour in his armes: yea, ſo bleſſed as the Virgin her ſelfe, that bare him in her wombe: for ſhe was more bleſſed in being the daughter, than in being the mother of Chriſt. Here the Goſpell and Epiſtle meet, all they that haue not ſeene, and yet haue beleeued, are *fellow-citizens with the Saints, and of Gods houſe, built vpon the foundation of the Prophets and Apoſtles, Ieſus Chriſt himſelfe being the head corner ſtone, in whom they grow to be an holy temple of God,* [c] hauing the promiſes of the life preſent, and of that which is to come. See Goſpell, Sunday 13. after Trinitie.

By this it doth appeare, that the reſurrection of Chriſt is the chiefe obiect of a bleſſed faith, as alſo the maine ſubiect of all this our preſent Goſpell. And it is exceeding profitable for confutation, and inſtruction. As firſt it doth ouerthrow the wicked error of [d] *Cerinthus*, who taught, Chriſt ſhould not riſe againe till the generall reſurrection; of whom *Epiphanius* worthily, *Stolidus eſt, & ſtolidorum magiſter.* Secondly, [e] *Apelles* hereſie, who ſaid Chriſt roſe againe, but not in his owne fleſh, or (as [f] *Auguſtine* reports his opinion) without any fleſh. Thirdly, that of [g] *Cerdon*, and the *Paſſioniſts*, affirming that Chriſt aſcended into heauen in ſoule only. Fourthly, that aſſertion of [h] *Eutychian* heretikes, holding that Chriſts humane nature was deified after his reſurrection, and made not glorious onely but meerely diuine alſo.

Againe, the doctrine of Chriſts riſing againe from the dead, ſerues for inſtruction in matters of holy faith and good manners. In articles of beleefe concerning Chriſt and our ſelues. Firſt touching Chriſt: whereas he did abide among the dead at [i] leaſt thirtie three, or thirtie foure houres; as he continued among the liuing thirtie three, or thirtie foure yeeres: I ſay, whereas Chriſt being ſtarke dead, raiſed himſelfe to life by his owne power; it is a manifeſt demonſtration of his God-head, as *Paul* diſputes, Rom. 1.4. and God ſaid in the ſecond Pſalme, *Thou art my Sonne, this day haue I begotten thee.* The which text ought to be conſtrued not ſo much of Chriſts eternall generation afore all worlds, as of the manifeſtation thereof in time. *This day,* [k] that is, at the time of thine incarnation: but at the day of thy reſurrection eſpecially, *haue I begotten thee*: that is, I haue made knowne vnto the world, that *thou art my Sonne*, as *Paul* expounds it, Acts 13.33. for none euer raiſed another from the dead but by God: none euer raiſed himſelfe from the dead but God.

Secondly, this doctrine [l] proues euidently, that Chriſt was a perfect Prieſt, and that his paſſion was an omniſufficient ſacrifice for the ſinnes of the whole world. For if he had not fully ſatisfied for them all, if there had remained one little ſinne onely, for which he had made no ſatisfaction, he could not haue riſen againe: for death and the graue which came into the world by ſinne, and are daily ſtrengthned by ſinne, would haue held him in bondage. To this purpoſe [m] *Paul* ſaith, *If Chriſt be not riſen againe, your faith is vaine, and you are yet in your ſinnes.* That is, Chriſt had not anſwered fully for your ſinnes, or at leaſt you could not poſſibly know that he had made ſatisfaction for any of them, if hee had not riſen againe.

As for points of faith appertaining to thy ſelfe more neerely, the reſurrection of Chriſt is a demonſtration of our reſurrection, according to that of *Paul*, *If it be preached that Chriſt is riſen againe from the dead, how ſay ſome among you, that there is no reſurrection of the dead?* 1 Cor. 15.12. Behold, ſaith the [n] Lord, *I kill, and*

[y] *Theophylact. Muſculus. Caluin.*
[z] *Aretius. Ferus. Maldonat.*
[a] Rom. 10.9.
[b] Pſal. 128.2.
[c] 1 Tim. 4.8.
[d] *Epiphan. hæreſ. 28.*
[e] *Idem Epiphan. hæreſ. 44.*
[f] *Hæreſ. 23. Idem Alphonſ. de Caſtro, lib. de Chriſt hæreſ. 12.*
[g] *Idem Alphonſ. eod. lib. hæreſ. 2.*
[h] *Bucan loc. com. tit. de reſurrect. Chriſt. quæſt. 23.*
[i] *Bellarm. cat. expoſit. art. 5. of the Creed.*
[k] *Caluin, in Pſal. 2. & Suarez. to 2. in 3. Thom. diſput. 45. ſect. 1.*
[l] *Perkins on the Creed, art. Chriſts reſurrection.*
[m] 1 Cor. 15.17.
[n] Deut. 32.39.

and giue life: *I wound, and I make whole*: that is, as [o] *Tertullian* aptly, killing by death, and giuing life by resurrection. If a man be cast into the sea, though all his bodie sinke vnder the water, yet there is hope of recouerie so long as his head is aboue the waues: in like manner, if wee beleeue that Christ our head is the first fruits of those that sleepe, let vs not doubt, but vnfainedly beleeue, that we which are his members, in our due time, shall be raised out of the dust also. Moreouer, the resurrection of Christ is a proofe of our iustification before God, [p] *he was deliuered for our offences, and raised againe for our iustification.* As in his death he stood in our place, [q] *wounded for our transgressions, and broken for our iniquities, and* [r] *bearing our sinnes in his bodie on the tree*: so likewise in his resurrection, he is not to be considered as a priuate, but as a publike person, representing the whole Church, making his righteousnesse a cloake to couer all our vnrighteousnesse. If death could not keepe Christ fettered in his prison, it is euident that his power was ouercome. Now then if death be conquered, it followeth necessarily, that sinne the [f] wages of death is also destroyed. If death and sinne bee vanquished, then the tyrannous kingdome of Satan is subdued, who had the power of death, and was author of sinne, and ruler of hell. So that euery true Christian may reioyce with *Paul*; *O death, where is thy sting? O graue, where is thy victorie? the sting of death is sinne, and the strength of sinne is the Law: but thanks be to God, which hath giuen vs victorie through our Lord Iesus Christ.* And lastly, concerning matters of honest and holy conuersation; this doctrine teacheth vs to [t] *seeke those things which are aboue, where Christ sitteth at the right hand of God, and to rise from dead workes vnto* [u] *newnesse of life.* See Epistle on Easter day, and Epistle Sunday 6. after Trinitie. Touching our Euangelists epilogue; see Gospell on *S. Iohns* day.

[o] *Lib. de carnis resurrect.*

[p] Rom. 4 25.
[q] Esay 53.5.
[r] 1 Pet. 2. 24.

[f] Rom. 6. 23.

[t] Colos. 3 1.
[u] Rom 6 4.

The Epistle. Heb. I. 1. *vulg.* xj. & 13

God in times past diuersly and many waies, spake vnto the Fathers by Prophets: but in these last dayes he hath spoken to vs by his owne Sonne, &c.

THe whole world in old time was distinguished by three principall languages (as it appeares in *Pilats* inscription or title [x] written on Christs Crosse) *Latine, Greeke, Hebrew.* The Latine tongue was famous in regard of the [y] Romane Empire, which ouer-spread and ouer-topt all other Kingdomes on earth; according to that of [z] *Virgil*: *Romanos rerum Dominos*, &c. or as [a] another Poet wittily:

Roma tibi quondam fuberant domini dominorum,
Seruorum serui nunc tibi sunt domini.

The Greeke tongue was especially regarded, because *Greece* was the worlds Vniuersitie, the seat of Wisdome, the mint of Arts, and as it were the common Nurserie of all humane learning. In which respect [b] one commending *Paris* in *France* called it *Græca libris*, and

Attica philosophis, rosa mundi, Balsamus orbis.

The Hebrew most honoured, in that it is Gods owne language, wherein his own Law was written, and wherewith it was expounded vnto his own people. Now *Paul* preached Sermons, and penned Epistles in all these languages, as being a [c] choosen vessell of the Lord, to beare his name *before the Gentiles, and Kings, and children of Israel.* He preached and wrote to the *Romanes*, and so he did beare Christs name *before Kings*, for they were Lords of the world. He preached and wrote to the *Grecians*, as to the Church of *Corinth*, *Ephesus*, *Philippi*, *Thessalonica*, &c. and so he did beare the name of Christ *before the Gentiles.* He preached and wrote to the faithfull *Hebrewes*, as [d] *S. Peter* telleth vs, and so he did beare the name of Christ *before the children of Israel.* I say, *Paul* wrote to the Iewes, holding with the most and best [e] Expositors, that he was author of this excellent Epistle.

[x] Iohn 19. 20.
[y] *Gurran proem. 2 in epist. Pauli.*
[z] *Ænead lib 1.*
[a] *Apud Illyricum poem. de corrupt. statu ecclesiæ.*

[b] *Architit re-mus apud Munster. cosmo.*

[c] Acts 9. 15.

[d] 1 Epist. 3. cap. vers 15.
[e] *Vide Prolog. Arct & Piscat. in epist. ad Heb. Whitaker disput. de sac script. quæst. 1. cap vlt.*

Now

Now the reasons are [f] manifold, why *Paul* did not here set downe his name: First, because he was not an Apostle of the Iewes, but of the Gentiles, as he saith himselfe, Gal. 2.7. *The Gospell ouer the vncircumcision was committed vnto me, as the Gospell ouer the circumcision was vnto Peter.* Secondly, for that his name was odious vnto the Iewes (as we reade in the 21. and 22. Chapter of the Acts) often crying out against him, *away with such a fellow from the earth, for it is not meet he should liue.* Thirdly, *Paul* was an Hebrew, 2 Corinth. 11.22. *They are Hebrewes, so am I.* He therefore concealed his name, because a Prophet is not honoured in his [g] own countrey. But whether [h] *Barnabas*, or *Clemens*, or *Luke* wrote it, as many thinke; or *Paul*, as most affirme, [i] the matter is not great: for if the name had beene here, what had it shewed, but that God vsed the ministerie of such a man? and now the name is not knowne, it teacheth vs expresly the doctrine is of God. And for this cause to the bookes of holy Scripture names are sometime prefixed, and sometime not, that we might [k] *not haue the faith of our glorious Lord Iesus Christ in respect of persons.* Whether it be *Paul*, or *Apollos*, or *Cephas*, all are [l] yours: haply *Paul* first planted it in Hebrew, then *Luke* watered and [m] translated it into Greeke, but God gaue the grace to both. And therefore we must not attend *who* but *what*. For [n] whatsoeuer is written afore time, is written for our learning: especially this Epistle, penned of purpose to maintaine the chiefe point of holy beleefe, namely, that forgiuenesse of sinnes is by Christ onely. These Hebrewes had ioyned the ceremonies of the Law with the Gospell of Christ, as the Christians in the kingdomes of [o] *Presler Iohn* at this houre retaine Circumcision and Baptisme. For albeit [p] many thousands of the Iewes beleeued, yet were they still zealous of the Law, not enduring to heare of the abrogation of it, in so much that they made this a point of faith, and it is the [q] ninth article of their Creed, at this day, *God gaue his Law to Moses his faithfull seruant*, and he will neuer change nor alter it for another.

Now true Christianitie reads a contrary lecture, namely, that the ceremonies of the Law were *primò mortales, postea mortuæ, postremò mortiferæ*. So that to leaue Christ for them, or to ioyne Christ with them, is the plaine way to destruction. [r] *Augustine* excellently, *Legalia fuerunt ante passionem Domini viua, statim post passionem mortua, hodie sepulta.* That is, the Iewish ceremonies afore Christ came were aliue, when hee suffered on the Crosse they were dead, and now they be buried. And so by consequent they may not rise vp againe to be put in the ballance with his glory: for the gold, siluer, precious stones, and all other ornaments of the magnificent Temple compared with his rich mercies, are but *beggerly rudiments*, as our Apostle speakes, Galat. 4.9. Nothing in earth, or vnder earth, or in heauen, or in the heauen of heauens is so glorious as he, [s] no name else that is named, in which, or by which, we can be saued, but only the name of *Iesus Christ*.

[f] *Apud Primas. Aquin. Anselm. Præfat in epist. ad Heb & Bellarm. lib. 1. de verbo Dei, c. 17. & Sixt. Senens. Bib sanct. lib. 7. hæres. 8.*
[g] Matth. 13.57
[h] *Apud Primas. & Aquin. vbi sup. Idem Caietan. & Marlorat argument. epist. ad Heb.*
[i] *Deering lect. 1. Heb.*
[k] Iam. 2.1.
[l] 1 Cor 3.22.
[m] *Primasius. Lombard. Aquin.*
[n] Rom. 15.4.
[o] *Mat. Dresserus*
[p] Acts 21.20.
[q] *Deering. lect. 1. Heb.*
[r] *Apud Io. Com. Compend. Theolog. lib. 6. cap. 8.*
[s] Acts 4.12.

The whole tract [t] is diuided in 2. parts:

- The first is concerning Christs excellencie, shewing in the ten first chapters what he is in [u] respect of his
  - Nature,
    - Diuine, cap. 1.
    - Humane, cap. 2.
  - Offices,
    - Propheticall, in the third and fourth chapter.
    - Sacerdotall, chap. 5, 6, 7, 8, 9, 10.
    - Regall, of which our Apostle writes not as of the former two purposely & copiously, but incidently and briefly: chap. 1. vers. 2, 3, 8, 13. chap. 2. verse 9. chap. 7. verse 2. chap. 8. verse 1.
- The second, how saluation is onely through him in the residue.

[t] *Aquin. lect. 1. in Heb. 1. Idem Deering & aly.*
[u] *Aretius. Beza. Piscator.*

The

The law was ordained by glorious Angels, written by *Moses*, obserued by the Priests, expounded by the Prophets. In the first and second chapter, *Paul* compares our Sauiour with Angels and Prophets. In the third with *Moses*. In the 4,5,6,7,8,9,10. with the Priests and their ceremonies; intimating in all, that the Law is deficient, and that Christ in the worke of our saluation is only sufficient and efficient. Our only Prophet, in whose word we must rest: our onely Priest, in whose sacrifice we must rest: our only King, vnder whose protection we must rest: who with his blessed Spirit leadeth vs in wayes of eternall life, working in vs all in all. [x] *Quemadmodum enim membrum ipsius corporis recipit ab epate humores, à corde vitam, à capite sensum & motum: sic homo recipit ab homine carnem, à Deo animam, à Christo homine & Deo sensum & motum, id est totum bene esse & gratiam: & sicut membrum habet duos motus, vnum de natura sua cadere deorsum, & alium à capite, scilicet motum sursum, & iste motus est supra naturam membri: conformiter homo quoad animam habet duos motus, vnum de natura sua, & iste motus est cadere deorsum ad nihil, ad non esse, ad propriam voluntatem, & elongari à Deo; & alium habet à Christo scilicet moueri sursum ad Deum, &c.*

[x] *Vide Raymundum de Saunde Theolog. natural. Tit 277.*

In this Text appointed fitly for this time, Christ is first [y] conferred, and then preferred before the Prophets and Angels. In the comparison betweene Christ and the Prophets, obserue the [z] consent and dissent betweene the old Testament and the new. The consent and agreement is, in that one God spake in both, in the one by his seruants; in the other by his Sonne. The same God is author of both, and the same Christ is subiect of both, in so much that each Testament is in other; in the Law there is an hidden Gospell, and in the Gospell a reuealed Law. So like as the two [a] Cherubins on the mercie seat, whose faces looked one to another. And like the Seraphims, Esay 6.3. one crying to another, *holy, holy, holy*, both hauing one voice, saith [b] *Augustine*. Or resembling each other, as *Iesus* and *Iames:* who were so like, that that they were on anothers [c] glasse. *God in times past, and God in these last dayes hath spoken to vs.* And whosoeuer he be, to whom this ministry shall be committed, if he will be numbred with Patriarkes, and Prophets, Apostles and Pastors, and with our Sauiour Christ himselfe: whatsoeuer he spake, let him speake [d] as the Word of God. For this couenant hath God made with his seruants, Esay 59.21. *My spirit that is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed from henceforth euen for euer.* And indeed whose word else should discerne the [e] thoughts of the soule, but his only who is the [f] searcher of the heart? and whose word should kill our carnall affections, but his only who giues the sword of the Spirit?

[y] *Lumbard Gerran.*
[z] *Aretius.*
[a] Exod.25 20.
[b] *In* Psal.49.
[c] *Ignatius epist. ad Iohan. seniorem.*
[d] 1 Pet 4.11.
[e] Heb.4.12
[f] Psal 7.10

God spake] The word *God* here may be taken either *essentially* for the whole [g] Trinitie; because God the Sonne (being a [h] *crier in the wilderneſſe*) spake by the Prophets as well as God the Father, and God the Holy Ghost as well as either of them, according to that of [i] *S. Peter, Prophecie came not in old time by the will of man, but holy men of God spake as they were moued by the Holy Ghost.* Or it may be construed in respect of Christs office *personally*. God, [k] that is, God the Father, *spake to the Fathers by Prophets, and by his owne Sonne to vs.*

[g] *Kilian.*
[h] Esay 40.3.
[i] 2 Epist 1.cap. vers 21 & Acts 1.16.
[k] *Primasius. Anselm Piscator.*

The dissent and difference between the two Testaments is in regard of the

- Manner for
  - Time, *sundry times.*
  - Fashion, *many wayes.*
- Men
  - Vnto whom, *vnto the Fathers in times past, but in these last dayes vnto vs.*
  - In whom, or by whom, *God spake by the Prophets* in the one, *by his own Sonne* in the other.

The first dissent is in respect of time, the times of the Fathers are *old and past*: but the time of Christs preaching passeth not, it is for euer, alway continuing new; [m] *Iesus Christ yester day, and to day, and the same also for euer.* The doctrine taught by the Prophets in old time was reuealed *multis vicibus*, as *Beza* translates, at *sundry times*, as our English Bible. But that which Christ himselfe deliuered,

[l] *Aretius. Deering.*
[m] Heb.13.8.

is reuealed but once. The which is insinuated here, but expressed elsewhere by this author, as in chap. 9. verse 26. *But now in the end of the world hath Christ beene once reuealed.* And in chapter 12. verse 26. *Yet once will I strike, not the earth only, but also heauen.* And this it is which [n] *Iude* saith of the Christian faith, *that it was once giuen vnto the Saints.* Once, [o] that is, perfectly, so that we need not another Gospell. Almighty God hath spoken *last in his Sonne*; that is, in the [p] fulnesse of time so fully, [q] that we may not expect he should vent in time to come any new doctrine. For albeit the Spirit was giuen after Christs ascension: yet the same spirit taught that only, which Christ had taught afore. See Gospell 4. Sunday after Easter.

From hence we may learne boldly to refuse whatsoeuer is ἐπεισδυτὸν, that is, an after, or another doctrine sprung vp since. As the new gospell of *Anabaptists*, and idolatries of *Mahomet*, and the reuelations of *S. Briget*, and all superstitious positions and expositions of *Papists*. In a word, [t] whatsoeuer bastard religion is contrary to Christs once preaching vpon earth, which because it was once, confutes all after it, and abrogates all afore it which had diuersitie of time, as our Apostle gathereth in the 12. chapter of this Epistle, verse. 27.

The second difference betweene the two Testaments is, that God in the one spake *many wayes and diuersly*, either by Angels, or by the Cloud, or betweene the Cherubins, or by visions, or by dreames, after sundry kindes of speech, and diuers kindes of actions: but the doctrine of the other is taught after one sort, euen by preaching of the Gospell; [t] which is the power of God vnto saluation to euery one that beleeueth, and it worketh more mightily than all those kindes of reuelations, and pierceth into the heart of man more deeply than any manner of perswasion; yea though one should rise from the dead and speake to vs.

The third dissent is, that God in old time spake onely *to the fathers, Abraham, Isaac, Iacob*, vnto some few men, and one nation. [u] *He shewed his word vnto Iacob, his statutes and ordinances vnto Israel, he dealt not so with any people, neither had the Heathen knowledge of his lawes.* But in these last dayes, hee hath spoken *vnto vs* indefinitely, to Iew, to Gentile, to bond, to free, to male, to female, *being* [x] *all one in Christ Iesu*, hauing all through faith, one entrance vnto the throne of grace, Heb 4. 16. So that I need not say now, Lord remember *Dauid*, or the couenant made with *Abraham*: but in time of need I may goe boldly to the throne of grace, saying, [y] *Lord remember me*, [z] *O God be mercifull to me*, [a] *Iesus haue pitie on me.* For vnto those that are nigh, and vnto those that are farre off, there is but one couenant in Iesus Christ, Ephes. 2. 13. 17.

The fourth difference betweene the two Testaments is, that God in the one spake *by Prophets* his seruants: in the other, *by Christ* his owne Sonne, by meere men in times past vnto the fathers: but vnto vs he hath spoken by that eternall word which is God, *whom he hath made heire of all things, by whom also he hath made the world, &c.* [b] The maine propsition of all this chapter is, that Christ who reuealed the Gospell is the Sonne of God, yea God himselfe. Now the first part, namely, that Christ is he who brought into the world the Gospell, is *concessum & confessum.* The faithlesse Hebrew complained of it, and the faithfull Hebrew beleeued it. And therefore taking this as granted, he doth insist in the latter part only, prouing at large that Christ is God.

And that in respect of the
- Glory of his name, being Gods *owne Sonne, and heire of all things.*
- Worthinesse of his person, as being *the brightnesse of the glory of God, and the very image of his person.*
- Greatnesse of his power, *vpholding all things by his mightie word.*
- Benefit purchased for vs, hauing *by himselfe purged our sinnes.*
- Dignitie procured to himselfe, in that he *sitteth at the right hand of the Maiestie on high.*

In all which he doth excell Angels, as first *hauing obtained a more excellent name*

[n] Epist. of *Iude*, verse 3.
[o] *Aquin. Caietan. Aretius in epist. Iude.*
[p] Galat 4.4.
[q] *Sarcerius. Lombard. Marlorat.*
[r] 1 Tim 1.3.
[t] *Deering. lect.* 1 *Heb.*
[t] Rom. 1.16.
[u] Psal. 147.19.
[x] Gal. 3.28.
[y] Luke 23.42.
[z] Luke 18.13.
[a] Mark. 10.47.
[b] *Aretius.*

name than they. For albeit Angels are called sonnes of God in respect of their creation, and Israel the [c] first borne of God, and all Elect the [d] children of God, in respect of adoption and grace: yet no man or Angell is the sonne of God by nature, but Christ alone begotten of the substance of the Father, as being *the brightnesse of his glory, and expresse image of his person.* Of whom the Father said in the second Psalme, *Thou art my sonne, this day haue I begotten thee.* And in another [e] Text, *I will be his father, and he shall be my sonne. And when he bringeth in the first begotten sonne into the world,* [f] *he saith, and let all Angels worship him.* Insinuating that Christ is not only greater than Angels: but also God, to be honoured of all Angels. Againe, whereas Christ is an eternall King, *whose* [g] *scepter is a right scepter, and whose throne is for euer and euer:* Angels are but subiects and seruants, according to that of the [h] Psalmist, *He maketh his Angels spirits, and his Ministers a flame of fire.*

[c] Exod. 4. 22.
[d] Rom. 8. 14.
[e] 2 Sam. 7. 14. & 1 Chro. 22. 10.
[f] Psal 97. 7.
[g] Psal 45. 7.
[h] Psal. 104. 4.

Moreouer, Christ *in the beginning laid the foundation of the earth, and the heauens are the workes of his hands,* and [i] all that in them is, [k] things visible and inuisible, whether they be thrones, or dominions, or principalities, or powers, all were created by him and for him; and therefore seeing Christ is Creator, and Angels his creatures: he doth excell them, as farre as things infinite can exceed things finite. Lastly, Christ *sitteth at the right hand of the Maiesty on high*: Hereby signifying that God hath giuen him all power in [l] heauen and in earth, and taken him into the fellowship of his glory, for *all things that the Father hath are mine,* saith [m] our Sauiour: whereas Angels, howsoeuer they [n] behold the face of our heauenly Father, and enioy his presence: yet are they but *messengers and ministers* attending about his throne, *for the good of such as are heires of saluation,* as the [o] *Nightingale* of *France* sweetly:

The sacred tutors of the Saints, the guard
Of Gods Elect, the pursuiuants prepar'd
To execute the counsels of the highest,
Gods glorious Heralds, heauen swift Harbingers,
Twixt heauen and earth the true interpreters.

[i] Exod. 20. 11.
[k] Coloss. 1. 16
[l] Matth. 28. 18
[m] Iohn 16. 15.
[n] Matth. 18. 10
[o] *Du Bartas, 1 day, 1. week, pag 29.*

And here let vs according to the present occasion of Text and time, magnifie the Father of mercie, for that the Sonne of God on this day for our sake became the Sonne of man, yea seruant vnto men, in that he came into the world *not to be serued, but to serue,* Matth. 20. 28. For that *the brightnesse of Gods glory,* tooke vpon him the vilenesse of our nature, being made [p] *a worme and no man, a very scorne of men, and outcast of the people.* For that he who was *more excellent than Angels,* at this time became lesse than Angels, that he might make vs so great as Angels. [q] *Vt nos æquaret Angelis, minoratus est ab Angelis*: for that he who *laid the foundation of the earth, and made the world,* was himselfe now made. [r] *Factor terræ, factus in terra, Creator cœli, creatus sub cœlo.* [s] Being the childe of *Mary,* who was the father of *Mary.* [t] *Sine quo pater nunquam fuit, sine quo mater nunquam fuisset*: so that whereas *Dauid,* Psalm. 118. 24. *This is the day which the Lord hath made*: [u] we may say, *This is the day wherein the Lord was made,* we will reioyce and be glad in it. For that he who *sits on the right hand of the Maiesty on high, and* [x] *measureth the waters in his fist, and heauen with his span,* was now lodged in a stable, crouded in a cratch, and swadled in a few raggs. O beloued, if we were not in this great light of the Gospell, almost so blinde as the Bat; we would wish our selues all eye, to behold the *babe Iesus in the manger.* If we were not as deafe as the stubborne Adder; we would wish our selues all eare, to heare the tidings of great ioy to all people; namely, [y] *that vnto vs is borne this day in the citie of Dauid a Sauiour, which is Christ the Lord.* If we were not in some sort possessed with a dumbe spirit: we would wish our selues all tongue, to chaunt that heauenly caroll of the glorious Angels, [z] *Glory be to God on high, and in earth peace, good will toward men.*

[p] Psal. 22. 6.
[q] *Anselm. spec. Euang cap. 1.*
[r] *Augustin ser. 27. de temp*
[s] *Leo ser. 6. de nat. Dom.*
[t] *August ser. 16. de temp.*
[u] *Eus. & Emis. in hom. 2. de nat. Dom.*
[x] Esa. 40. 12.
[y] Luk. 2. 11.
[z] Luke 2 14.

It is the fashion of many men, at this festiuall especially, to boast of their rich attire, great attendance, good fire, large cheere: yet (seeing *Christ is heire of*

all things in the world) they cannot in their owne right enioy so much as a Christmas log, or a Christmas pye, till they be first ingraffed in him. I may haue from man, my warrant on earth here, that my land is mine, my benefice mine, my coat mine, house, horse, hose mine: and he is a very theefe that taketh away these from me: But all the men in the world cannot giue me my possession before the liuing God, but his Sonne Christ onely, who is *heire of all*; and therefore that our land may be our owne, our apparell our owne, our meat our owne, our men and money our owne; let vs be Christs, that in him we may haue the good assurance of all our substance: that I may pronounce that vnto you, which our [a] Apostle to the Corinthians: *All are yours, and ye Christs, and Christ Gods.*

[a] 1 Cor 3.22.

The Gospell. IOHN 1. 1. *vnto* v. 15

In the beginning was the Word, and the Word was with God, and the Word was God, &c.

SAint *Peter* was an Apostle, but not an Euangelist: *S. Luke* an Euangelist, but not an Apostle: *S. Matthew* was both an Euangelist and an Apostle, but not a Prophet: [b] but our *S. Iohn* was all these; in his Epistles an *Apostle*, in his Apocalyps a *Prophet*, in compiling his Gospell an *Euangelist*. In which (as Interpreters haue with one consent obserued) he mounts as an Eaglee, [c] for whereas his fellow Euangelists especially treat of the conception, birth, education, and other points of Christs incarnation in the world: Saint *Iohn* flying higher than these, beginneth his history with Christs eternall generation before the worlds, *in the beginning was the Word*, &c as [d] *Augustine* vpon my Text, *transcenderat omnia cacumina montium terrarum, transcenderat omnes campos aeris, transcenderat omnes altitudines syderum, transcenderat omnes choros & legiones Angelorum, nisi enim transcenderet ista omnia quæ creata sunt, non perueniret ad eum per quem facta sunt omnia* For as an [e] Eagle, [f] so *Iohn, remaineth vpon the top of the rocke and tower, from thence he spieth his meat, and his eyes behold afarre off.* He was aptly called the [g] *sonne of thunder*, [h] for in saying *in the beginning was the Word, & the Word was with God, and the Word was God:* he seemes to speake not words, but wonders, yea thunders, as [i] *Ardens* excellently, *filius tonitrui est qui loquitur, & tonitruum est quod loquitur*, a preamble so strange and stately, that some Christians in old time (which had haply zeale but not according to knowledge) [k] hung it about their necke as an amulet, or as [l] other, as a Symbole to distinguish them from *Arrians*. And a certaine *Platonist* (as *Augustine* reports *in lib.* 10. *De Ciuitate Dei, cap.* 29.) reading this one line, said it was worthy to be written in letters of gold, and to be represented in the most eminent places of all Churches in the world.

[b] *Hieron. lib. 1. aduers. Iouin.*

[c] *Chrysost. Theophylact. Beauxam.*

[d] *Tract. 1. in Ioan.*

[e] Iob 39 30.

[f] *Rupert. prolog. in Euangel. Ioan.*

[g] Mark. 3. 17.

[h] *Alcuinus apud Beauxam. bar. Tom. 1 fol. 3.*

[i] *Hom. vlt. in natal. Dom.*

[k] *Hieron in* Matth. 23.

[l] *Maldonat. in loc.*

In the Text allotted for this day, two points are remarkable:

1. What Christ is in himselfe, God, *In the beginning was the Word, and the Word was with God, and the Word was God, &c* Man, *the same word became flesh, and dwelt among vs, &c.*
2. What Christ is vnto vs, openly reuealed by *the witnesse of Iohn the Baptist*, and his owne *dwelling among vs* in the world, to be
   1. Our Creator *ad esse, for all things were made by him.*
   2. Our [m] Preseruer *in esse*, for he is our *life*, [n] vpholding all things in their being.
   3. Our Redeemer *in bene esse*, for *he gaue power to them that beleeue in his name, to be the sonnes of God.*

[m] *Aretius. Marlorat.*

[n] Heb. 1. 3.

In the beginning] The word ἀρχὴ, is *potestatiuum* as well as *ordinatiuum*, in which acception higher powers, especially Princes, are called ἄρχοντες, and so [o] some take this *in principio* to be nothing else but *in principatu*, because Christ *the Word*

[o] *Apud Beauxam. bar. Tom. 1 fol. 5.*

Word hath vpon his garment, and vpon his thigh a name written, *The King of Kings, and Lord of Lords*, Apoc. 19. 16. [p] *Origen, Cyril, Augustine, Gregorie Nyssen*, and many [q] moe construe it thus, *in the beginning*, that is, in the Father, according to that of the [r] schoole, *Pater est principium sine principio, filius est principium de principio.* [s] The Father is of none, the Sonne is of the Father alone, not made, nor created, but begotten. Beleeue me (saith our blessed Sauiour) that I am in the Father, and the Father in me, Iohn 14. 11. I am in the Father, [t] as the riuer in the fountaine: The Father in me, as in his ingraued image, Heb. 1. 3. God the Sonne then is *de principio principium*, as [u] *lumen de lumine*, light of light, and very God of very God. [x] Other expound *in the beginning* of eternitie, for the *Word* being the true Melchisedec, is [y] ἀχρονος: *hauing neither beginning of daies, nor end of life*, Heb. 7. 3. [z] The Lord, saith he, hath possessed me in the beginning of his way, I was before his workes of old, when there were no depths I was begotten, when he prepared the heauens I was there, when he gaue his decree to the sea, that the water should not passe his commandement, then was I with him, &c. Insinuating that he was in the beginning without any beginning, in a time when there was no measured time.

[a] *Principio rutili cùm nondum lumina cœli,*
Et nondum grauidis extarent limina terris,
Iam tum patris erat sanctum & venerabile verbum.

[b] Other vnderstand by *beginning*, the beginning of the world: as if our Euangelist had said, in the beginning when all things were made, *the Word was*, and therefore not made, but all things on the contrarie *were made by it, and without it was made nothing that was made.* The creatures are from the beginning, but Christ (who made the world) was in the beginning, before there was a beginning. This exposition is agreeable to the plaine words, as also most answerable to *S. Iohns* intent. For if he penned his Gospell (as the [c] Fathers haue noted) against *Ebion* and *Cerinthus*: he confounds them in one word, and that the very first, *in principio*: for that had no beginning which was in the beginning, *Ergo*, Christ had not his first being from his mother *Mary*, *nam quod ante omnia erat, semper erat*, quoth [d] *Augustine*, he was alwaies, who was before all workes.

Was] It is probable that Saint *Iohn* in this *exordium* [e] alludes [f] *per antithesin* vnto *Moses* preface, Gen 1. *In the beginning God created heauen, &c.* [g] hereby shewing the difference betweene the Creator and the creature. For whereas *Moses* wrote, in the beginning God made heauen and earth, and all that in them is: our Euangelist on the contrary saith, in the beginning *was the Word*, not in the beginning *God made the Word.* [h] Insinuating that the Word had his being already, when other creatures (of what sort soeuer) had but their beginning. And here [i] Diuines haue distinguished acutely betweene *fuit* and *erat*, affirming that *fuit* imports a thing that once was, and is not now: so *Scaliger* in his *Motto*, [k] *fuimus Troes*; whereas *erat* implieth eternitie; *which was, & which is, and which is to come*, Apocal. 4. 8. [l] *S. Ambrose* notes excellently, that this one verbe *erat*, is repeated here foure times, in the beginning *was* the Word, and the Word *was* with God, and that Word *was* God, the same *was* in the beginning, &c. *Erat, erat, erat, erat vbi impius inuenit, quòd non erat?*

The Word] He saith not in the beginning was the Sonne, [m] lest his reader should dreame of a carnall generation: but in the beginning was *the Word*. Holy Scriptures or speeches of the Prophets and Apostles vttered by Gods appointment for the reuealing of his diuine will towards man, are called Gods word: but to [n] distinguish God the Sonne from these words, hee is termed after a more eminent sort ὁ λόγος, *the Word*, or that excellent Word, [o] from whom euery diuine truth issueth, and in whom are hid all the treasures of wisdome and knowledge, Coloss. 2. 3. Christ is not a vocall word, [p] *verbum eò quod verberato aere plectroque linguæ formetur*: for he was in the beginning before there was any sound or aire. But Christ is the *mentall*, and *substantiall* Word of his Father,

[p] *Apud Maldonat. in loc.*
[q] *Beda. Ardens. Ludolphus. Arboreus.*
[r] *Thom. 1. part. quæst. 33. art. 4.*
[s] *Athanasius in Symb.*
[t] *Aretius in Ioan. 14*
[u] *Symb Nicen.*
[x] *Chrysost. Euthym. Marlorat.*
[y] *Nonnus paraphras in euangel. Ioan.*
[z] Pro. 8. ver. 22. 24. *& sequent. vide Bellarm. lib. 1. de Christo cap. 8. § igitur æternitas.*
[a] *Palladius lib. 1 de vnione personal duarum in Christo natur.*
[b] *Aretius. Maldonat. Beza. Idem August. tract 1 in Ioan. & quæst. Mixtim. quæst. 122.*
[c] *Iren. lib. 3. cap. 11. Epiphan. hæres 51. Hieron in vita Ioan. Euangelist.*
[d] *Vbi supra.*
[e] *Beauxamis in loc.*
[f] *Maldonat.*
[g] *Chrysost. Theophylact. Arborens.*
[h] *Rhem in loc.*
[i] *Basil. Cyril. Beda. Alcuinus apud Maldonat. Idem Iansen Con. cap.*
[k] *Virgil. Ænead 2.*
[l] *Lib. 1. de fide ad Gratianum cap 5.*
[m] *Theophylact. Euthym.*
[n] *Beza.*
[o] *Erasmus. Iansen. Beauxam.*
[p] *Donatus apud Rupert. in loc.*

q *August.epist. 112.cap 12. Consule Maldonat Beauxam. Arbor. Ludolph in loc.*

r *Palladius vbi supra verum rectius verbum quam sermo, vide Iansen Concord. cap.1. & Erasm. annot. in loc.*

s *Ardens. Mela ncth. Beza.*

t *Augustin. retract. lib 1. cap.4*

u *Augustin. de ciuit. Dei lib. 11. cap.10 & Lombard. sent. 1 distinct 2.*

x *Fulgentius ser. de dup. nat. Christ.*

y *Leontius apud Maldonat. & Bellarm. de Christ. lib. 1. Cap.6 §. quantum ad secund.*

z *Ambros lib. de incar. Dom. sacrament c 3.*

a *Aquin.*

b *Melanct.*

c *Theophylact Eudoxius.*

d *Augustin. hers §44*

e *Iansen. concord. cap 1.*

f *Iudas. Coloss 1.16.*

g *Augustin. Solilo cap.5.*

h *De Ciuit Dei, lib.11. cap.9*

i *Apud Causab. not. in epist. Nyssen. ad Eustat.*

k *Ardens hom. 4. Natal dom.*

l *Athanasius in symbol vide Bellarm. de incarnat Christ. cap.4.*

m *Augustin. epist. 120. cap. 36*

n *Augustin epist. 3*

o *Melanc. Com. in Ioan.*

p Luk. 2. 10. 11

q *verbum non sonus auribus strepens, sed imago mentibus innotescens.* As our Epistle for this day doth vnfold the Gospell, *The brightnesse of his glorie, and expresse image of his person.*

r λόγος, *ipse paterni*
pectoris effigies, lumenque à lumine vero.

And the word was with God] Concerning the diuers significations of the preposition *apud:* I referre you to *Thomas Beauxamis*, and *Maldonat*, in their commentaries vpon this text. It imports here not a locall, but a s personall distinction. I and my Father (saith Christ) are one, Ioh. 10. 30. *vnum* of one substance, not *vnus* one person; and therefore he saith not in the singular, I and my Father *am one*, t but in the plurall, *are one.* The Sonne is u *alius* then the Father, not *aliud*, another person, albeit not another essence, x *non alius in natura sed alter in persona*: for it is written here the word was so *with God*, as that *it was God* first said to be with God, and then to be God, y signifying that the Word was the same God with whom it was in the beginning. z *Semper cum patre, semper, in patre, semper apud patrem, & semper quod pater.* Here then obserue concerning the word a three points especially.

1. When it was, *in the beginning.*
2. Where it was, *with God.*
3. What it was, *and the Word was God.*

The pith of b all is, that God the Sonne is a distinct person from God the Father, and yet of the same substance with the Father, equall in glory, coeternall in Maiestie. This one verse then ouerthroweth many blasphemous heretikes: [*in the beginning*] confuteth *Ebionites* and *Cerinthians.* The clause [*was with God*] c *Sabellians* and other denying a Trinitie in Vnitie, that is a distinction of persons in the Deitie: [*was God*] confoundeth *Arrians*, and all such as with d *Paulus Samosatenus* affirme that Christ was a meere man: [*in the beginning with God*] all e *Eunomians* and f such as hold Christ to be but a temporall God by grace, and not an eternall God by nature.

All things were made by it, and without it was made nothing that was made] as the Epistle doth expound the Gospell, *he laid the foundation of the earth, and the heauens are the workes of his hands,* g all things as well inuisible as visible, were created by him and for him, he made whatsoeuer was made, and it was exceeding good, Genes. 1. 31. But Satan as he is a deuill, and sinne which came into the world by the suggestion of the deuill, and death also which is brought vpon man is a curse by sinne, are not his works. And the reason is plaine, because that which is euill is a h nothing, *mali nulla natura est, sed amissio boni* (quoth h *Augustine*) *mali nomen accepit.* And i *Greg Nyssen, mali essentia in eo posita quod essentiam non habet*, euery good and perfect gift is from aboue, comming downe from the Father of lights, and with him is no variablenesse neither shadow of turning, k *ita confert bona quod non infert mala.* See *S. Augustine, tract. 1. in Ioan, Bibliothec. Sixt. Senen. lib. 6. annot. 174. Melanct. postil. & Eras. annot. in loc.*

The clause more proper to this festiuall, and most profitable for vs to be further examined, is, that *the Word became flesh, and dwelt among vs, &c.* And this was l not by conuersion of the Godhead into flesh; but by taking the Manhood into God. m *Naturam suscipiendo nostram, non mutando suam,* n *homo quippe Deo accessit, non Deus à se recessit.* For in the word made flesh all the fullnesse of the Godhead dwelleth (as the Scripture speakes) bodily, Col. 2 9. that is, o personally. For albeit he be God and man, yet is he not two, but one Christ: one not by confusion of substance, but by vnitie of person. For as the reasonable soule and flesh is one man: so God and man one Christ. See Epist. Sund. next before Easter.

The first newes of Christs actuall natiuitie was broached and brought into the world (as we reade in the second lesson appointed for this morning praier) by the tongues of Angels, and that with an *ecce,* p *behold, I bring you tidings of great ioy, that shall be to all the people: that is, that vnto you is borne this day in the Citie of Dauid, a Sauiour which is Christ the Lord.* Reioyce grandfather *Adam*, for on this

this day according to the word of thy gratious Creator, the [q] ſeed of thy wife *Eua* hath bruiſed the ſerpents head: reioyce father *Abraham*, for on this day in thy ſeed all the nations of the earth are bleſſed, Gen. 22. 18. Reioyce king *Dauid*, for on this day God hath of the [r] fruit of thy body ſet a king vpon thy throne. Reioyce ye Prophets of the Lord, for [f] all your propheſies on this day were fulfilled. Reioyce ye that are ſicke, for on this day the Phyſitian of the world was borne. Reioyce ye virgins, for a Virgin on this day brought forth a ſonne. Reioyce ye children, for on this day the great God became a little babe. Let all people reioyce, for that he who *was in the beginning*, and (as it is in the former leſſon appointed for this morning prayer) [t] *an euerlaſting father*: in the fulneſſe of time [u] *was made of a woman, and* [x] *wrapped in ſwadling clothes*. For that he who was *the Word*, became an infant not able to ſpeake one ſyllable. For that he who was *with God*, did vouchſafe to *dwell among vs*, appearing in the ſhape of a man, Philip. 2. 7. For that he who *was God*, and therefore moſt mighty, became *fleſh*, and ſo moſt weake, for *all fleſh is graſſe, and the grace thereof as the flower of the field*, Eſay 40. 6.

[q] Gen. 3. 15.
[r] Pſal. 132. 11.
[f] Acts 3. 24. Luke 1. 70.
[t] Eſay 6. 9.
[u] Galat 4. 4.
[x] Luke 2. 7.

Saint [y] *Bernard* preaching on this day, ſaid the ſhortneſſe of the time conſtrained him to ſhorten his Sermon, and let none (quoth he) wonder if my words be ſhort; ſeeing on this day God the Father hath abbreuiated his owne Word: For whereas his Word was ſo long, as that it [z] *filled heauen and earth*: it was on this day ſo ſhort, that it was laid in a manger. I wiſh vnfainedly with the ſame deuout [a] *Bernard*, that as the Word was made fleſh: ſo my ſtonie heart might be made fleſh alſo, that it might alway meditate on this heauenly Goſpell, *vnto you is borne this day in the Citie of Dauid a Sauiour, which is Chriſt the Lord*. For all our ſound comfort ſtands in happineſſe, and all our happineſſe is in fellowſhip with God, and all our fellowſhip with God, is by Chriſt. For God the Father (if we conſider him in his iuſtice) heares not ſinners, Iohn 9. 31. He therefore remembring his mercy, got as it were new eares, and ſet them on our head *Ieſus Chriſt*, who being fleſh of our fleſh, is ſuch an high Prieſt, as is [b] touched with the feeling of our infirmities, openly profeſſing [c] that hee came not to call the righteous, but ſinners to repentance, Come to me all ye that are laden, and I will eaſe you, Matth. 11. 28. Whatſoeuer ye ſhall aske the Father in my name he will giue it you, Iohn 16. 23.

[y] *Ser. 1. in natal. Dom.*
[z] Ierem. 23. 24.
[a] *Ser. 3. in natal. Dom.*
[b] Heb. 4. 15.
[c] Matth. 9. 13.

If thou wert inuited to ſome great wedding, thou wouldeſt I am ſure be very carefull what apparell to put on; but if thou wert to be married thy ſelfe, thou wouldeſt be very curious in thine attire: behold (ſaith [d] *Auguſtine*) all of vs are bidden on this day to a marriage, for Chriſt came out of the Virgins wombe as a bridegroome out of his chamber: the Godhead was ioyned vnto the fleſh, and the fleſh vnto the Godhead, and theſe two were coupled together, and after an ineffable manner in an ineffable marriage made one. Beleeue this, and thou ſhalt haue power to be Gods owne ſonne, as it is in our Text. My beloued, if thou put on this wedding garment, thy ſoule ſhall be Chriſts owne ſpouſe, ſo neere, ſo deare to him, as that he will ſay to it, [e] *I am thy ſaluation*: and it alſo may tell him, *I am my* [f] *welbeloued, and my welbeloued is mine*. For if [g] *Pilate* by wearing Chriſts coat without a ſeame did appeaſe the wrath of angry *Caſar*: how much more ſhall euery true beleeuer pleaſe God our heauenly King, if he [h] put on Chriſt himſelfe. [i] O the bleſſed crying of a bleſſed babe, by which euery faithfull ſeruant and ſonne of God eſcapeth eternall howling in hell. O glorious manger, in which our ſoules Manna lay; the [k] bread of life that came downe from heauen, on which if a man feed he ſhall not hunger againe. O how rich are the rags, which haue made plaiſters for our ſores, for our ſinnes. I conclude with an hymne of [l] *Prudentius*.

[d] *Ser 2. & 4. de temp.*
[e] Pſalm. 35 3.
[f] Cant. 6. 2.
[g] *Flores hiſt. ad an. 38.*
[h] Rom. 13. 14.
[i] *Auguſtin. ſer. 9. de temp.*
[k] Iohn 6. 35.
[l] *Periſtep. hym. 10.*

Mortale corpus ſumpſit immortalitas,
Vt dum caducum portat æternus Deus,
Tranſire noſtrum poſſet ad cœleſtia.

The

The Epiſtle. Acts 7. 55.

And Stephen being full of the Holy Ghoſt, looked vp ſtedfaſtly with his eyes into heauen, &c.

YEſterday you heard how Chriſt was borne, to day you ſhall vnderſtand how *Stephen* died: In Chriſts natiuitie who was borne in a little village, and in an Inne of that village, and in a ſtable of that Inne, and laid in a cratch of that ſtable; we may learne humilitie, not to boaſt of our great birth. In *S. Stephens* martyrdome we may behold an excellent patterne how to behaue our ſelues at our death, hauing faith in God, and loue toward our neighbours, the which aſſuredly will breed ſuch a Chriſtian reſolution in vs, as that we ſhall depart this life cheerefully, lying downe in our graues as in a bed to ſleepe; for ſo the text here, *when he had thus ſpoken, he fell aſleepe.* The Church then in ioyning theſe two Feſtiuals, is deſirous that we ſhould learne to liue well as Chriſt; and die well as *Stephen.* In the words of [m] *Auguſtine, Celebrauimus heſterna die natalem quo rex martyrum natus eſt in mundo, hodie celebramus natalem quo primicærius martyrum migrauit ex mundo. Oportebat enim vt primum immortalis pro mortalibus ſuſciperet carnem, & ſic mortalis pro immortali contemneret mortem. Et ideo natus eſt Dominus vt moreretur pro ſeruo, ne ſeruus timeret mori pro Domino. Natus eſt Chriſtus in terris, vt Stephanus naſceretur in cœlis, &c.* And I pray with the [n] ſame Father heartily, *donet mihi Dominus pauca dicere ſalubriter, qui donauit Stephano tanta dicere fortiter.*

[m] *Ser 1. de S. Stephano.*

[n] *Ser. 3 de S. Stephano.*

In the whole text two points are to bee conſidered eſpecially, the

- Bloudie behauiour of the Iewes in martyring *Stephen.*
- Godly behauiour of *Stephen* in his martyrdome, toward
  - God in
    - Generall, *he ſtedfaſtly looked vp into heauen, and called vpon God.*
    - Particular, *Lord Ieſus receiue my ſpirit.*
  - Men, heartily praying for his enemies *on his knees, with a loud voice, Lord, lay not this ſinne to their charge.*
  - Himſelfe, vndergoing his martyrdome ſo comfortably, that giuing vp the ghoſt he laid down his head vpon the hard ſtones as vpon a ſoft pillow to *ſleepe.*

The Iewes in their blinde zeale were ſo furious and mercileſſe, that they put *Stephen* to death, who ſought to bring them to eternall life; ſtoning him as a [o] blaſphemer againſt God and his law, who *was a man full of faith, and power, and the Holy Ghoſt.* An harſh and an hard fact of a ſtonie people, ſaith [p] *Auguſtine, ad lapides currebant, duri ad duros, & petris lapidabatur, qui pro Petra, qui Chriſtus eſt, moriebatur.*

[q] *Lapides Iudæa rebellis*
In Stephanum lymphata rapis, quæ crimine duro
Saxea ſemper eris.

But of their crueltie toward *Stephen,* and other Prophets of God; in the Goſpel appointed for this day more copiouſly. The moſt obſeruable point in our preſent Text is the godly behauiour of *Stephen* in his martyrdome, firſt to God, *he looked vp ſtedfaſtly with his eyes into heauen, &c.* [r] As to the place where his [s] treaſure was, his [t] conuerſation was, his helpe was. [u] Hereby teaching vs whither we ſhould flie for ſuccour in aduerſitie, not vnto men here below, but vnto God in heauen aboue. So *Dauid,* [x] *When I was in trouble, I called vpon the Lord, and he heard me,* [y] *my helpe commeth euen from the Lord.* So *Iob, My witneſſe is in heauen, and my record is on high.* And ſo *S. Iames, Euery good gift is from* [z] *aboue.*

Calling

[o] *Act. 6. 11. 13*
[p] *Apud Lorin. in loc.*
[q] *Arator lib. 1. carm. in act.*
[r] *Paratus ſer. de S. Stephano*
[s] Matth 6 20.
[t] Philip 3. 20.
[u] *Aretius.*
[x] Pſal 102. 1.
[y] Pſal. 121. 2.
[z] According to which our moſt illuſtrious Queene *Anne* gaue for her word in the lotterie 1617. *La mia Grandezza dal ecceſſo.*

Calling vpon God, and saying Lord] *Thomas Becket* a renowned [a] Martyr and Saint among the Papists, at his death earnestly [b] commended himselfe and his cause to the protection of *S. Marie*; but our Protomartyr here (knowing that thee was [c] *neque magistra neque ministra*, neither mistresse of his soule, nor yet a ministring spirit to his soule) forgetting our Ladie, calleth vpon our Lord only, saying, *Lord Iesu receiue my spirit*, the which is not an inuocation of God the Father (as [d] *Fran. Dauid* impiously taught, making *Iesu* the Genitiue case, and the meaning thus, O Father in heauen which art the Lord of thy Sonne *Iesu*) but (as [e] *Ambrose* notes) a prayer vnto God the Sonne, for besides infinite places of holy Scripture (where Christ is called Lord, and called vpon as the Lord) *S. Iohn* Apocalyps 22.20. vseth as *Stephen* here *Iesu* in the Vocatiue Case, *etiam veni Domine Iesu*, euen so come Lord Iesus Where (*Domine Iesu*) cannot be construed the Lord of Iesus, but the Lord Iesus. See *Lorin. in loc. & Bellarm. de Christo, lib.* 1. *cap.* 8.

[a] *Vide Baron. Mart Rom. ann t in Decemb. 29. & Stapleton in vita Thom. Cantuar.*

[b] *Rog Houenden. annal part. poster pag.* 298.

[c] *Brentius apud Marlorat. in loc.*

[d] *Disputat. Al. bona* 3.

[e] *Lib.* 3. *de fide ad Grat. cap. vlt.*

If the Lord be considered without Iesus, howsoeuer in regard of his power he is able, yet in regard of his iustice not willing: the good Angels and blessed Saints in heauen are willing but not able: wretched vncharitable men on earth are neither able nor willing; onely Christ the mediator betweene God and man is both able and willing to heare vs, and helpe vs: able, because *Lord*; willing, because *Iesus*. And therefore *Stephen* here doth not inuocate the Lord, but in the name of *Iesus*, neither doth he call vpon any Iesus but the *Lord Iesus*: he lookes not for any succour either from men on earth, or blessed spirits in heauen: onely he powreth out his soule to the redeemer of his soule, *Lord Iesu receiue my spirit.*

Receiue] He knew that his life was [f] hid with Christ in God, and therefore commendeth his soule to him alone who created it, and redeemed it, and iustified it, and sanctified it, and will in his good time glorifie it. O *Lord Iesu*, take thine owne into thine owne custodie, seeing I am now to leaue this life, receiue my spirit. Here then against the *Sadduces* in Christs age, and *Atheists* in our time, we may note the soules immortalitie; [g] *for God is not the God of the dead, but of the liuing.* Againe, that all soules departed are in certaine receptacles vntill the generall iudgement; they doe not obambulate and wander vp and downe, but remaine in places and states of happinesse or vnhappinesse, either in the hands of God, or in the deuils prison, and therefore all the dayes of our life, but especially at the houre of our death, it behoueth vs to say and pray with *S. Stephen, O Lord Iesu receiue my spirit.*

[f] Coloss. 3. 3.

[g] Matth. 22. 32.

My] Charitie begins with it selfe, malice with another, in our idle busie time men are very solicitous lest God lay this or that sinne in their enemies charge, but we may tell them as Christ did other in another cause, [h] *weepe not for me, but for your selues.* If your deuotion be so great, and your prayers so good, pray first for your selues, for you peraduenture haue more need; and then wish well and doe well vnto your enemies, as *Stephen* here, first, Lord Iesus receiue *my* spirit; and then, Lord Iesu forgiue *their* sinne.

[h] Luke 23. 28.

Spirit] Most men are all for the bodie, nothing for their soule: but *S. Stephen* is all (as it should seeme) for the soule, and nothing for the bodie. For *what is a man profited if he should gaine the whole world, and lose his owne soule*, saith [i] our blessed Sauiour: by which Apothegme it doth appeare, that euery soule in it selfe is of greater price than a whole world, but thy soule vnto thy selfe ought to bee of greater account than a million of worlds, if (as *Empedocles* and [k] *Democritus* imagined) there were so many; saue this and saue all, lose this and lose all, and therefore let thy whole life be nothing else but a meditation of death, and that thou maist die well as *Stephen*, endeuour to liue well as *Stephen*. Howsoeuer it goe with thy goods, or good name, be sure to looke well vnto thy soule: that whether thou die for the Lord, or in the Lord, thou maist cheerfully deliuer it vp vnto the Lord, as *Stephen*, here, *Lord Iesu receiue my spirit.*

[i] Matth 16. 26

[k] *Laertius in vita Democrit.*

Vnto faith in God he doth adioyne loue to men, without which all his praying, and kneeling, and crying, yea dying had beene but as a [l] sounding brasse and a

[l] 1 Cor. 13 1 3

a tinckling Cymbal. Of loue there be two principall offices, one to giue, another to forgiue: *S. Stephen* is an excellent patterne of both, of the latter especially; praying for his hatefull enemies [m] euen at that houre when hee could scarce gaine time to thinke on his friends. It is said 1 *Pet.* 2. 21. that *Christ suffered for vs leauing vs an example.* Now Christ on the Crosse prayed for his persecutors earnestly, [n] *Father forgiue them, for they know not what they doe. Pendebat, & tamen petebat*, as [o] *Augustine* sweetly. *S. Stephen* followed his Masters example, *Lord, lay not this sinne to their charge.* The which prayer is clothed with two circumstances, *he kneeled downe*, shewing his reuerence to God: and *cried with a loud voice*, manifesting his vnfained affection toward them. Vnto the top of which exceeding great charitie there are three degrees.

1. He prayed for enemies.
2. For mortall enemies, who *stoned him.*
3. In hot bloud, at that time when they did wrong him most, as being more sorry for their riot, than for his owne ruine. For [p] eternall death is the wages of such a sinne, but euerlasting life the crowne of such a suffering.

He kneeled downe] God is the Lord of the bodie, so well as of the soule, and therefore challengeth as well reuerent gesture, as inward deuotion: in praying then either stand as a seruant before thy master, or kneele as a subiect to thy Prince. [q] *Daniel* prayed kneeling, [r] *Peter* prayed kneeling, [s] *Paul* prayed kneeling, [t] Christ himselfe kneeling, and the [u] *Magdeburgenses* acknowledge this gesture to be most ancient, and most vsuall among the children of God in all ages, and therefore not to kneele in the congregation, argueth either ignorance, or arrogancie. For seeing all of vs are Gods adopted sonnes, and not borne to the good we possesse: it behoueth vs when we come before our father, especially to craue his blessing, to be dutifull and humble in our carriage.

Concerning kneeling at the Lords Supper: if the Church haue power and authoritie to change the time, commanding vs to receiue the Communion in the morning, whereas Christ administred it in the [x] night: to change the place, for whereas Christ ordained his Supper in a [y] priuate house, we communicate in a Temple: to change the number and qualities of the persons, deliuering the Sacrament vnto more than twelue, and to women as well as men: I see no reason but it hath authoritie likewise to change the gesture. The time was altered, because for this sacrifice the morning is the most fit time: the place was altered, because the Church is the most fit place: the gesture was altered also (being a matter not of the Sacraments effence, but of outward order onely) because kneeling is the most fit gesture, for Protestants especially, who denie the grosse reall presence, and hold the Lords Supper an *Eucharist*, or thanksgiuing vnto God for the redemption of the world by the death of his Sonne: giuing of thanks is a part of prayer, and in prayer no gesture so fit as kneeling. Deuout [z] *Asella* did vse geniculation in prayer so much, as that her knees were made brawnie like the knees of a Camell. See *Step Durant. de ritibus Eccles. lib. 3. cap. 24.*

It is very remarkable, that *Stephen* here stood when he prayed for himself, but kneeled when he prayed for his enemies: hereby shewing the greatnesse of their [a] impietie, which easily could not be forgiuen; as also the greatnesse of his [b] pietie, [c] *Qui plus illorum dolebat peccata quam sua vulnera.* For this end he cried also with a loud voice, *magnus clamor magnus amor*: Or as [d] *Caietan*, he *cryed with a loud voice*, for others instruction and example, that we might be followers of him as he was a follower of Christ.

Lay not this sinne to their charge] The [e] Scribes in their glosses on the Law said expresly, *Thou shalt loue thy neighbour, and hate thine enemie.* [f] Some Papists also thinke, that the words of our Sauiour (*resist not euill, and loue your enemies*) are not absolute precepts, but onely counsels. According to this doctrine, the *Castilians* (as I haue [g] read) since the battell of *Alyabarto*, would not suffer any to preach vpon the Friday in the first weeke of Lent, because the Church on that day sings, *inimicos diligite*, loue your enemies. And [h] *Iustinian* being restored againe to

[m] *Augustin. ser. 5. de S. Stephan.*
[n] Luk. 23. 34.
[o] *Serm 4 de S. Stephano.*
[p] *Illorum impietatem mors sequebatur æterna, huius autẽ mortem vita perpetua. Aug ser. 5. de Stephano.*
[q] Dan. 6. 10.
[r] Acts 9 40.
[s] Acts 20. 36.
[t] Luke 22. 41.
[u] *Cent. 2. Col. 117*
[x] 1 Cor 11. 23.
[y] Matth 26. 18
[z] *Hieron. epist. ad Marcell. de laudibus Asellæ.*
[a] *Augustin. ser. 2 de S Stephano.*
[b] *Caietan. in loc.*
[c] *August ser. 5. de S. Stephano.*
[d] *In loc.*
[e] Matth. 5. 43.
[f] *Lombard. 3. sent dist 30. Thomas 2. 2æ. quæst. 25. art. 9. gloss. in Matt 5. Sixt. Sen. Bibliothec. lib 6. annot. 27.*
[g] Exhortation to the Princes of Europe by a pilgrim Spaniard, pag. 25.
[h] *Lanquet ad ann. Dom. 706*

to his Empire, ſhewed extreme crueltie toward his aduerſaries and their allies; for as often as he moued his hand to wipe the filth from his noſe, which was cut off, he commanded one of his enemies to be put to death. Wherefore ſeeing to loue our enemies, in the iudgement of ſome men, is againſt Gods law, and of other beſide the law; ſeeing many men in their precepts, and moſt men in their practiſe manifeſtly ſhew that it is an hard ſaying; *S. Stephens* charitie doth appeare to be great in bleſſing ſuch as curſed him, and in praying for ſuch as did hurt him.

Iob renowned in holy Scripture for his patience, ſaid, [i] *If mine aduerſarie ſhould write a booke againſt me, would I not take it vpon my ſhoulder, & binde it as a crowne vnto me?* But *Stephen* ſurpaſſing *Iob* (as [k] *Gregorie Nyſſen* obſerues) eſteemed the very ring of his perſecutors, wherewith he was incloſed on euery ſide, his crowne, and euery ſtone flung at his head a pretious diamond, [l] ſo that it might haue beene ſaid of him, as it was of *Dauid*: [m] *The Lord preuented him with the bleſſings of goodneſſe, and ſet a crowne of* [n] *precious ſtones vpon his head.* Our goods are ſweet vnto vs; and therefore we can hardly forgiue the theefe: our good name ſweeter; and therefore we doe more hardly forgiue the ſlanderer: but our life moſt ſweet, ([o] *Skin for skin, and all that euer a man hath will he giue for it*) and therefore moſt hardly doe we forgiue murtherers and martyrers, in hot bloud eſpecially while they wring vs and wrong vs: and yet *Stephen full of the Holy Ghoſt*, and therefore full of loue, [p] *in perſecutione poſitus pro perſecutoribus orabat*, in the middeſt of his perſecution heartily prayed for his perſecutors, *O Lord Ieſu, lay not this ſinne to their charge.* Our ſinnes not forgiuen are [q] ſet before vs, and as enemies in [r] battell fighting againſt vs, a pillar of infamie to diſgrace the wicked in this, and the next life: the which (as [ſ] *Baſil* thinks) is more grieuous to their ſoule than hell fire. So that the [t] meaning of *S. Stephen* is in ſaying (*lay not this ſinne to their charge*) that God would giue them a better minde, and not impute this offence, but rather to burie this and all other their ſinnes in his death and graue, that they neuer riſe vp againe to worke deſperation in this world, or deſtruction in the world to come. [u] *S. Auguſtine* brings in *Stephen* ſpeaking thus vnto God; *Ego patior, ego lapidor, in me ſæuiunt, & in me fremunt, ſed ne ſtatuas illis hoc peccatum, quia vt dicam tibi à te primo audiui Ego ſeruus tuus patior, ſed multum intereſt inter me & te; tu dominus, ego ſeruus; tu verbum, ego auditor verbi; tu magiſter, ego diſcipulus; tu Creator, ego creatus; tu Deus, ego homo; multum intereſt inter peccatum iſtorum qui lapidant me, & illorum qui cucifixerunt te: quando ergo dixiſti, pater ignoſce illis, quia neſciunt quid faciunt, pro magno peccato petiſti, & me pro minimo petere docuiſti: Domine ne ſtatuas illis hoc peccatum; ego patior in carne, iſti non pereant in mente.* Now the Lord heard his prayer, and granted his requeſt, [x] in that *Saul* had not this ſinne laid to his charge, as [y] himſelfe witneſſeth: I was a blaſphemer, and a perſecutor, and an oppreſſor; but I was receiued to mercy, for I did it ignorantly through vnbeleefe. So that [z] *Auguſtine* is bold to ſay, *Si Stephanus non ſic oraſſet, eccleſia Paulum non haberet.* And [a] *Fulgentius*, *Quô præceſſit Stephanus trucidatus lapidibus Pauli, illuc ſequutus eſt Paulus adiutus orationibus Stephani.*

When he had thus ſpoken] Vttering ſuch excellent words, and with ſuch a reſolute ſpirit, and in ſuch a reuerent faſhion: after hee had thus ſpoken for the matter, and thus for the manner; giuing vnto God the life of his ſoule, forgiuing his perſecutors the death of his bodie; he ſweetly ſlept in the Lord. *Chriſtus pro nobis hominem induit, Stephanus pro Chriſto hominem exuit*, as [b] *Gregorie Nyſſen* elegantly. Chriſt became man for *Stephen*, and *Stephen* became no man for Chriſt, *hominem exuit*, he ſo willingly put off his fleſh, as a man would put off his clothes at night, and ſo death as welcome to him as ſleepe to the wearie, *when he had thus ſpoken he fell aſleepe.*

To [c] mitigate deaths horror, it is called often in holy Scripture *ſleepe.* So the Text ſaith of [d] *Dauid*, and of [e] *Salomon*, and of other Kings of Iſrael and Iuda, that they *ſlept with their fathers.* In the new Teſtament alſo ſuch as are dead in the

[i] Iob.31.35.
[k] *Orat. de S. Stephano.*
[l] *Lorinus in loc.*
[m] Pſal.21.3.
[n] *De lapide pretioſo. vulgar. Lat. Conſule Acoſtam, Con. de S. Stephano.*
[o] Iob 2.4.
[p] *Auguſtin ſer.5 de S. Stephano.*
[q] Pſalm.50.21
[r] *Lorinus in loc.*
[ſ] *In* Pſalm 33.
[t] *Aretius in loc.*
[u] *Ser.1.de Stephano.*
[x] *Caluin in loc.*
[y] 1 Tim.1.13.
[z] *Vbi ſup.*
[a] *Ser. de S. Stephano.*
[b] *Orat. de S. Stephano.*
[c] *Aretius in loc.*
[d] 1 King.2.10
[e] 1 King.11.43

the Lord are ſaid to [f] *ſleepe in Chriſt.* I would not haue you (ſaith [g] *Paul*) ignorant concerning them which are aſleepe,&c. For this cauſe many are weake and ſicke among you,and many ſleepe,1 Cor.11.30. For man in his graue ſleepeth, and waketh not againe till the heauen be no more, Iob 14. 12. The Gentiles acknowledged ſo great a reſemblance betweene dying and ſleeping, that *Ouid* cals ſleepe [h] *mortis imago*, deaths image. [i] *Virgil, conſanguineus lethi*, the kinſman of death. [k] *Seneca*, the brother of death; and *Heſiod*,the ſiſter of death.

Among infinite compariſons I finde that death is principally likened vnto ſleepe in [l] reſpect of the { Reſt / Reſurrection } of the dead.

Concerning the firſt: it is ſaid by the [m] Spirit, bleſſed are the dead in the Lord, for they reſt from their labours, and ſo God [n] giueth his beloued ſleepe: The coffin is a couch, [o] *in quo mollius ille dormit, quiſquis durius in vita ſe geſſerit.* I finde in the records of antiquitie,that a Sepulchre is called [p] *requietorium*,a bed of [q] ſacred reſt and ſecuritie, which *Valerius Probus* expreſſed in theſe letters, H.R.I.P. *Hic requieſcit in pace*: and *Pet. Diaconus* in other, D.M.S. *Dormiunt mortui ſecuri.*

[r] *Hic mortuus requieſcit ſemel,*
Qui viuus requieuit nunquam.

But here we muſt obſerue, [s] that our ſoule ſleeps not in the duſt as our bodie till our laſt doome. For the ſoules of the reprobate at their death are [t] fetched away from them,and carried into [u] hell: but the ſoules of ſuch as die in the Lord, inſtantly liue with the Lord, conueyed by the glorious Angels into *Abrahams* boſome,Luk.16.22. So Chriſt [x] expreſly to the theefe on the Croſſe, Verily I ſay to thee, this day ſhalt thou be with me in Paradiſe. [y] *Anima abſoluitur, corpus reſoluitur: quæ abſoluitur gaudet, quod reſoluitur in terram ſuam nihil ſentit.* And ſo the Saints departed are dead in their worſt part onely, but liuing in their beſt: euen in that wherein they deſire to liue moſt,as an Heathen [z] Poet diuinely,

Sed lugere nefas,nam qui te (Priſce) reliquit,
Viuit, qua voluit viuere parte magis.

And therefore though the [a] dead bodies of Gods ſeruants haue beene giuen as meat to the fowles of the aire, and their fleſh vnto the beaſts of the land: yet [b] *right deare in the ſight of the Lord is the death of his Saints.* And theſe things (as [c] *Auguſtine* notes)are ſpoken in the Pſalme,not to ſhew the Martyrs infelicitie; but in amplification of the murtherers inhumanitie. For the [d] Sea ſhall giue vp the dead in it, and the glorious Angels in the laſt day ſhall [e] gather together all Gods elect from the foure windes, and from the one end of the heauen to the other,and then this [f] corruptible ſhall put on incorruption, and this mortall immortalitie; then our bodie which hath a long time ſlept in the graue, ſhall bee rouzed vp againe by the ſound of the trumpet,and raiſed vp againe by the power of our bleſſed Sauiour, who died for our ſinnes, and roſe againe for our iuſtification. And then he ſhall change our [h] vile bodie, that it may be faſhioned like vnto his glorious bodie. Then he which is the [i] reſurrection and the life, ſhall giue vs our perfect conſummation in bodie and ſoule in his eternall glory. [k] *Iob* in his greateſt extremitie ſaid, *I am ſure that my redeemer liueth, and though after my skin wormes deſtroy this bodie, yet ſhall I ſee God in my fleſh.* [l] *Ambroſe* being ready to depart out of this world,told his acquaintance, *non ſic vixi vt me pudeat inter vos viuere: ſed nec mori timeo, quia bonum dominum habemus.* I haue not ſo liued among you, that I am aſhamed to liue: neither doe I feare to die, becauſe we ſerue a good Lord. [m] *Oecolampadius* to his friend viſiting him at the point of death, *What ſhall I ſay to you, newes, I ſhall be ſhortly with Chriſt my Lord.* The renowned Martyr *Babilas* (when [n] *Decius* the cruell Emperour had commanded his head to be chopped off) [o] vſed the words of the [p] Pſalmiſt, *O my ſoule returne to thy reſt.* And *Stephen* here ſtoned to death, is ſaid *terminis terminantibus*, to ſleepe in the Lord. [q] *Fœlix ſomnus cum requie, requies cum voluptate, voluptas cum æternitate.*

The

[f] 1 Cor. 15.18
[g] 1 Theſſ. 4.13

[h] *Lib 2. de art. amand.*
[i] *Ænead. 6. Idem recitat Aug epiſt. 120. cap 33.*
[k] *Hier ſaren. act. 4 in Chora. Idem Homer & Orpheus.*
[l] *Martian in loc.*
[m] Apoc. 14.13.
[n] Pſal. 115.3. *Ambroſ. ſer. 28*
[o] *Vide Lorin. in loc*
[p] *Tul. lib. 2. de legibus. Cambri item vocant ſepulchrum* Bed
[q] *Guicchardin. in Iacob. Triul. milite. Calvin. Aretius.*
[r] Luke 12.20
[s] Luke 16.23
[t] Luke 23.43.
[u] *Ambroſ. de bono mortis, cap 8.*
[x] *Martial, Epigram lib 6 Epigram 18.*
[y] Pſalm. 79.2.
[z] Pſal. 116.13
[a] *Lib. de cura pro mortuis, cap 2.*
[b] Apoc 20.13.
[c] Matth 24.31
[d] 1 Cor. 15.53.
[e] Theſ 4.16.
[f] Philip 3.21.
[g] Iohn 11.25.
[h] Iob 19.25.
[i] *Poſſidonius in vita Aug. cap. 27*
[k] *Perkins* tract of dying well. *Idem refert Simon Grineus de eius vita & obitu.*
[l] *Baron annal. Tom. 1. ad ann. 253. & martyrol. Rom. Ianuarij 24.*
[m] *Magdeburg. cent 3. col. 305.*
[n] Pſal. 116.7.
[o] *Pet Damian. ſer de S. Steph.*

The Gospell. MATTH. 23.34.

I send vnto you Prophets and Wisemen, and Scribes, &c.

IT is a good obseruation in the Churches historie, that these three commonly succeed each other: [r] *Ingentia beneficia, ingentia peccata, ingentes pœna.* The present Gospell is an example hereof, in which all the same points are very remarkable.

[r] *Magdeburg. Epist. præfix. cent. 5.*

1. *Ingentia beneficia*, Christs exceeding great mercie toward the Iewes, in seeking their conuersion as well by himselfe, as his messengers. And those *Prophets, and Wisemen, and Scribes*: and that not once, but often: *how often would I haue gathered?* and that not cursorily, but [s] earnestly; *Ierusalem, Ierusalem* not coldly, but affectionately, *like as the hen gathereth her chickens vnder her wings.*

[s] *Theophylact. Euthym. Aquin.*

2. *Ingentia peccata*, the Iewes exceeding great malice toward Christ abusing his Ministers
- Of all sorts: *Prophets. Wisemen. Scribes.*
- With all kinde of iniury: *Killing. Crucifying. Stoning. Scourging. Persecuting.*
- In al places, not sparing so much as the Sanctuarie, *whom ye slew between the Temple and the Altar.*
- At all times for it is not heere, thou that hast killed in time past, or thou that wilt kill in time to come: but in the present, *that killest and stonest.* [t] Intimating their continuall habit in killing the Prophets, and stoning such as were sent vnto them. As if he should haue said, [u] *quæ occidisti & occides, & occisura es.*

[t] *Chrisost. Caietan.*

[u] *Marlorat.*

3. *Ingentes pœnæ*, both in respect of the
- Guilt, *that vpon you may come all the righteous blond, &c.*
- Punishment, *behold your house is left vnto you desolate.*

Or, as [x] other, their punishment is threefold,
- Temporall, *your house is left vnto you desolate.*
- Spirituall, *ye shall not see me henceforth.*
- Eternall, *that vpon you may come all the righteous blond.*

[x] *Ferus ser. 3. in loc.*

Wherefore behold] This [y] *Ideo* renders not the reason why Christ did send Prophets vnto this people; but imports the true cause why they persecuted such as were sent: namely, because they were *serpents, and a generation of vipers*, as it is in the words immediately going before. [z] Vipers are conceiued by biting off the males head, and borne by rending the females belly: [a] so they killed their spirituall fathers the Prophets, and rent in sunder the compassionate bowels of their deare mother the Church.

[y] *Maldonat.*

[z] *Plin. nat. hist. lib. 10. cap 62.*

[a] *Theophylact. Euthym. Anselm. in Matth 3.7.*

I send] [b] How shall they preach except they be sent? No man ought to take that honour vnto himselfe, but he that is called of God, Heb. 5. 4. [c] Here then obserue, that Christ is very God, taking vpon him as the master of the [d] vineyard, and Lord of the [e] haruest, to thrust forth labourers into the Church. [f] It is a token of his mercy to *send Prophets, and Wisemen, and Scribes* vnto any nation, and an infallible demonstration of his seuere iudgement not to send: according to that of the Prophet *Amos* in his 8. chapter at the 11. verse: *Behold, the dayes come, saith*

[b] *Rom 10. 15.*

[c] *Theophylact. Euthym in loc.*

[d] *Matth. 20 8*

[e] *Matth 9, 38.*

[f] *Luther.*

the Lord, that I will send a famine in the land, not a famine of bread, nor of thirst for water; but of hearing the word of the Lord.

Prophets, and Wisemen, and Scribes.] Howsoeuer all these may be [g] confounded, and meet in one: yet I thinke with [h] *Hierome*, and [i] other Expositors; that Christ vsed so many termes, to shew the riches and [k] diuersities of his graces, ordaining some to bee Apostles, and some Pastors and Teachers, Ephes. 4. 11. As if he should haue said; I will omit no meanes for your conuersion, I will send vnto you messengers indued with all varietie of gifts, administrations, and operations. Some distinguish Prophets, and Wisemen, and Scribes, after this sort: [l] *Prophetæ sunt qui futura prænunciant; sapientes, qui recte præsentibus vtuntur; scribæ, qui præterita nobis in memoriam reuocant.*

God hath dealt with *England* as with *Iewry*, speaking vnto vs [m] early and late, by his *Wickliffes* and *Whitgifts*, *Bilneys*, and *Bradfords*: giuing vs his *Latimers* and *Ridleys*, and other *Iewels* of all sorts: vsing all kinds of messengers, adorned with all kindes of gifts; sending zealous Preachers endowed with the spirit of *prophecie*, politicke Prelats endued with the spirit of *wisedome*, iudicious and accurate writers endued with the spirit of *knowledge*, who like learned *Scribes* [n] *taught vnto the kingdome of heauen, are able to bring foorth out of their treasure, things both new and old. Ierusalem* had many Prophets, and great is the number of our Preachers: *England* affords an *Eli* for an *Eliah*, and a *Matthew* for *a Matthew*, &c. In the first obseruable point of our text concerning *Ingentia beneficia*, Gods owne people, the Iewes, and we parallel.

And some of them shall ye kill and crucifie] Some they *killed*, as [o] *Iames* the brother of *Iohn*, with the sword. Some they *crucified*, as *Peter*, and Christ himselfe the Lord of life, Actes 3. 15. Some they *scourged*. as *Paul*, for thus he writes of himselfe, *of the Iewes fiue times receiued I fortie stripes saue one, I was twice beaten with rods.* Some they *persecuted from citie to citie*, as *Barnabas*, Acts 13. 50. Some they vexed with all these kindes of cruelties, as *S. Steuen* on this day, *They gnashed at him with their teeth.* Acts 7. 54. and scourged him with their tongues, suborning men which said, *we haue heard him speake blasphemous words against Moses & God.* Act. 6. 11. They brought him to the [q] Councell, and [r] cast him out of the citie. They persecuted him in words, disputing against him: and in deedes, despiting him, vntill in fine they stoned this holy Prophet sent vnto them. In a word they made such [f] hauocke of the Church, as that the messengers of God complained out of the bitternesse of their spirit: [t] *For thy sake are we killed all the day long*, and are *counted as sheepe appointed to be slaine*,

Sanguine fundata est Ecclesia, sanguine creuit,
Sanguine decrescit, sanguine finis erit.

Yet for all this let no Preacher or Professor discourage himselfe, for S. *Stephen* in the middest of his afflictions (as it is recorded in this dayes Epistle) *saw the heauens open, and Iesus standing at the right hand of God.* It is said in the Creed, that Christ sitteth on the right hand of God: but when his faithfull seruant *Stephen* was martyred, he was standing. Now then if Christ stand with vs, who can withstand vs? haply we may weep for a time, but [u] all teares shal be wiped away from our eyes; the Father of mercies, and God of all comfort, shall assist vs in our tribulation so graciously, that as the sufferings of Christ abound in vs, euen so our consolation shall abound through Christ, 2. Cor. 1. 3. 5.

[x] *Mystically*, Hereticks scourge Catholicks with their venomeus tongues, and by labouring to thrust them out of their holds [y] built vpon the foundation of the Prophets and Apostles, into new found habitations, raised vpon the [z] sands of humane [a] philosophie; what doe they but *persecute them* (as it were) *from citie to citie*? The Pagans first, and the Papists afterward did actually kill, and crucifie, and scourge, and persecute the Saints of God in this Iland, as well *Abel* as *Zacharie*, [b] that is, the Lay-men and the Clergie, the lowest of the people, so well as the highest of the Priests. And albeit in our time we need not haply feare their murthering, yet we still feele their murmuring against vs. And with them are ioyned

[g] *Acosta in loc. ex Hilar. & Chrysost.*
[h] *Com. in loc.*
[i] *Suarez. Musculus. Marlor. in loc.*
[k] 1 Cor. 12. 4.
[l] *Ferus ser. 3. de S. Stephano.*
[m] Ieremy 7. 13
[n] Mat. 13. 52.
[o] Acts 12. 2.
[q] Acts 6. 12.
[r] Acts 7. 58.
[f] Acts 8. 3.
[t] Psal. 44. 22. Rom. 8. 36.
[u] Apoc. 21.
[x] *Origin. apud Them. in loc.*
[y] Ephes. 2. 20.
[z] Matth. 7. 26.
[a] Coloss. 2. 8.
[b] *Ardens. Anselm. Caietan. in loc.*

ioyned another generation of Vipers, I meane the ſchiſmaticall brood, whipping vs in their words, and ſcourging vs in their writings, according to their will and wit, hourely *killing the Prophets, and ſtoning ſuch are ſent vnto them.* For whereas there be two kindes of death, one naturall, another ciuill: If any diſcredit the good life, or diſcountenance the ſound doctrine of his Paſtor, by raiſing falſe tales, and ſuborning falſe witneſſes againſt him, as the Iewes againſt *Stephen*; what doth he but ciuilly, or rather indeed vnciuilly like a Iew* murther his Preacher? And ſuch a Miniſter as patiently beares theſe wrongs, and ſuffers theſe dilapidations in his credit, is a very *Stephen*, a *meere Martyr.* For (as [c] *Gregory* notes) there be three kindes of martyrdome without any ſhedding of bloud. 1. To be patient in our owne miſerie; 2. To be compaſſionate in anothers aduerſitie. 3. To loue our enemies heartely. Thus in the ſecond part of our text alſo touching *ingentia peccata*, the Iewes and Engliſh are parallels.

That vpon you may come all the righteous blond, which hath been ſhed vpon earth, frõ the blood of the righteous Abel vnto the bloud of Zacharias.] Here two queſtions are moued: Firſt, who was this *Zacarias*. Secondly, how all the righteous bloud ſhed vpon earth is required of this generation. Concerning the firſt; it is thought by [d] ſome that this *Zacharias* is that *Zachary* numbred among the twelue leſſer Prophets, in that his [e] fathers name well agrees with this hiſtory. But that opinion is cenſured as improbable, becauſe the Scripture ſaith not any where that this Prophet was *ſlaine between the Temple and the Altar.* [f] Other affirme that this *Zacharias* is the father of *Iohn* the Baptiſt, mentioned. Luk. 15. of whom it is reported by tradition, that the Iewes ſlew him betweene the Temple and the Altar, for that as he was a Prieſt, he did ranke *Mary* the mother of Chriſt after ſhe had conceiued and brought foorth her Sonne, with vnſpotted virgins in the Temple. But ſaith [g] *Hierome, Hoc quia de Scripturis non habet authoritatem, eadem facilitate contemnitur qua probatur.* [h] Other hold that this *Zacharias* is that zealous *Zacharias* the ſonne of *Iehoiada*, who (for that he did openly rebuke the Iewes for their abominable Idolatrie) was ſtoned by them *in the Court of the houſe of the Lord* 2. Chron. 24. 21. Neither is there any contradiction betweene *the ſonne of Barachias & the ſonne of Iehoiada*: ſeeing *Iehoiada* might haue two names, or elſe called *Barachias* (in the Hebrew ſignifying, *bleſſed of the Lord*) becauſe *Iehoiada* the Prieſt [i] *had done good in Iſrael, and toward God and his houſe.* For mine owne part, I coniecture that this *Zacharias* is he, who was martyred at the beginning of the ſiege of Ieruſalem in the dayes of *Veſpaſian* the Romane Emperour. For the [k] ſtory ſaith expreſly, that he was the ſonne of *Baruch* or *Barachias*, & that he was ſlaine by the Iewes *in the middeſt of the Temple.* The clauſe (*whom ye ſlew*) ſerues to croſſe this expoſition in a little, but it is auoided eaſily, becauſe Chriſt here ſpeaking prophetically, reports that to be done, which was yet to come. This interpretation of all the reſt amplifieth moſt, as well the ſinne, as the puniſhment of the Iewes; in that all the righteous bloud from the firſt martyr among them vnto the laſt, euen from *Abell* vnto *Zacharias* while their Citie was beſieged, is laid vnto their charge.

Touching the ſecond doubt: we read in holy Bible that there be two generations, one good, another bad: a [m] bleſſed generation of the faithfull, euen of ſuch as [n] feare God; and *a generation of Vipers*, as Chriſt in this preſent chapter. As then the generation of ſuch as [o] obey their ouerſeers, and kiſſe the [p] feet of ſuch as bring glad tidings of peace, ſhall receiue the [q] reward of a Prophet: euen ſo the generation of ſuch as *kill the Prophets*, and *ſtone ſuch as are ſent vnto them*, if they fulfill the [r] meaſure of their fathers ſinne, they ſhall haue their portion and proportion in their fathers puniſhment alſo. For albeit [s] the ſonne ſhall not beare the iniquitie of the father, neither ſhall the father beare the iniquitie of the ſonne: [t] yet if the ſonnes are partners with their parents, in imitation the [u] children of ſuch as murthered the Prophets; as the Iewes were the ſonnes of *Cain*, in ſlaying the righteous *Abels*: If *Cain* and all the bloudy Iewes as well after as vnder the Law, make the ſame generation, vnited in fact and in faction,

*Non illibus ſaxeis, ſed maledictionibus duris, Auguſt. contra aduerſ. Legis & Prophet lib. 2 cap. 4.

[c] *Apud diſcipulum ſer. 13. de S. Stephano.*

[d] *Apud Hierm. & Euthym. in loc.*

[e] Zach. 1. 1.

[f] *Nyſſ. orat. de natiui Dom. Theophylac. Euthym Melancth. in loc.*

[g] *In loc.*

[h] *Hieron. & Marlorat. in loc.*

[i] 2. Chro. 24. 16

[k] *Ioſephus de Bello Iud. lib 5. cap. 1.*

[l] *Acoſta ſe. 5. Stiph.*

[m] Pſal. 112. 2.

[n] Pſal. 24. 6. Heb. 13. 17.

[o] Rom. 10. 15.

[p] Rom. 10. 15.

[q] Mat. 10. 41.

[r] Matt. 23. 32.

[s] Ezech. 18. 20.

Hieron. Caluin. Muſculus in loc.

[t] Mat. 23. 31.

[x] Luk.11.50. [y] Euthym. in loc. it is in God very good iuſtice, that *all the righteous bloud ſhed from the* [x] *foundation of the world, ſhould be required of this generation.* [y] For he who readeth often, and ſeeth almoſt daily the ſeuere iudgements of God vpon ſinners, and yet himſelfe continueth in the ſame ſinne, deſerues worthily to bee puniſhed with as many ſtripes as he neglected examples. He that knowes how *Cain* was a runnagate on earth, and how the clamour of his brother *Abels* blood entred into the eares of God in heauen, and how this cry was a voyce; *vox ſanguinum*, a voyce of blouds in the plurall, namely, the voice of the bloud ſhed, and of all the bloud which might haue come of that bloud, if it had not beene ſhed: Againe, he that heares of the lamentable deſtruction of Ieruſalem, how her magnificent Temple was

[z] Luk.19.44. made *deſolate*, and the glorious Towers of her Citie were laid [z] *euen with the ground*; and all this for that ſhe *killed the Prophets, and ſtoned ſuch as were ſent vnto her*: He that reads and beleeues theſe things, and yet is an obſtinate deſpiſer of prophecie, *killing, crucifying, ſcourging, perſecuting the meſſengers of the Lord from Citie to Citie*: ſhall receiue greater damnation then either *Cain* or Ieruſalem, as hauing neglected greater meanes of ſaluation. For [a] all things are written for our learning, but theſe things (I meane Gods extraordinarie iudgements vpon notorious ſinners) are written more principally [b] *for our examples vpon whom the ends of the world are come.* See Epiſt.9, Sund. after Trinitie.

[a] Rom.15.4.

[b] 1.Cor.18.11.

How often would I haue gathered thy children] How often by the mouth of my [c] Prophets, how often by mine Apoſtles, how often by mine owne ſelfe? [d] As the louing Hen is alway caring for her chickens, alway clucking and calling them if they wander out of her ſight neuer ſo little, that ſhe may *gather them vnder her wings*, and ſo guard them from the miſchiefe of the Kite: euen ſo *Ieruſalem, I would haue gathered thy children vnder the wings* of my protection, I would haue kept thee and thine from the iawes of thy rauenous enemy Satan, and from the hands of al ſuch as hate you, but *ye would not*. [e] O Iſrael, *thou haſt deſtroyed thy ſelf but in me is thine helpe*; now this ought to be conſtrued either of Chriſt humane will as he was man, or elſe of his conditionall and reuealed will as hee was God; otherwiſe Gods abſolute will is effected alway, [f] both in heauen, and earth, and hell: it was the conditionall will of God the Iewes reſiſted, according to that of Saint *Stephen* in the ſecond leſſon allotted for Euenſong this day: [g] *Ye ſtiffe-necked and of vncircumciſed hearts and eares, ye haue alway reſiſted the Holy Ghoſt, as your fathers did ſo do you.* This (*I would*) of Chriſt is *voluntas ſigni*, not *voluntas beneplaciti* See *Melanct. Caietan, Piſcator, Marlorat. in loc. Ianſen. Concord cap.* 41. & 90, *didac. Aluarez de auxilys diuinæ gratiæ lib.*5. *diſputat.*33.34.

[c] Orygin. Bullinger. Piſcator.
[d] Conſule Aug. queſt. Euangel. lib.1. cap. 36. & Marlorat. in loc.
[e] Hoſ.13.9.
[f] Pſal 135.6.
[g] Acts 7.51.

O Father of mercies, increaſe our faith, and grant vnto vs in this thy day of our viſitation, vnfained repentance: that howſoeuer *England* hath equalled *Ieruſalem* in being diſſolute, yet ſhe may not parallel *Ieruſalem* in being deſolate.

The Epiſtle. 1.Ioh. 1.1.

That which was from the beginning, which we haue heard, which we haue ſeene with our eyes, &c.

[h] Aquin in loc.
[i] Auguſt. tract. 1. in hanc Epiſt.
[k] Vide Lorin. cap. 5. prolog. in 1. Epiſt. Ioan.
[l] Aretius. Zanchius. in loc.

SAint *Iohn* euer like himſelfe, [h] that his Goſpell and generall Epiſtle might be ſutable, [i] confirming each other in the maine ſcope: makes (*in the beginning was the Word*) the beginning of his words vnto both: omitting here an ordinarie ſaluation, that he might at the very firſt entrance treat of [k] more neceſſarie points of ſaluation: and yet this *exordium à re ipſa*, preamble raiſed from the matter it ſelfe, is agreeable to the rules of Art, [l] wherwith he makes his Readers attentiue, docile, beneuolous: *attentiue*, for that he writes not of a trifle, but of Chriſt Ieſus, *the Word of life who cleanſeth vs from all ſin*: *docile*, for that the ſubiect

subiect of his doctrine is [m] neither new, nor vncertaine; not new, for *we shew vnto you that which was from the beginning*; not vncertaine, for we preach vnto you *that which we haue heard, which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled.* *Benenolus*, for that he penned this Epistle for their good, namely, that they might haue *fellowship with the Saints, and that their ioy might be full.* I [n] finde the whole tract diuided into three parts, answerable to the three chiefe christian vertues, Faith, Hope, Charitie: but for as much as our Apostle writes of these [o] promiscuously without distinction and order,

I rather admit of *Aquines* plaine partition, into a
- Commendation of the Gospell, Chap. 1.
- Exhortation to the fruitfull and faithfull obseruing of the same, Chap. 2. 3.
- Dissuasion from the contrarie Doctrine, Chap. 4. 5.

In the present text there be two descriptions,
- One of Christ, in respect of his
  - Natures
    - As God, *that which was from the beginning.*
    - As man, *which we haue heard & seene*, &c.
  - Office, being our *light and life, cleansing vs from all sinne.*
- Another of a Christian, *hauing fellowship with God, his Saints, and his Sonne*, in whom are two remarkable properties:
  1. A studiousnes to do good, *Ergo*, not a carnall *Epicure.* For *if we say wee haue fellowship with God who is light, and walke in darknesse, we lie, and do not the truth.*
  2. A sorrowfulnesse when he doth ill, *Ergo*, not a spirituall *Puritan*, For *if we say we haue no sinne, we deceiue our selues, and the truth is not in vs.*

I haue spoken enough of the first description in my notes vpon the Gospell on Christmas day, the pith of it is, that Christ Iesus eternally God, in the fulnesse of time made man, is our onely Mediator and Aduocate with God the Father; insomuch as our *fellowship with God* in this world, and *fulnesse of ioy* in the next, is attained by faith alone, first apprehending, and after applying his merits. Here then our Apostle commends the doctrine of the Gospell, in three respects especially.

First, in regard of the subiect, as being most ancient and excellent, euen that *which was from the beginning*, Gods owne Sonne, *the word of life*, yea *that eternall life which was with the Father afore all worlds.*

Secondly, in regard of the certaintie, *that which we haue heard, which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled, declare we vnto you.* For Christ who was in the beginning that eternall word with the Father, in these [p] last dayes *appeared vnto vs.* And as [q] *S. Paul* expounds *S. Iohn, he was manifested in the flesh*: Or as *S. Iohn* in his [r] Gospell expounds himselfe, *he became flesh, and dwelt among vs.* And [s] so we haue seene and heard him [t] immediatly speaking in the world, as well as mediatly speaking in his word. For he spake to the Fathers by the mouth of all his Prophets euer since the beginning: but in our dayes he hath *spoken* with his owne mouth vnto vs: our eares haue heard him in his Sermons, our eyes haue seene him in acting of his miracles, our hands haue touched his precious body both afore his death, and after his resurrection; and so that which we so [u] many wayes assuredly know to be true, *declare we vnto you.* For albeit the Word of life being very God of very God, is neither visible nor palpable: yet in respect of the [x] personall vnion of the two natures in him, it may be safely said againe and againe, *that which wee haue seene and heard.* And *wee saw the glory of it as the glory of the onely begotten Sonne of the Father full of grace and truth*, Iohn 1. 14; And in this

[m] *Marlor. in loc.*

[n] *Pet. Aureolus apud Lorin. vbi sup. cap. 6.*
[o] *Piscator.*

[p] Heb 1. 2.
[q] 1. Tim. 3. 16.
[r] Cap 1. ver. 14.
[s] *Abelius.*
[t] *Aquin.*

[u] *Erasmus.*

[x] *Marlorat. Piscator.*

this ſenſe the Word of life, yea the Lord of life is ſaid[y] elſewhere to be killed and crucified.

[y] Acts 3.15. 1.Cor.1.8.

Thirdly, in regard of the profit, becauſe Chriſt is *the Word of life*, not onely *formaliter*, in reſpect of himſelfe; but in reſpect of vs *effectiuè*, being author of our naturall life, *for in him we liue and moue, and haue our being*, Acts 17.28. Of our ſpirituall life, *Thus I liue, yet not I now, but Chriſt liueth in me* ſaith *Paul*, Galath.2.20. Of our eternall life, for he is *the way, the truth, and the life*, Iohn 14.6. *the reſurrection and the life*, Iohn 11.25. yea *that eternall life*, as it is in our preſent text. So that if we will embrace the Goſpell, and receiue theſe glad tidings of peace. we ſhall haue *fellowſhip* with the bleſſed Apoſtles, and in concluſion it will bring vs vnto *fulneſſe of ioy*. [z] The which is not in this life, for here many ſorrowes are mixed with a few ioyes. He was a bleſſed man who ſayd, *O* [a] *wretched man that I am, who ſhall deliuer me from the body of this death?* Our reioycing in part, as our [b] knowing is in part, and our propheeying in part. Here God giueth his children ſometimes *a good meaſure of ioy, ſhaken together and preſſed downe*: but hereafter in his kingdome of glory, when all teares ſhall be wiped from our eyes, and all cares from our heart: then onely our *ioy ſhall be full*, (and as [c] Chriſts ſpeakes elſewhere) *running ouer*. Let all Doctors of Diuinitie learne by this *Diuine*, to ſhun new dubius, vnprofitable quirks of learning; and to deliuer vnto Gods people *that which was from the beginning*, a true Goſpell and a certaine, procuring an happy *communion with God and a fulneſſe of ioy*.

[z] *Caietan. Zanchius.*
[a] Rom.7.29,
[b] 1.Cor.13.9
[c] Luke 6.38.

God is light] Almighty God is compared vnto light in many reſpects. As firſt, for that [d] all things are naked and open vnto his eyes as to the light. Secondly, as we cannot ſee things earthly without light: ſo we cannot diſcerne [e] things heauenly, vnleſſe the Father of [f] lights illuminate our minde, and giue vs an [g] vnderſtanding heart. Thirdly, for that as the light of the Sunne daſleth our eyes if they gaze too much vpon it: euen ſo the diuine Maieſtie [h] dwelling in the light which no man can approach vnto, confoundeth all ſuch as curiouſly pry too much into it; according to that of [i] *Salomon* in the vulgar Latine, *qui ſcrutator eſt maieſtatis opprimetur à gloria*. But God is called [k] here *light*, as expelling all darkneſſe of ſinne and ignorance, being in himſelfe pure, ſincere, [l] righteous in all his wayes, and holy in all his workes. Our Apoſtle then argueth againſt hypocrites and tale-goſpellers often and openly boaſting of their communion with God, *à natura Dei*, from the properties of God after this ſort. God is light, *ergo*, none can haue fellowſhip with him except they walke in the light. *If we ſay we haue communion with him, and walke in darkeneſſe we lie, and doe not the truth.* Our wilfull ignorance and ſinnes vnrepented are called in [m] holy Scripture *darkneſſe* as hauing their beginning from Satan the Prince of darkeneſſe, and their end in hell which is the pit of darkeneſſe, and therefore though hypocrites (outmouth as it were) true Chriſtians in bragging of their familiarity with God and his Sonne: yet the trueth is, as long as they walk in darkneſſe, it is impoſſible they ſhould bee children of God, for in him is no darknes, nor ſo much as a ſhadow, *Iames* 1.19. [n] What Communion hath light with darkneſſe, or what concord hath Chriſt with *Belial*, or what fellowſhip hath righteouſneſſe with vnrighteouſneſſe? God is [o] without wickednes himſelfe, and hateth all manner of wickedneſſe in other, according to that of the Prophet in the fifth Pſalme, *Thou art the God that hath no pleaſure in wickednes, neither ſhall any euil dwel with thee, ſuch as be fooliſh ſhall not ſtand in thy ſight, for thou hateſt all thē that worke vanity. Thou ſhalt deſtroy them that ſpeake leaſing; the Lord will abhorre both the bloudthirſtie and deceitfull man.* I conclude this point in the words of our [p] Apoſtle, *Little children, let no man deceiue you, he that doeth righteouſneſſe is righteous*. It is not ſufficient to ſay that he is righteous, *for if we ſay we haue fellowſhip with God, and walke in darkeneſſe we lie, and doe not the trueth*: [q] that is, we lie to our ſelues and doe not the truth vnto other becauſe they be miſled through our example, *mentimur commiſſione, veritatem non facimus omiſſione.*

[d] Heb 4.13. Prou 15.3.
[e] 1.Cor.2.14
[f] Iam 1.17.
[g] 1. Kings 3.9.
[h] 1 Tim.6.16
[i] Prou.25.27.
[k] *Caluin. Aretius. Zanchius.*
[l] Pſal. 145.17.
[m] Rom.13.12. Epheſ.11.
[n] 2.Cor.6.14.
[o] Deut.32.4.
[p] 1 *Epiſt.cap.3. verſ.7.*
[q] *Lorin.*

If

If we walke in the light] An [r] argument from the effect to the cauſe, for our ſtudiouſneſſe to walke in the light, and to do good in our callings, is not the cauſe of our fellowſhip with God, and of the remiſſion of our ſin by the bloud of Ieſus Chriſt his Sonne: but an effect or conſequent. It is a ſigne that we are the ſons of God, if we be [f] followers of God as deare children, *if we walke in the light euen as he is light.* It is a ſeale to my ſoule that *the bloud of Chriſt hath purged me from all ſinne*, if I doe but [t] hunger and thirſt after righteouſneſſe, if I feele but an vnfained deſire to put off the works of darkneſſe, and to put on Gods armour of light: I know that I ſhall ſinne ſtill as long as I carry this fleſh about me, *for if we ſay we haue no ſin, we deceiue our ſelues, and the truth is not in vs*: but I am ſure ſo long as I walke in the light, that I ſhall not commit any ſin which is impardonable: ſo long as I haue communion with God, I cannot commit the ſinne againſt the Holy Ghoſt; as long as I am in Chriſt, *his bloud cleanſeth me from all ſinne*: from [u] all ſinne, originall and actuall, *à culpa & pœna*, from the fault, and from the paine due to the ſame. *From all ſinne*, [x] not only committed before baptiſme, but alſo from all ſinne committed of frailtie, ſince baptiſme. For as Cardinall [y] *Caietan* notes, *impium eſt dimidiam à Deo ſperare veniam*; and therefore [z] Popiſh ſatisfactions either by works done, or paines ſuffered in this life, or in Purgatory after this life, to purge men of their ſinnes, haue no firme ground in Gods holy word, they be works of ſupererrogation, or if you will, haply works of ſuperarrogation. It is not ſaid here, the bloud of Chriſt *hath cleanſed* in time paſt, or *will cleanſe* in time to come: but in the preſent, *it cleanſeth.* [a] Hereby ſignifying that it daily purgeth all the ſinnes of all ſuch as truly beleeue, *who walk in the light, and haue fellowſhip with God.*

If we ſay we haue no ſinne] Some ſay let vs [b] continue ſtill in ſin that grace may abound, ſeeing *the bloud of Chriſt cleanſeth vs from all ſinne*, let vs *walke in darkneſſe*, [c] working all vncleanneſſe euen with greedineſſe. Other on the contrary ſide ſay, *we haue no ſin*, whoſe puritan pride *S. Iohn* oppoſeth here, ſhewing plainly that the [d] *Cathari* both iniurie God, and deceiue themſelues, in affirming that they be without any ſin, they wrong God, becauſe (ſo much as in them is) *they make God a lyar, and his truth a lie.* For his word expreſly concludeth all vnder ſinne, Rom. 3.9. Galath. 3.22. reporting that all men haue gone aſtray like loſt ſheepe, Eſay 53.6. And that there is none that doth good, no not one, Pſal. 14.2. [e] In many things all offend, and who can ſay mine heart is cleane, Prou. 20.9. It is true that our Apoſtle ſaith in the third Chapter of this Epiſtle, verſ. 9. *Whoſoeuer is borne of God ſinneth not*: that is, the regenerate man as he is regenerate, ſinnes not obſtinately with a plenarie conſent, he ſuffers not ſinne to [f] raigne in him, as it is in our text, *he walkes not in darkneſſe*: [g] yet he may ſtumble, yea ſometime fall through infirmitie while he *walketh in the light*; and therefore ſuch as auow that they haue no ſinne, giue the lie to God, *and the truth is not in them*: [h] that is, God who is [i] truth is not in them: and the reaſon hereof is euident, becauſe God reſiſteth the proud, Iam. 4.6. and ſo neither God, nor *his word is in them*, as *Aquine* pithily, neither Chriſt his eternall Word, nor the Scripture his created word dwelleth in them.

Againe, *Puritans* who ſay we haue no ſinne, *deceiue themſelues*; according to that of [k] *Paul*, *If any man ſeeme to himſelfe that he is ſomewhat, when he is nothing, he deceiueth himſelfe in his imagination*; or they deceiue themſelues, becauſe Chriſt [l] eaſeth only ſuch as feele their heauie load, and gaoane vnder the burthen of their ſinnes; and therefore the true Chriſtian as our Apoſtle teacheth here, firſt makes a confeſſion, and then he ſeekes for an abſolution.

In confeſſion obſerue theſe circumſtances:
1. Who, *we.*
2. What, *ſinnes*, and *our* ſinnes.
3. To whom, to God, *If we acknowledge our ſinnes, hee is faithfull*, &c.
4. How, *acknowledge and ſay.*

In

[r] *Zanchius.*

[f] Epheſ. 5.1.

[t] Matth. 5.6.

[u] *Bulling. Rhem. Loria.*
[x] *Beda.*
[y] *In loc*
[z] *Dr. Fulke in loc.*

[a] *Zanchius. Marlorat.*

[b] Rom. 6.1.

[c] Epheſ. 4.19.

[d] *Auguſt. hæreſ* 38 & *Epiphan. hæreſ.* 59.

[e] Iam 3.2.

[f] Rom. 6.12. & 7.19.
[g] *Zanchius.*

[h] *Hugo. Aquin Gloſſ. interlin.*
[i] Iohn 14.6.

[k] Galath. 6.3.

[l] Matth. 11.28.

In absolution:
1. Of whom an absolution is to be got, of God for his Christs sake, *whose bloud cleanseth vs from all sinne.*
2. Why? because *God is faithful & iust to forgiue vs our sins.*
3. What? a plenarie, not a partiall absolution, a pardon for *all vnrighteousnesse.*
4. When? in this present life, while *we walke in the light.*

Our selues must acknowledge for our selues, and not another: we must indeed confesse [m] one to another, but not one for another: we must also confesse [n] *sins*, and not vertues, as the proud Pharisie, Luke 18. *I fast twice in the weeke, I pay tithes of all that euer I possesse*, And *our owne* sinnes, not our neighbours offences, as the same Pharisie, who did accuse the Publican, and in comparison of his faults excuse himselfe. This confession is to be made to God, as being the searcher of our hearts, vnderstanding all our secret sinne so well, yea better then our selues. O Lord, [o] *who can tell how oft he offendeth? O cleanse me from my secret faults*, and to God, as being very willing, and most able *to purge vs from all vnrighteousnesse* It is true, that we must acknowldge our faults one to another, as hauing trespassed one another; and in some cases it is expedient also that we resort to deuout, learned, discreet Pastors, for the reliefe of our distressed conscience; yet by [p] *Bellarmines* leaue, this our text is not a pregnant Scripture for popish auricular confession vsed in the Church of Rome. For the Ministers of the Word may both openly pronounce absolution vnto true penitents: and in secret also when occasion is offered iustly: though annuall and auricular confession of euery singular and single sinne were thrust out of the Church, as it was for twelue hundred yeeres after Christ. See Gospell 3. Sund. after Epiphanie.

We must *acknowledge*, [q] that is, say with our mouth, and acknowledge in our heart, that wee haue sinned in *Adam*, and doe sinne for the present, and may sinne hereafter as long as we liue. For saith [r] *Augustine, Id erat peccatum insanabilius, quo me peccatorem esse non arbitrabar*, it is our dutie to feele sinne, to feare sinne, to flie sinne so farre as we can, in one word, soundly and seriously to repent vs of all vnrighteousnesse. [s] *Non sit satis quod doleamus, sed ex fide doleamus, & non semper doluisse doleamus, & de dolore gaudeamus*: We must heartily grieue for our offences, and grieue for that wee grieue no more, and ioy for that wee grieue so much.

After such a confession, a penitent ought to seeke for an absolution of God, as being *faithfull and iust to forgiue vs our sinnes.* Haply some will obiect, God (if we consider him as iust) is more ready to punish than to pardon, for *the* [t] *wages of sinne is death*, and the Church hath taught vs euery day to pray with the [u] Psalmist, *enter not into iudgement with thy seruants O Lord, for no flesh is righteous in thy sight.* For answer to this obiection, I finde the word *iust*, expounded diuersly. [x] Some say God is iust, as being able to iustifie sinners. [y] Other think that God is called iust in forgiuing our sinne, because Christ hath paid a iust and a sufficient price for the sinnes of the whole world. [z] Other construe iust, here to be nothing else but a comely thing, or a propertie befitting the goodnesse of God; according to that of [a] *Anselme, Iustum est ô Deus, vt parcas malis.* And so [b] some reade, God is *faithfull and facile*, readie to forgiue. But I follow [c] their Glosse, who thinke that *faithfull* and *iust* in this place signifie the same. God is faithfull in his promise, iust in his word to forgiue. Now God saith in his word, [d] *though their sinnes were as crimson, they shall be made white as snow: though they be red like scarlet, they shall be as wooll.* [e] *I am not not come to call the righteous, but the sinners to repentance: Wherefore come to me all ye that labour and are laden, and I will ease you*: yea that which is more then his word (if any thing can be greater) his oath is, [f] *As I liue saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue.* Now God euer dealeth with his seruants according to his word, and hauing bound his word with an oath it is due debt, and then it is [g] iustice to pay debts: he is faithful, and therefore can no more deny his promise than himselfe, who saith, *At what time soeuer*

[m] Iam. 5.16. [n] *Aquin.*

[o] Psal. 19.12.

[p] *Lib. 1. de pœnit. cap. 13 §. habemus deinde. & lib. 3. cap. 4. § quartus locus, & sequent. ad fin cap.*

[q] *Zanchius.*

[r] *Confess lib. 5. cap. 10.*

[s] *Augustin. de vera & falsa pœnitent. cap. 13*

[t] Rom. 6.23.

[u] Psal 143.2.

[x] *Em. Sa.*
[y] *Caietan.*

[z] *Lorin.*

[a] *In prosoleg. cap. 9. vbi suauissime hac de re multa.*
[b] *Aretius.*
[c] *Caluin. Beza. Zanchius.*
[d] Esay 1.18.
[e] Matth. 9.13.
[f] Ezech. 33.11.

[g] *Lorin.*

ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickedneſſe out of my remembrance. Wherefore let vs [h] boldly come to the throne of grace, let vs [i] agree with our aduerſarie quickly while we are in the way, while we walke in the light, while it is called [k] to day, for after this life there is no purgatorie for ſinne in another. And let vs aske not onely ſome parcell of a pardon, but an abſolute abſolution, and a plenarie diſcharge from all vnrighteouſneſſe.

Larga Dei pietas veniam non dimidiabit,
Aut nihil, aut totum (te lachrymante) dabit.

[h] Heb 4.16.
[i] Mat 5.25.
[k] Heb.3.13.

The Goſpell. IOHN 21.19.

Ieſus ſaid vnto Peter, follow thou me, &c.

THis Scripture containeth a
- Correction of
  - *Peters* curioſitie, *What is that to thee? Follow thou me.*
  - The Diſciples errour touching the death of *Iohn, Yet Ieſus ſaid vnto him, he ſhall not die,* &c.
- Commendation of *Iohn* in reſpect of his
  - Grace with Chriſt, *The Diſciple whom Ieſus loued, which alſo leaned on his breaſt at ſupper,* &c.
  - Place in the Church, as being an Apoſtle, *that teſtified of theſe things,* and an Euangeliſt, who *wrote theſe things.*
- Concluſion of the Goſpell, intimating, that ſo much is written as is neceſſarie to ſaluation, and *other things* omitted, and thoſe *many*: for that *if they ſhould be written euery one, the world could not containe the books that ſhould be written.*

Our bleſſed Sauiour in the words immediatly going afore, ſhewed *Peter* in what vocation he ſhould liue, *feed my ſheepe*: as alſo by what death hee ſhould die, *when thou ſhalt be old, thou ſhalt ſtretch forth thine hands, and another ſhall gird thee, and lead thee whither thou wouldeſt not*: And when he had ſpoken thus; alluding to [l] both, eſpecially to the [m] latter, he ſaid vnto *Peter, follow me*; that is, be thou ſuch a Paſtor in feeding my ſheepe, and ſuch a Paſtor in ſuffering for my ſheepe, as I haue giuen example. Chriſt ſaid vnto *Peter* in the 13. chapter of this Goſpell, at the 36. verſe, *whither I goe thou canſt not follow me now: but thou ſhalt follow me afterwards.* Vnto whom *Peter* anſwered, *Lord, why can I not follow thee now? I will lay downe my life for thy ſake. Ieſus replied, wilt thou lay downe thy life for my ſake? Verily, verily, I ſay vnto thee, the Cocke ſhall not crow till thou haue denied me thrice.*

[l] *Theophylact. Muſculus. Aretius.*
[m] *Auguſtin. Euthym. Caluin.*

Now Ieſus remembring this conflict and conference with his Diſciple, ſaid vnto him in the words a little before our text, *When thou waſt young, thou girdeſt thy ſelfe, and walkedſt whither thou wouldeſt.* [n] That is, when thou waſt a yongling in faith, and diddeſt gird thy ſelfe with thine owne ſtrength, it was thy folly to thinke that thou couldeſt *follow me whither I went*: and therefore by denying me thrice, thou diddeſt proue my words to be true, *whither I goe thou canſt not follow me now*: but when thou ſhalt be old, thou ſhalt ſtretch forth thine hands, and another ſhall gird thee, &c. that is, when thou ſhalt feele thine owne weakneſſe, and grow ſtrong in the Lord, my other ſaying alſo ſhall be found true; *Thou ſhalt follow me afterwards.* I therefore now command thee *Peter* againe and againe, *to follow me whither I goe.*

[n] *Rupert. & Maldonat. in loc.*

But

But *Peter* (as it should seeme) neglecting this charge concerning himself, out of a curious humour inquires after the doing, and dying of other, saying vnto Iesus, *Lord what shall he here doe?* To whom his Master answered, *If I will haue him to tarry while I come, what is that to thee, follow thou me,* [o] Teaching vs hereby to follow him in the same calling, and in the same way that he doth appoint. [p] It is not sayd, examine others imployment: but [q] *see your owne calling.* & [r] *let euery man abide in the same calling wherein he was called* [t] *walking in his vocatiõ worthily, studying to be quiet, and to meddle with his owne businesse*, 1. Thess. 4. 11. The which Apostolicall Apothegme, beeing a parallel vnto the wordes of Christ here, (*what is that to thee, follow thou me*) may serue to direct vs in al matters of this life.

[o] *Luther. postil. in loc.*
[p] *Aretius.*
[q] 1. Cor. 1. 26.
[r] 1. Cor. 7. 20.
[t] Ephes. 4. 1.

Whether they bee { Theologicall, Ecclesiasticall, Politicall, Morall, Oeconomicall, Monasticall, } Concerning { God. The Church. Common-weale. Our neighbors & friends. Our priuate familie. Our single selues. }

In matters appertaining to God, it teacheth vs not to bee curious inquisitors after the secrets of his will vnknowne *for what is that to thee?* but to keepe the words of his Law, doing his wil which is knowne, for of this only Christ speaks here, *follow thou me.* The [u] secret things belong to the Lord our God; but the things reuealed belong to vs and to our children for euer.

[u] Deut. 29. 29.

In affayres of the Church, it sheweth, how the [x] good shepherd should spend his life for the benefit of the flocke committed vnto his charge, *Peter follow me*, forbidding [y] *Vzzah* to put his hand to the Arke of God, recalling the *Laicke* not only from encroaching vpon the Clergie mans Benefice; but also from intruding into the Clergie mans office; for *what is that to thee?*

[x] Ioh. 10. 11.
[y] 2 Sam. 6. 7.

In businesse of the Common-wealth, it correcteth ouer-curious Euesdroppers of State, for *what is that to thee?* Teaching vs to giue the things of [z] *Cæsar* vnto *Cæsar*, [a] honour, to whom honour; custome, to whom custome: tribute, to whom tribute: though (as Christ. Matth. 17. 27.) we fish for money: for in performing this office likewise Iesus sayd vnto *Peter, follow thou me.* The foole (saith [b] *Salomon*) will euer be meddling, but he that is wise will not walke [c] *in magnis & mirabilibus*, in great affayres, and such as are too high and huge for him: he plots not how to dispose of the Scepter, but possessing his soule in patience, desires the Scepter should rightly dispose of him, as being assured that Princes are the [d] *Ministers of God*, euen fingers of that great hand that gouernes all the world.

[z] Matth. 22. 21.
[a] Rom. 13. 7.
[b] Prou. 20. 3.
[c] Psal. 131. 2.
[d] Rom. 13. 4.

In morall offices or duties of charitie betweene neighbour and neighbour, it inhibits thee to be a busi-bodie, or (as *Peter* speakes) a busie Bishop in another mans dioceese, for *what is that to thee?* aduising on the contrary, to [f] *doe good vnto all, vnto such as are of the houshold of faith especially.* For in this respect Christ Iesus our great patron and patterne speakes vnto all, as to *Peter* here, *follow mee.* [g] Learne of me to be humble and meeke, [h] walking in loue euen as I haue loued you, giuing my selfe for you to be an offering, and a sacrifice of a sweet smelling sauour to God: in all other businesse appertaining either to the priuate house, or single selfe, the counsell is wholesome, *res tuas age*, plow in thine owne ground, fish in thine owne boat, looke to thy selfe, ouer-looke not other; vnlesse they bee such as are committed vnto thy proper charge. For in this exempt case Christ expects not of *Peters* attendance to the former clause, *What is that to thee?* but obedience to the latter only, *follow thou me.*

[e] 1 Pet. 4. 15
[f] Galath. 6. 10.
[g] Mat. 11. 29.
[h] Ephes. 5. 2.

Then went this saying among the brethren, that that Disciple should not die.] [i] Hence we may learne to take good heed how wee read and heare holy Scripture. For by misconstruing the words of our Sauiour, many false rumours are *spread among the brethren.* [k] If the Disciples easily were deceiued, how much more we? Let vs embrace therefore those things which are cleare, and such things

[i] *Heming.*
[k] *Aretius. Pontan.*

things are ſpoken darkely, let vs conferre with plainer places, alway calling vpon God to giue vs the key of true knowledge, that we may diſcerne the things of his Spirit. The Diſciples here made that an abſolute affirmatiue, Which indeed is but a [l] conditionall propoſition. *If I will haue him to tarry* &c. not I will haue him to tarry. For we may not read (as the vulgar Latine [m] corruptly) *ſic eum volo manere*: but *ſi eum volo manere*. Againe, Ieſus ſaid not, *he ſhall not die: but if I will that he tarry till I come, what is that to thee?* In this correction of the Diſciples error, obſerue, firſt *S. Iohns* [n] ingenuitie, who would not ſuffer a falſe report to be ſpread among the brethren, though it were for his honour Secondly, that it is not alway ſafe to follow the moſt in all things; one *Iohn* here. is oppoſite to the reſt of his company; one *Lot* oppoſite to the reſt of his Citie; one *Luther* oppoſite to the reſt of his countrey; one *Noah* oppoſite to the whole world. Thirdly, we may learne by this example to bee diligent and patient in reuoking all ſuch things as haue been miſtaken either in our words or writings. *Auguſtine* hath his retractations, [o] *Bellarmine* his recognitions, [p] *Baronius* his *Emendanda*, the Diſciples here their *Errata ſic corrige*. This ſaying went among the brethren, &c. *yet Ieſus ſaid not, he ſhall not die*, &c.

The Diſciple whom Ieſus loued] The Word [q] by whom all things were made, [r] loues all that he made. [s] Yet men more then vnreaſonable creatures, and his Saints more then other men, and his choſen Apoſtles more then other Saints, and *Iohn* more then other of his Apoſtles. He loued all his Diſciples, *as the Father hath loued me, ſo haue I loued you: continue in my loue*, Iohn 15. 9. But his loue to *Iohn* (as the [t] Schoole ſpeakes) was greater *extenſiuè*, though not *intenſiuè*; ſhewing more ſignes of familiaritie to *Iohn* than to the reſt of his company. For whereas [u] *Iohn* the Baptiſt held himſelf not worthy to beare the ſhooes of Chriſt, and [u] *Maria* thought her ſelfe bleſſed in annointing the feet of Chriſt, and [x] *Thomas* only deſired to toutch the ſide of Chriſt; our Apoſtle *Iohn* is ſaid here to haue *leaned on his breaſt at ſupper*, as being beſt acquainted with the ſecrets of his Sauiour. For when [y] *Peter* and all other his fellowes were ſilent, only he durſt aske, *Lord, which is he that betrayeth thee?* When the Eagle broods (as [z] *Plutarch* reports) the chicke that comes of the egge lying neareſt her heart is beſt beloued of her: and ſo *S. Iohn* leaning on that breaſt (in which *are* [a] *hid all the treaſures of wiſdome and knowledge*) is the beloued Diſciple, ſo much honoured that Chriſt his Sauiour, which had not in the world [b] whereon to reſt his head, did notwithſtanding, [c] dwell in his heart by faith, and leane (ſaith [d] *Ambroſe*) in his boſome. *Sinus in quo Chriſtus requieſcit, erat triplex; in Euangeliſta Ioanne fides, in Patre diuinitas, in Maria matre virginitas.*

It is ſayd, Epheſ. 4. 11. that Chriſt aſcending vp on high, *gaue ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtors and Doctors*, [e] *according to his will diſtributing to euery man a ſeuerall gift*. [f] *Peter* was an Apoſtle, but not an Euangeliſt: *Marke* an Euangeliſt, but not an Apoſtle: *Matthew* both an Euangeliſt and Apoſtle, yet not a Prophet *Auguſtine* a Doctor, but not a Martyr; *Laurence* a Martyr, but not a Doctor. But behold the beloued Diſciple was [g] all theſe; In his Epiſtles an Apoſtle, in his Apocalyps a Prophet, in his Goſpell an Euangeliſt, in his faith a Confeſſor, in his preaching a Doctor, in his chaſtitie a Virgin, in his readineſſe to ſuffer for the truth a very Martyr, yea the [h] Protomartyr, ſuffering for Chriſt vnder the Croſſe, when he ſaw Chriſt ſuffer on the Croſſe; *amans quippe plus in amato quam in ſeipſo patitur*: all which are ſo many reaſons why we ſhould praiſe God in this holy Saint, but eſpecially becauſe *the ſame Diſciple is he that teſtifieth of theſe things, and wrote theſe things.* I ſay, for that he penned this heauenly Goſpell, [i] *that we might beleeue that Ieſus Chriſt is the Sonne of God, and that in beleeuing, we might haue life through his name.* For as [k] *Ariſtotle* ſayd, if *Timotheus* had not beene, we had not had ſo much ſweete muſicke: but if *Phrynis* (*Timotheus* his maſter) had not beene, we had not had *Timotheus*. Euen ſo (beloued) if *S. Iohn* had not beene, we might haue wanted haply ſuch an Euangelicall harmonie; but if Ieſus the maſter

[l] *Arboreus.*

[m] *Ianſen. Concord. cap. 148. Idem Eraſmus & Maldonat. in loc. quippe nulla ſimilitudo inter iaculum & tot*

[n] *Aretius.*

[o] *Par impar.*

[p] *Annal. Tom. 9 fol. 86. 3 Tom. 10. fol. 949 Tom. 11 fol. 7.*

[q] Iohn 1. 3.

[r] Wiſd. 11. 24.

[s] *Auguſt. tract. 110. in Ioan.*

[t] *Thom. part. 1. quæſt. 20. art. 3.*

[u] Matth. 3. 11.

[x] Iohn 20. 25.

[y] Iohn 13. 24. *Vide Pet. de Palud. ſer. in loc.*

[z] *Apud Ioan. Oſorium. & Illeſonſ. giron. in loc.*

[a] Coloſſ. 2. 3.

[b] Matth. 8. 20.

[c] Epheſ. 3. 17.

[d] *Ser. 18.*

[e] 1 Cor. 12. 11.

[f] *Dicz. Con. 2. in feſt. Ioan. Euang.*

[g] *Portan & Pet de palude vbi ſupra.*

[h] *Ioan. Oſorius in loc.*

[i] Iohn 20. 31.

[k] *Meta. lib. 2. cap. 1.*

maſter of *Iohn* had not beene gracious vnto the Church, it ſhould not haue had ſuch a *Iohn*.

[l] *Marlorat.*

It is an argument of S. *Iohns*[l] humilitie, that he termeth himſelfe not a Maſter in Iſrael or a Doctor, but *a Diſciple*, and that fiue times in this one Goſpell, as cap. 13. 23. cap. 19. 26. cap, 20. 2, cap. 21. 7. & 20. [m] yet it winnes honour to his hyſtorie, for that *the beloued* Diſciple penned it; euen *he who leaned on his maſters boſome, teſtifieth of theſe things.* [n] Among all his honourable titles, he mentioneth in the firſt place that he was *beloued of Ieſus*, acknowledging it onely to bee the fountaine from which all other his graces originally were deriued, For he was not beloued of Ieſus, for that *he leaned on his breaſt*, or for that he *durſt aske him any queſtion*, or for that he was *the penman of this hiſtorie*: but on the contrary, he therefore leaned on his maſters boſome, and was acquainted with his ſecrets, and teſtifieth of theſe things, for that he was *the diſciple whom Ieſus loued*. It is Chriſts grace, by which alone we are whatſoeuer we are, 1. Cor. 15. 10.

[m] *Cyril. Rupert Maldonat.*

[n] *Diez vbi ſupra.*

There be many other things which Ieſus did] Euery thing that Ieſus did is not recorded in the Goſpels hyſtorie, but onely ſo much as is neceſſarie for vs to know; namely, *that we might beleeue that Ieſus Chriſt is the Sonne of God, and that (in beleeuing) we might haue life through his Name*: for ſo S. *Iohn* expounds himſelfe, chap. 20. at the laſt verſe. The Scripture then is written principally for this end, that we might vnderſtand the miſterie of our ſaluation, conſiſting in [o] two points eſpecially. Firſt, in beleeuing that Ieſus is *the Chriſt*, that is, the Meſſias promiſed vnto the Fathers euer ſince the world began. Secondly, that this Meſſias, albeit he were the ſeed of *Dauid*, is not a meere Terence Ieſus, but *the Sonne of God*: and ſo being both God and man, he is our onely Mediator, through whoſe name we muſt be ſaued, The Goſpell hath aboundantly both affirmed and confirmed theſe points, and therefore we need not any [p] further reuelations of the Spirit in the buſineſſe of our ſaluation. Men talke much of the Philoſophers ſtone, that it turneth copper into gold; of *Cornu-copia*, that it had all things neceſſarie for food in it; of *Panaces* the herbe that it was good for all diſeaſes; of *Catholicon* the drug; that it is in ſtead of all purges; of *Vulcans* armor that it was an armour of proofe againſt all thruſts and blowes. &c. [q] Well, that which they did attribute vainely to theſe things for bodily good, we may with full meaſure aſcribe iuſtly to the Scripture for ſpirituall. It is not an armour only, but an whole armorie of weapons, as well offenſiue, as defenſiue, whereby we may ſaue our ſelues, and put the enemie to flight: It is not an herbe but a tree, or rather a compleat paradiſe of [r] trees of life, which bring foorth fruit [r] euery moneth, and the fruit thereof is for meat, and the leaues for medicine. In a word, it is a panarie of wholſome food, againſt fenowed traditions; a Phiſitians ſhop of preſeruatiues, againſt poiſoned hereſies; a pandect of profitable lawes againſt rebellious ſpirits; a treaſurie of moſt coſtly Iewels, againſt beggerly rudiments. Euery thing indeed that Ieſus did is not ſet downe, yet ſo much is written as is ſufficient for our learning, ſo much as may ſerue for a [s] lanterne to our feet, and a light vnto our paths, *able to teach, improue, correct, inſtruct in righteouſneſſe, that the man of God may be perfect, throughly furniſhed vnto all good workes.* 2. Tim. 3. 16 I will ende this obſeruation in the words of [t] *Auguſtine*, *Tanta facta ſunt, quanta tunc fieri debuerunt: tanta ſcripta ſunt, quanta nunc legi debuerunt.* [u] *His ſalubriter, & parua corriguntur, & parua nutriuntur, & magna oblectantur ingenia.* Nay (ſaith he) the Scriptures are ſo fit and full, *Vt in eis quotidiè proficerem. ſi eas ſolas ab ineunte pueritia, vſque ad decrepitam ſenectutem maximo otio. ſummo ſtudio, meliore ingenio conarer addiſcere.*

[o] *Vide Caietan. Marlorat. Aret. in Ioan. 20. 31.*

[p] *Piſcator.*

[q] *See Preface to the Reader before the tranſlation of our new Engliſh Bible.*

[r] *Apocal. 22. 2.*

[s] *Pſal. 119. 105.*

[t] *Ser. 139. de Temp.*

[u] *Auguſtin. epiſt 3. ad.*

The which if they ſhould be written euery one, I ſuppoſe that the world could not containe the bookes that ſhould be written] I find three diuers conſtructions of this one verſe: The firſt is *metaphoricall*, the ſecond *hyperbolicall*, and the third *literall*. [x] *Auguſtine*, [y] *Theophylact*, *Beda*, *Rupert* metaphorically, or metonymically; vnderſtanding by the *world*, men of the world: *Mundus non capit id eſt, non intelligit*, the world cannot comprehend, that is, apprehend *the bookes that*

[x] *Tract. 124. in Ioan.*

[y] *In loc.*

ſhould

ſhould be written. A very lanke conceit, for the world in this ſenſe cannot vnderſtand ſo much as one line of the Goſpell; according to that of [z] *Paul, The naturall man perceiueth not the things of the ſpirit of God.*

[z] 1 Cor. 2. 14.

[a] Other take theſe words as ſpoken *hyperbolically*, for the Spirit of God (accommodating it ſelfe to the rudeneſſe of men) vſeth elſewhere this kinde of figure. Deut. 1. 28. The Cities of the Canaanites are ſaid to haue beene *walled vp to heauen*, Exod. 3. 17. The land of the ſame Canaanites is termed a ſoile *flowing with milke and honey*, Pſal. 107. The men who goe downe to the ſea in ſhips, and occupie their buſineſſe in great waters, are ſo toſſed in the deepe by the ſtormie windes and waues, as that *Dauid* ſaith in the 26. ver. *They mount vp to the heauen, and are carried downe againe to the depths.* And ſo *S. Iohn* in auowing *the world could not containe*, &c. doth intimate, that if all the things which Ieſus did, ſhould be written euery one, the number of the bookes *in folio* would be without number. As high wals and huge waues are ſaid to reach heauen: euen ſo theſe bookes hyperbolically to be greater than all the world.

[a] *Euthym. Caluin. Aret. Piſcator.*

[b] Other conſtrue this verſe *literally*, Ieſus is that eternall Word in the beginning, by whom all things were made, Iohn 1. 3. and by whoſe mightie word all things are ſuſtained, Heb. 1. 3. working from the foundation of the world hitherto, Iohn 5. 17. So that if euery thing which Ieſus did as God, both afore the world, and in the world, ſhould be regiſtred: all this huge vniuerſe (though it be Gods faire Librarie) *could not containe the bookes that ſhould be written.* And thus (as you ſee) the concluſion of this Goſpell is anſwerable to the beginning, both intimating Chriſts incomprehenſible Diuinitie. He made the whole world at the firſt, and he gouernes all things in the world euer ſithence; and therefore moſt impoſſible that all his words, and workes, and wonders ſhould be recorded in bookes: albeit euery plant were a pen, euery drop of water inke, euery foot of land paper, and euery liuing creature a ready writer. The Diſciple then who wrote theſe things (as *Horace* ſaid of *Homer*) hath ſo fitly diſpoſed of his whole ſtorie,

Primo ne medium, medio ne diſcrepet imum.

[b] *Iſidor. peluſ. lib. 2 epiſt. 99. Dionyſ. Alex. epiſt. priori aduerſ Hæreſ. Samoſaten. Baron. Annal. Tom. 1. ad an. 34 fol. 214.*

The Epiſtle. Apocal. 14. 1.

I looked, and loe a Lambe ſtood on the mount Sion, &c.

This Text is nothing elſe but a deſcription of

- The Church, in
  - Chriſt, *a Lambe ſtanding on mount Sion.*
  - Quantitie, *an hundred fortie and foure thouſand.*
  - Qualitie, for
    - Faith, in that her confeſſion is
      - Open, *hauing his name and his Fathers name written in their foreheads, and a voice like the ſound of many waters, and great thunder.*
      - Harmonicall, *ſinging a new ſong* of diuers parts, and yet all agreeing as *the voice of harpers harping with their harps.*
    - Good workes, in that her children are not *defiled with women, and in their mouths is no guile, for they follow the Lambe witherſoeuer he goeth*; and the reaſon of all is, becauſe they *were redeemed from the earth and from men, that they might be the firſt fruits vnto God and to the Lambe.*

A Lambe ſtood on the mount Sion] Chriſt the Sonne of God is the [c] Lambe of God, euen the Lambe [d] here mentioned, as it is apparant by his correlatiue, *father*. For ſo the text, *hauing his name and his fathers*: a [e] Lambe in figure, and a Lambe in fact. In figure, for Chriſt Ieſus is our Paſchall Lambe, 1 Cor. 5 7 ſlaine from the beginning of the world, Apocal. 13.8. Prefigured in the ſacrifices of the Law, ſo well as now preſented in the Sacraments of the Goſpell. As one pithily, *Prius profuit quàm fuit*: A Lambe indeed, ſo meeke as a Lambe, [f] *like a Lambe dumbe before his ſhearer*. A Lambe, for that he feedeth all his with [g] fleſh, and clotheth all his with his [h] white robe of [i] righteouſneſſe, whereby we ſtand (as it is in our text) *without ſpot before the throne of God*. And this Lambe ſits not idle, nor lieth aſleepe: but *ſtandeth*, alwaies in a [k] readineſſe to protect his followers, *He that keepeth Iſrael, ſhall neither ſlumber nor ſleepe*, Pſal. 121.4. He ſtandeth not as the beaſt in fickle ſand or [l] ſea: but *on mount Sion*, which cannot be remoued, Pſal. 125.1. in the middeſt of his inheritance the [m] Church, againſt which [n] hell gates ſhall not preuaile: For Sion is a type of Chriſts kingdome, called often in [o] holy Scripture, *Ieruſalem aboue*, [p] *prepared in the top of the mountaines, and exalted aboue the hils*. He ſtands on a mount, [q] higher than either earth or ſea, from whence the two beaſts his oppoſites ariſe. So that he is willing to defend his followers, as *ſtanding*; and able, for that he ſtands *on a mount*; and leſt any ſhould doubt of this, our Apoſtle ſaith, *I looked, and loe*. Two words of [r] attention, aſſuring vs hereby that the woman perſecuted in the wilderneſſe, that is, the Church afflicted in the world ſhall at the laſt haue the victory, though all the red Dragons on earth, and all the blacke deuils in hell furiouſly rage together againſt the Lord, and againſt his Annointed. And here giue me leaue to remember an [s] obſeruable note touching the writings of *S. Iohn*, how that in his Goſpell, he teacheth eſpecially faith: in his Epiſtles, eſpecially loue: in his Apocalyps, eſpecially hope. This booke being (as reuerend [t] *Bullinger* cenſureth) *Euangeliciſſimus liber*, of all holy Scripture the fulleſt of conſolation.

And with him an hundred fortie and foure thouſand] This affords [u] comfort, that the Lambe ſtands not alone, but hath on his ſide [x] many from Eaſt and Weſt, as well Gentiles as Iewes, *hauing his fathers name written in their foreheads*. It is thought by [y] ſome that this number is myſticall, inſinuating the perfection of Gods Elect, becauſe both the *duodenarie* number and *millenaris* are numbers of perfection. It is a [z] certaine number, becauſe *the Lord knoweth who are his*, 2 Tim. 2.19. as hauing their [a] names written in his booke: yet a definite for an infinite (as almoſt all haue noted) in that the number of ſuch as are with the Lambe is a multitude which no man is able to number, Apoc. 7.9. it is in it ſelfe a very great number, but in compariſon of the company fauouring lies and following Antichriſt, it is a [b] little flocke, a [c] few people *which are redeemed from the earth*, ſelected out of thoſe innumerable troopes of ſmall and great, rich & poore, bond & free, whoſe names are not written in the booke of life of the Lambe, Apoc. 13.8.16.

Hauing his name and his fathers name written in their foreheads] The vulgar Latine, *Aretas*, *Ardens*, and [d] other reade (as the tranſlation of *Henry* 8. and our Communion booke) *His name, and his fathers name*: the which is more ſignificant than that in other copies, hauing only *his fathers name*. And the [e] meaning is, that they profeſſe themſelues openly to be Chriſtians, acknowledging *aperto fronte* that God is their father in his Sonne Ieſus, in their [f] deeds and doctrine appearing outwardly to the world, what they are inwardly to themſelues, according to that of [g] *Paul*, *We beleeue, and therefore ſpeake*. [h] Faith in the ſoule breaking forth into [i] confeſſion with the mouth, is the note whereby the friends of Chriſt are diſtinguiſhed from the followers of Antichriſt. He that dependeth vpon Saints as much as vpon his Sauiour, and truſteth in the pardon of the Pope more than in the merits of Chriſt: hath in his forehead the [k] marke of the beaſt, and not the [l] ſeale of God. If Chriſt once dwell in our hearts by faith, his name will inſtantly be written in our forehead.

And I heard a voice from heauen] The militant Church on earth is called often in

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• Iohn 1.29.

d *Rupert.* *Bullinger.* *Aretius.*
e *Ardens.*

f Act. 8.32.
g Ioh 6 54,55
h Apoc 7.9.
i 2 Cor. 5 21.
k *Ardens.* *Bullinger.* *Aretius.*
l Apoc 13.1.
m *Napier.*
n Mat. 16.18
o Galat. 4.26.
p Eſay 2.2.
q *Marlorat.*

r *Aretius.*

s *Apud Ioan.* *Rauln ſer. 2. in ſecta Ioan.* *Euangeliſt.*
t *In Apoc. con. 6*
u *Bullinger*
x Matth. 8. 11.

y *Ardens.* *Rupert.* *Marlorat.*
z *Aretius.*
a Luk. 2,20 Apocal 3.5.

b Luk. 12 32.
c Matth 7.14.

d *Druſius & Brightman in loc.*
e *Ardens.*
f *Marlorat.*

g 2 Cor. 4.13.
h *Bullinger.*
i Rom. 10.9.

k Apoc. 13.6.
l Apoc. 7.2.

in holy writ [m] *heauen*, as being the way to the kingdome of heauen, and as hauing her [n] conuerſation in heauen, and her affections ſet on things [o] aboue. This heauen hath *a voice*, [p] for the Church is not mute but vocall, openly profeſſing her faith, and praiſing God *before the ſeat, and the foure beaſts, and the elders*. Hauing a voice *like the ſound of many waters, and of great thunder, and of harpers harping with their harpes*. [q] Some by theſe three kindes of voices, vnderſtand three degrees of the Churches progreſſe perſecuted by the Dragon in the wilderneſſe. Firſt, in the dayes of *Athanaſius, Baſil, Chriſoſtome, Ambroſe, Hierome, Auguſtine* &c. Her voice (ſay they, but how truly iudge ye) was indiſtinct and confuſed. For albeit the learned writings of theſe moſt accurate Doctors in their age, made a great noiſe in the world, *like the ſound of many waters*: yet many points of doctrine were not ſo well explicated vnto the common people then, as afterwards they were. Secondly, in the dayes of *Wickliffe* and *Huſſe*, and other *Bonarges*, her voice reſembled *the voice of great thunder*. But now ſince her deliuerance from the wilderneſſe, and her comming out of Babylon; her voice in the harmony of confeſſions is like the conſent of *harpers harping with their harps*.

[r] Other ſay, that the Scriptures voice ſpeaking by the Church, is like to *waters*, in that it refreſheth all ſuch as hunger and [f] thirſt after righteouſneſſe, and like to *great thunder*, in being [t] terrible to the wicked: and like to the *muſicke of harpers*, in being delectable to the godly. The Preachers of the word are *vnto God the ſweet ſauour of Chriſt, in them that are ſaued, and in them that periſh: to the one the ſauour of death vnto death, and to the other the ſauour of life vnto life*, 2 Cor. 2. 15, 16.

[u] Other thinke, that *many waters* are many nations, as in the 17. Chapter of this booke, verſe 15. *The waters which thou ſaweſt are people, and multitudes, and nations, and tongues*. And the *great thunder* is nothing elſe, but the thundring voices of zealous and holy Preachers; and the *harpers harmony* doth intimate ſpirituall reioycing together in the Lord. The Church then hath a voice which is *much*, as being *of many*: yet *muſicall*, in that thoſe many concord in the maine, *like harpers harping with their harps*. It is [x] *Multa vox ex pſallentium multitudine, ſed delectabilis ex conſonantiæ ſuauitate*.

And they ſung as it were a new ſong] In regard of the matter a *new ſong*, [y] it was *Adams* old ſong before his fall to praiſe God for his creation in holineſſe and righteouſneſſe: but we ſing a new ſong to the Lord for our redemption and regeneration, whereby Gods image loſt by ſinne is reſtored in vs againe: or in regard of the manner, *a new ſong*, [z] for whereas the Iewes in the old Teſtament [a] expecting the conſolation of Iſrael, ſung praiſes vnto God for that their Meſſias and Sauiour ſhould come: Chriſtians in the new Teſtament magnifie the Lord for that Chriſt is come, *Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people*; for that their [b] eyes haue ſeene his ſaluation, and their [c] hands haue handled the Word of life. Or in regard of the men, *a new ſong*, [d] being ſung by ſuch as haue put off the old man, and are new creatures in Chriſt, 2 Cor. 5. 17. a new ſong [e] for that it makes the partie who ſings it a new man. Or *a new ſong*, [f] in that it ſeemeth vnto the world new; for Chriſt crucified the chiefe ſubiect of their new ſong, ſeemeth vnto the worldly wiſe meere [g] fooliſhneſſe, as it followeth in our text. *No man could learne the ſong, but the hundred fortie foure thouſand which were redeemed from the earth*. As our Popiſh aduerſaries hauing the [h] beaſts marke both in their forehead, and in their right hand, impudently call our moſt ancient and Apoſtolike faith *a new Goſpell*, and our Diuines, [i] *Euangely quinti profeſſores*. But as learned [k] *Scaliger* anſwered them acutely, *Nos nouatores non ſumus, ſed vos eſtis veteratores*: A Monke deuoted to his ſuperſtitious order, and truſting in his owne merits, is neuer able to learne how faith onely iuſtifieth. A carnall man addicted only to naturall reaſon, is not able to diſcerne the things of God. A Iew relying altogether vpon his Circumciſion, is not able to ſing another note. No maruell then if the ſong of Sion ſeeme new to them all.

Theſe are they which were not defiled with women] [l] This clauſe makes not any

[m] Matth 22. 2. See Goſpell 20 Sund. after Trinit.
[n] Phil. 3. 20.
[o] Coloſſ 3. 2.
[p] *Bullinger.*
[q] *Brightman in loc.*
[r] *Rupert. in loc.*
[f] Eſay 55. 1. Matth 5. 6.
[t] *Bullinger. Aretius. Marlorat.*
[u] *Napier.*
[x] *Ardens.*
[y] *Brightman.*
[z] *Rupert. Napier.*
[a] Haggai 2. 8. Luke 2. 25.
[b] Luke 2. 30.
[c] 1 Iohn 1. 1.
[d] *Aretas apud Bulling. con. 28. in Apocal.*
[e] *Ardens.*
[f] *Aretius. Bullinger in loc.*
[g] 1 Cor. 1. 23.
[h] Apoc 13. 16.
[i] *Iurgiuicius.*
[k] *Reſpon. ad Serar.*
[l] *Aretas.*

thing againſt honourable marriage, for how can that bee truly called a *defiling*, when as the bed is vndefiled, Heb. 13.4. and therefore [m] *Paphnutius* openly pronounced in the Councell of *Nice*, *Caſtitatem eſſe cum vxore propria concubitum*: And [n] *Chryſoſtome* (though a great admiror of virginitie) ſaith alſo, *primus gradus caſtitatis, eſt ſyncera virginitas: ſecundus, fidele coniugium.* And [o] ſo married couples are virgins as well as ſingle perſons, and ordinarily more chaſte in hauing Gods appointed remedy for [p] auoiding fornication. Before the Law, the Patriarkes had wiues: vnder the Law, the Prieſts had wiues: after the Law, to wit, in the dayes of the Goſpell (as [q] *Ambroſe* peremptorily writes) all the twelue Apoſtles, except Saint *Iohn*, had wiues. And it was euer thought commendable for the Preachers of the word to marry at their owne diſcretion, as they did iudge the ſame to ſerue better vnto godlineſſe, vntill Pope [r] *Nicholas* the firſt, [s] *Hildebrand, alias Hell-brand*, and *Innocentius* the third, forbade Prieſts marriage. Whereupon a [t] wittie fellow made this odde old rime:

Priſciani regula penitus caſſatur,
Sacerdos per hic & hæc olim declinatur:
Sed per hic ſolummodo nunc articulatur,
Cum per noſtrum præſulem hæc amoneatur.
Non eſt Innocentius, imò nocens verè,
Qui quod facto docuit, verbo vult delere:
Et quod olim iuuenis voluit habere,
Modò vetus Pontifex ſtudet prohibere.

What kinde of virgins Popes and Popiſh Prieſts haue beene, you may reade enough, Epiſtle 1. Sunday in Lent. Haply more then enough in *Baleus* his Treatiſe concerning Engliſh Votaries. A profeſſion of virginitie without true chaſtitie is no better than an apple growing in the Lake of Sodome. [u] *Nouum eſt prorſus religionis genus, licita non faciunt, & illicita committunt, temperant à concubitu (quamuis nec hoc faciunt niſi à licito) & non temperant à rapina.* If the notation (*Papa quaſi popa*) be good: and the rule true, [x] *Venter vorans mero facilè deſpumat in libidinem*: I would not wiſh many Popes to boaſt of their puritie.

Paphia dicta Venus, Veneris proles quoque Papa eſt.

Well, [y] ſuch as follow the Lambe, are neither defiled carnally with women (*for they poſſeſſe their veſſels in* [z] *holineſſe and honour*) nor yet ſpiritually with idols. In which reſpect the Church is called [a] *a pure virgin*, for that ſhe runs not a [b] whoring with her owne inuentions, committing [c] fornication with other louers: but is *prepared for one husband only which is Chriſt.* [d] In this ſenſe to worſhip idols, and to ſerue ſtrange gods, is to be defiled with women, as our Apoſtle doth inſinuate in the 17. Chapter of this booke, verſe 4. And therefore the Papiſts (albeit vnmarried) depending vpon many Saints, are not ſo good virgins as married Proteſtants wholly truſting in one Sauiour, and *following him whitherſoeuer he goeth*, obeying his will, and in their beſt endeuours euer ready to keepe the words of his Law, neuer forſaking him or his in want, in priſon, in ſickneſſe, in death. And this he will acknowledge at the laſt day; ſaying to them openly, *Come ye bleſſed of my Father, inherit ye the kingdome prepared for you*, for ye haue followed me whitherſoeuer I went. *I was an hungred, and ye gaue me meat: I thirſted, and ye gaue me drinke: I was a ſtranger, and ye lodged me: I was naked, and ye clothed me: ſicke, and ye viſited me: in priſon, and ye came vnto me*: whitherſoeuer I went, I had your company.

In their mouths was found no guile] As they were chaſte in mind, [e] *keeping themſelues from idols*: and chaſte in body, *not defiled with women*: ſo likewiſe chaſte in [f] tongue; for they did not [g] *adulterate the word*, or profeſſe the faith in [h] hypocriſie; but hauing their [i] mouth in their heart, they [k] ſpake becauſe they beleeued, embracing the Goſpell in ſimplicitie, being alſo ſtudious of truth in their carriage toward men, *Louing without diſſimulation*, Rom. 12.9. *Caſting off lying*, Epheſ. 4.25. *and all guile*, 1 Pet. 2.1. Iuſt in their promiſe, *not diſappointing a neighbour though it were to their owne hinderance*, Pſal. 15.5. Before men in reſpect of any ſcandalous

[m] *Hiſt. Tripart. lib. 2. cap. 14.*
[n] *Ham. de inuent. crucis.*
[o] *Dr. Fulk. in loc.*
[p] 1 Cor 7.2.
[q] *In 2 Cor. 11.*
[r] *Balcus in vita Nic. 1.*
[s] *Idem in vita Greg 7.*
[t] *Apud Baleum in vita Innocent. 3.*
[u] *Saluianus lib. 5 de prouidentia Dei.*
[x] *Hieron.*
[y] *Napier.*
[z] 1 Theſſ. 4.4.
[a] 2 Cor. 11.2.
[b] Pſal 106.39.
[c] Ezech 16 36.
[d] *Rupert. Bullinger. Marlorat.*
[e] 1 Iohn 5. 21.
[f] *Ardens.*
[g] 2 Cor. 4.2. *adulterantes verbum vti vulgar. Latin.*
[h] *Marlorat.*
[i] Eccleſ 21.26.
[k] Pſal 116. 10.

ſcandalous offences or open crimes [l] vnblameable, ſaying with the Lambe whom they follow, [m] *which of you can rebuke me of ſinne?* indeed their ſecret faults only knowne to God are many, while they be clogged with fleſh and bloud, *who can tell how oft he offendeth?* and yet in the world to come they ſhall appeare *without ſpot before the throne of God*, as hauing all their ſpots couered with long white robes of the Lambe: yea, [n] cleanſed and made no ſpots by the bloud of the Lambe, *redeemed from earth and from men, to be the firſt fruits vnto God.*

The bleſſed *Innocents* on this day murthered by cruell *Herod*, were witneſſes to the Lambe, *non loquendo ſed moriendo* (ſaith [o] *Auguſtine*) not by ſpeaking but by ſuffering for Chriſt, and ſo both *his name and his fathers name were written in their foreheads, and their voice was like the ſound of many waters, and as the voice of great thunder*, as it is in the Goſpell allotted for this feſtiuall, *In Rama was there a voice heard, lamentation, weeping, and great mourning:* and their crying was *a ſong*, a doleſull dittie to their parents eare, *Rachel weeping for her children, and would not be comforted*, &c. yet [p] pretious in Gods eye, ſo ſweet as *the voice of harpers harping with their harpes.* And this their ſighing was a *new ſinging*, becauſe they were [q] *primitiæ martyrum*, euen *the firſt fruits* of martyrs *vnto God* And they *followed the Lambe whither ſoeuer he went*, the Lambe was white and ruddie, Cant. 5. 10. That is (as *Rupertus* vpon the place) *Candidus ſanctitate, rubicundus paſſione.* [r] So they were *white* in their innocencie being *virgins* in their chaſtitie, *without any guile in their mouth*, or guilt in their life; but in reſpect of their bloud ſhed for the Lambe, *ruddie.* So that (as *Dauid* ſings in the [ſ] Pſalme) *out of the mouthes of very babes and ſucklings he hath made perfect his praiſe.* Chriſt aſſuredly got great praiſe by that hymne which Angels ſung, *glory be to God on high*, and great praiſe by *S. Stephen* his protomartyr, and by *S. Ioan* the diſciple whom he loued, as you haue heard in their ſeuerall holy daies: but his praiſe was made perfect by the mouthes of babes and Innocents, of whom he ſaith in the Goſpell, [t] *Suffer the little children and forbid them not to come to me, for of ſuch is the kingdome of heauen.* O bleſſed babes, [u] who came to the wiſhed hauen without any tempeſt, [x] enioying the comforts of another life, before ye knew the miſeries of this life. [y] *Qui prius in capitibus coronas quam capillos accepiſtis*, hauing your heads crowned with happines, before they were couered with haire. *Herod* could neuer haue pleaſured you ſo much in his kindneſſe, as he did in his crueltie; for where his impietie did abound, there Chriſts pitie did ſuperabound, tranſlating you from your earthly mothers armes in this [z] valley of teares, vnto your heauenly fathers boſome in his kingdome of glory.

[a] *Saluete flores martyrum,*
Quos lucis ipſo in limine
Chriſti inſecutor ſuſtulit,
Seu turbo naſcentes roſas.
Vos prima Chriſti victima,
Grex immolatorum tener,
Aram ante cuius ſimplices
Palma & coronis luditis.

[l] Luke 1. 6.
[m] Iohn 8. 46. See Goſpell 5. Sund in Lent
[n] 1 Iohn 1. 7.
[o] *Ser. 11. de ſanctis.*
[p] Pſal. 116. 13.
[q] *Auguſtin. vbi ſupra.*
[r] *Ilephon. Giron con. 1. in feſt S Innocent.*
[ſ] Pſal 8. 2. Matth. 21. 16.
[t] Matth. 19. 14
[u] *Oſorius con. in feſt. Innocent.*
[x] *Vide Didac. de Yenguas. con. de fuga Chriſt.*
[y] *Giron. vbi ſup.*
[z] Pſal. 84. 6.
[a] *Prudentius Hym. in Epiph.*

The Goſpell. MATTH. 2. 13. *vsq. v. 19*

The Angell of the Lord appeared to Ioſeph in a ſleepe, ſaying, Ariſe, and take the childe and his mother, and flee into Ægypt, &c.

THe Prieſts in the Law were commanded that the [b] fire ſhould euer burne vpon the Altar, and neuer goe out. And [c] ſo that the fire of our deuotion (at this holy time) kindled vpon the altar of our heart might not be quenched by the water (which vſually the cold ſerpent caſteth out of his mouth, Apocal. 12 15.) the Church adioyneth, vnto the celebration of Chriſts birth, other three

[b] Leuit. 6. 13.
[c] *Petrus ſer. 1. de S. Ioan. Euang.*

Festiuals in one weeke. Wherein her meaning is not to withdraw our loue from the Creator to the creature (for all the twelue daies are called *Christmas*, dedicated only to Christs honour) but that we might hereby praise this our Iesus vncessantly both in himselfe and in his Saints. And the reason (as [d] some coniecture) why *S. Stephen*, and *S. Iohn*; and the blessed *Innocents* are named aboue the rest, is haply to shew that Christ came into the world to saue all sorts of men, of whatsoeuer degree. The Chiualdrie represented by *S. Stephen* a resolute Knight and warriour in the Lords battell: the Clergie represented by *S. Iohn*, stiled *the Diuine*: the Comminaltie or Infantrie represented by the silly children *Herod* slew; or intimating that Christ was borne for men of euery seuerall age, for men of perfect strength, as *Stephen*: for old men on their crouches, as [e] *S. Iohn*: for Infants in their cradles, as the blessed *Innocents*. Or it may be that these Saints are mentioned at [f] Christmas rather than other, because Christ saith in the Gospell; *If any man will follow me, let him forsake himselfe, and take vp his crosse*, Mat. 16.24. *The seruant is not greater then his master, if they haue persecuted me, they will persecute you also*, Iohn 15.20. Now there be [k] three kinds of suffering or martyrdome in Christs cause. The first, *Voluntatis & operis*, in will and in act, as that of *S. Stephen*. The second, *Voluntatis sed non operis*, in will but not in act, as that of *S. Iohn*. The third, *Operis sed non voluntatis*, in act but not in will, as on this day the death of the Bethlemiti Innocents. And for as much as *S. Stephens* martyrdome comes neerest vnto the sufferings of Christ, his Festiuall is next to Christs in the first place, *S. Iohns* in the second, the blessed Innocents in the third. And so Christ (as it is Cant. 5.10.) is white and ruddie, the chiefest among ten thousand. [l] *Candidus in Ioanne, rubicundus in Stephano, electus ex millibus in Innocentibus.*

[d] *Ioan. Raulin. ser. 2. de beatis Innocent.*

[e] Who liued after Christs passion 68. yeeres, as *Hieron. in eius vita*, being at his his death 106. yeeres old. *Baron. annal. ad an. 99.*

[f] *Pet. de palude ser. de Innocent. Idem Ferus*

[k] *Bernard. ser. de Innocent. Idem Gerson. Lansen & alij in loc.*

[l] *Ludolphus de vita Christi part. 1. cap. 13.*

In the Gospell allotted for this day, two points are more principally remarkable:

1. Christs humanitie, for that hee was [m] *a childe*, and did *flee*.

[m] *Ardens. Anselm in loc.*

[n] *Piscator.*

Τοὺς παῖδας, καὶ ἀνηπίους, &c. [n] Innocent babes who neither would nor could hurt him.

2. *Herods* inhumanitie, murthering

Πάντας, *All the children that were in Bethlehem, and in all the coasts thereof, from two yeeres old and vnder, according to the time which he had diligently knowne of the Wisemen.* All in euery place neere the place where Christ was borne, not sparing his owne [o] childe, flesh of his flesh, and bone of his bone; which occasioned [p] *Augustus Cæsar* tauntingly to say, *Melius est esse Herodis porcum quàm puerum*, It is better to be *Herods* sow than his sonne.

[o] *Ex Philone Baronius annal. Tom. 1. ad an. 1. fol. 60.*

[p] *Macrobius Saturnal. lib. 2. cap. 4.*

The Angell of the Lord appeared vnto Ioseph in a sleepe] [q] Hence we may learne what a tender care God hath ouer his children in their greatest affliction, [r] his Angell tarrieth round about them that feare him, and deliuers them; and therefore let vs [s] cast all our care vpon him, for he careth for vs: [t] as a father pitieth his owne children; euen so the Lord is mercifull to them who feare him. It may be said of our heauenly Father, as the [u] Poet of an earthly parent,

Omnis in Ascanio chari stat cura parentis.

[q] *Luther, Calman, Beauxamis.*

[r] Psal. 34.7.

[s] 1 Pet. 5.7. Psalm. 55.23.

[t] Psal. 103. 13.

[u] *Virgil.*

Take the childe and his mother] He who was in the beginning that eternall Word and [x] euerlasting Father, about this time for our sake came downe from heauen, and became an infant and a childe. *Nobis puer natus*, Esay 9.6. *Vnto vs a childe is borne, and vnto vs a sonne is giuen*: a childe not in meekenesse onely (for so

[x] Esay 9.6.

so the greatest man ought to be as a little childe, 1 Cor. 14.20. *Concerning malitiousnesse be children, and* [y] *except ye become as little children, ye shall not enter into the kingdome of heauen*) but a childe in weakenesse also; [z] *wrapped in swadling clothes, and laied in a cratch.* It is not said, take thy childe and thy wife; but *the childe and his mother*: [a] hereby signifying, that *Ioseph* was not the naturall, but only the nursing father of Iesus. It is true that this Angell appearing to *Ioseph* at another time before *Mary* was deliuered of her childe, said vnto him expresly (for auoiding suspition of incontinencie) [b] *feare not to take Mary for thy wife*; but after the birth of Christ (as the [c] Doctors obserue) to shew that he was borne of a Virgin, *Maries* stile is *the mother of Iesus*, not the wife of *Ioseph*. Againe, it is not, take the mother and her childe, but *the childe and his mother*: [d] insinuating that his greatest care should be to prouide for the babe, both in respect of danger (for *Herod* sought to destroy him) and in respect of dutie, because the childe is greater than his mother, as being her [e] Sauiour so well as her sonne.

[y] Matth. 18.3.
[z] Luke 2.7.
[a] *Hieron. in loc.* See Gospell, *Dom 1 post. Epiphan.*
[b] Matth 1. 20.
[c] *Hilarius, Theophylact, Iansen.*
[d] *Chrysost.*
[e] Luke 1.47.

And flee into Ægypt] Christs hard entertainment at his first comming into the world, shewes that his kingdome was not of [f] this world: he had (as [g] *Bernard* sweetly) while he liued *passiuam actionem*, and when he died *actiuam passionem*. It is obserued by *S. Luke*, Acts 1 1. that Christ alway first did and then taught, he that would haue vs to [h] flee from Citie to Citie, fleeth himselfe from Countrie to Countrie: before he grants the patent, he giues the [i] paterne, fleeing, and that in the *night* [k] warily; or he did flee now for that his houre was not yet come; he had not as yet done [l] the worke, and the will of his Father, for which he came into the world, [m] *Christus enim totam causam nostræ salutis occiderat, si se parvulum permisisset occidi*, But whither doth he flee? *into Ægypt*: as being out of *Herods* [n] iurisdiction; or into Ægypt, to [o] signifie that Gods kingdome should be translated from the Iewes vnto the Gentiles: and so *Ioseph* in carrying Iesus and his mother into Ægypt, [p] represents liuely the blessed Apostles and Preachers, in conueying the Gospell vnto nations in time past, [q] *alians from the Common wealth of Israel, and strangers from the couenants of promise, without Christ, & so without God in the world.* O the deepnesse of the riches of Gods mercy! Babylon and Ægypt whilome were [r] *malorum officinæ*, the very shops of all villanie: but now behold the Wisemen come from the one, and Christ here fleeth into the other. [s] *Vt populus qui ante fuerat persecutor populi primogeniti fieret custos filij vnigeniti*: but what need we such a *quære*, seeing heauens messenger in the text hath vttered a *quare*, namely, *that it might be fulfilled which was spoken of the Lord by the Prophet, saying, out of Ægypt haue I called my Sonne.* How that word, Numb. 23.22. or Hosea 11.1. orignally spoken of Israel his [t] adopted sonne, is well applied vpon this occasion vnto Christ his naturall sonne; See *Rupert, Ribera, Caluin in Hosea* 11.1. *Iansen. Concord. cap.* 11. *Beauxamis harmon. Tom.* 1. *fol.* 73. *Caietan, Arboreus, Maldonat. in loc.*

[f] Iohn 18.36.
[g] *Ser. in fer. 4. hebd.*
[h] Matth. 10.23
[i] *Ardens. Anselm.*
[k] *Musculus.*
[l] Iohn 17.4.
[m] *Beauxamis.*
[n] *Arretius, Musculus, Maldonat.*
[o] *Iansen.*
[p] *Anselm.*
[q] Ephes. 2.22.
[r] *Theophylact in loc.*
[s] *Chrysost.*
[t] Exod. 4 22.

[u] *Mistically*: God calleth his children out of the worlds Ægypt, deliuering vs from the power of [x] darknesse, and calling vs into marueilous light, 1. Pet 2.9. [y] or out of Ægypt, for that his children grow best in grace when they be taught in the schoole of affliction: or (as *Rupert* obserues) it may be that Hierusalem is called here, as it is [z] elsewhere *Ægypt spiritually*, for that her prince and people were so cruell as Ægypt, in seeking to destroy the childe Iesus.

[u] *Rupert.*
[x] Coloss. 1. 13.
[y] *Maldonat.*
[z] Apoc 11.8.

Then Herod when he saw that he was mocked of the Wisemen] It is vsuall with God to [a] take the wily in their owne craftinesse; and therefore seeing *Herod* mocked the Wisemen, it pleased the Lord too direct the Wisemen in such a course, that they likewise mocked *Herod*. The craftie Fox deluded the Wisemen in telling them he would (if after their diligent search hee should vnderstand where he was) [b] adore the babe, for his intent was [c] *sauire non seruire*, to woorie, not to worship, that innocent lambe. And the Wisemen deluded *Herod* in returning to their Countrie not by Hierusalem as they went, but another way. *Then Herod seeing he was mocked of the Wisemen, was exceedingly wroth, and sent forth men of warre*, &c. [d] for when once tyrants cannot preuaile with craft, they come

[a] Iob 5.13.
[b] Matth 2 8.
[c] *Raulin, ser. 3. de B. Innocent.*
[d] *Cu'man.*

come to cruelty; when *Politicians* rhetoricke failes, *Carters* logicke muſt doe the feat.

[e] Great bodies are diſcerned eaſily with a little light, but ſmall things are not found in the darke without a great light: God the Father in the creation of the world is ſo glorious and ſo great, that the little light of nature ſheweth his handie worke, Pſalm.19.1. but God the Sonne in our redemption is ſo little, that wee need a great ſtarre to direct vs vnto the babe Ieſus lying in a manger, a large meaſure of faith and grace to finde the great God made a little childe. No marueil then if *Herod* could not finde, ſeeing he did ſeeke not in [f] faith, as hoping to be ſaued by Chriſt: but in furie, meaning to deſtroy Chriſt. And the reaſon hereof is rendered in this preſent Chapter at the 3. verſe, *When Herod heard of Chriſts birth at Bethlehem, he was troubled, and all Hieruſalem with him*, as fearing that this babe being lineally deſcended from the ſeed of King *Dauid*, ſhould in time, challenging the Scepter of Iudea, thruſt him out of his kingdome.

[g] *Succeſſor inſtat, pellimur.*
Satelles i, ferrum rape,
Perfunde Cunas ſanguine.
Mas omnis infans occidat.
Scrutare nutricum ſinus,
Interq; maternæ vbera
Enſem cruentet puſio.

O fooliſh *Herod*, wilt thou not ſuffer the King of heauen and earth, and the whole world, to raigne in Iurie? wilt thou be ſo barbarous, as fearing thy ſucceſſour, to kill thy Sauiour? Well maieſt thou [h] *ſeeke*, but thou ſhalt not ſee the deſtruction of his Kingdome, [i] *for his ſcepter is a right ſcepter, and his throne is for euer and euer.* Well maieſt thou deſtroy the bodies of poore children, but their liues are [k] hid with the babe Ieſus in God: and ſo thy miſchiefe ſhall turne to mercie, [l] *quos rex impius eximit mundo, Chriſtus inſerit cœlo*: for they died for him who was to die for them, and ſo death had no conqueſt ouer them: [m] *Moriuntur propter Chriſtum, qui ſua morte facit vt ipſi nulla morte teneri poſſint.*

Herod [n] repreſents the deuill, who [o] ſtands before the woman in the wildernesſe great with childe, readie to deuoure her babe. Hee knew that the [p] ſeed which ſhould breake his head, was to be borne of the Iewes; and therefore cauſed *Pharao* to murther all the Hebrew males, Exod.1. and ſtirred vp *Haman* to deſtroy the whole Nation of the Iewes, Eſter 3. and *Athalia* to kill all the ſonnes of *Dauid*, 2 Kings 11. and here ſo ſoone as the noiſe was of Chriſts birth, hee did cut the throats of *all the children in Bethlehem, and in all the coaſts thereof from two yeeres old and vnder. Myſtically*, Satan as ſoone as he ſeeth in a man any good motion, he ſtands (as *Herod* here) readie to kill it, although it be neuer ſo little a babe.

In Rama was there a voice heard] That is, [q] *in excelſo*, for the voice of bloud is loud, and [r] crieth euen from earth vnto heauen: euery murther is ſacriledge, for that our bodies are the temples of the Holy Ghoſt, 1 Cor.6.19. *Herod* then at once committed many foule ſacriledges, in ſlaying ſo many both in towne and countrey, who were ſo great innocents, in being ſo little children, that as [t] *Prudentius* excellently,

Locum minutis artubus
Vix interemptor inuenit
Quo plaga deſcendat patens,
Iugulóque maior pugio eſt.

This barbarous outrage cauſed *lamentation, weeping, and mourning*: [u] that is, *lamentation* of the mothers, *weeping* of the children, and ſuch a *mourning* on all ſides, as that the crie penetrating the clouds, and knocking at heauens gate, did [x] enter into the eares of the Lord of Hoſts.

[x] *Horrendis graniter Cœlum pulſaſſe querelis.*

The

[e] *Ioan. Oſorius.*
[f] *Dixerunt enim non de ſtatu ſed credulitate quæ cernitur Euſeb. Emiſ. hom. 1. de Epiphania.*
[g] *Prudentius hym. in Epiphan.*
[h] *Muſculus.*
[i] Heb.1.8.
[k] Coloſſ.3.3.
[l] *Leoſtr. 1. in Epiphan.*
[m] *Luther poſtil. in loc.*
[n] *Raulin, Oſorius, Giron. in loc.*
[o] *Leoſtr. vbi ſup. Epiphan.*
[o] Apocal.12.4.
[p] Gen.3.15.
[q] *Hieron. Muſculus, Lanſen.*
[r] Gen 4.10.
[t] *Hym. in Epiphan.*
[u] *Chryſoſt.*
[x] Iames 5.4.
[x] *Iuuencus.*

The Epiſtle. Rom. 4 8. vnto v. 15

Bleſſed is the man to whom the Lord will not impute ſinne, &c.

OVr Apoſtle [y] confirmes in this Chapter that doctrine which he deliuered in the former, namely, that *a man is not iuſtified by the workes of the Law, but freely by grace through faith*: and this hee proues in our Text by two reaſons eſpecially:

1. From [z] *Dauids* teſtimonie, *Bleſſed is the man, &c.*
2. From *Abrahams* example, *We ſay that faith was imputed vnto Abraham for righteouſneſſe, &c.*

Now *Paul* mentioneth *Abraham* and *Dauid* in this controuerſie, [a] becauſe their workes were moſt glorious among the Iewes, in ſo much as they called *Abraham* [b] father, and *Dauid* is ſtiled a man [c] according to Gods owne heart. The patterne then of *Abraham* accounted righteous before God by faith, and the precept of *Dauid*, affirming that our bleſſedneſſe conſiſts in the remiſſion of our ſinnes, and not in the perfection of our vertues; are both exceeding fit, and well accommodated vnto the preſent purpoſe.

Bleſſed is the man] By *bleſſed* in the Pſalme, *Paul* vnderſtands here iuſtified: [d] for iuſtification is bleſſedneſſe begun, glorification bleſſedneſſe perfited. In this life bleſſedneſſe is but begun; and therefore *Dauid* ſaith in the cited Pſalme, *For this ſhall euery one that is godly make his prayer vnto thee in a time when thou maieſt be found:* and Chriſt inioyneth vs daily to pray, *forgiue vs our treſpaſſes*: In the world to come bleſſedneſſe is conſummated, for when we ſhall haue no more ſinne, then we ſhall haue no more ſorrow.

Whoſe vnrighteouſneſſe is forgiuen] Some [e] diſtinguiſh thus; iniquities are *forgiuen* in Baptiſme, *couered* in repentance, *not imputed* in martyrdome. [f] Other thus, ἀνομίαι, are tranſgreſſions againſt the word written, according to that, 1 Ioh. 3 4. and ſo the Iewes hauing Gods law did offend: ἁμαρτίαι, are treſpaſſes againſt the rules of nature, not ingrauen in ſtone, nor written with inke, but imprinted in the conſcience: and ſo the [g] Gentiles hauing not the Law were ſinners. [h] Other thus, originall iniquities are forgiuen in Baptiſme *quoad culpam*, and actuall tranſgreſſions are couered in loue, *quoad pœnam*: or *iniquitates*, are faults of infidelitie, called in holy Scripture ſinne *catexochen*, Iohn 16. 8. *He will reproue the world of ſinne*, that is, as Chriſt expounds himſelfe, of vnbeleefe: *peccata*, are faults in manners. [i] As other, our ſinnes *are forgiuen*, in reſpect of the wrong done to God, and *couered* in reſpect of the ſhame due to vs; [k] *vt ſic velentur, ne in iudicio reuelentur*. For in ſinne three things are to bee conſidered eſpecially:

1. An iniurie done to God, and that is *forgiuen*.
2. An inordinate act, the which once being done cannot be vndone, but is a blot or ſtaine whereby the ſoule is defiled, and that is ſaid here to be *couered*, and elſe-where to be [m] waſhed away.
3. The guilt of eternall death, and that is *not imputed*.

Whoſoeuer then is in Chriſt hath all his ſinne and euery thing in all his ſinne *forgiuen, couered, not imputed*: for theſe three ſignifie the [n] ſame, becauſe that which is *couered*, is not ſeene; and that which is not ſeene, *is not imputed*: and that which is not imputed, *is forgiuen*. All his ſinne is put out of Gods [o] remembrance, caſt as it were behinde his [p] backe, ſo couered with Chriſts grace, ſo buried in Chriſts graue, that not ſo much as the print of one little fault appeares: in the words of [q] *Auguſtine*, *Si texit peccata Deus, noluit aduertere: ſi noluit aduertere, noluit animaduertere: ſi noluit animaduertere, noluit punire, noluit agnoſcere, maluit ignoſcere*, ſo that the ſaying of the Prophet (*Bleſſed is the man whoſe vnrighteouſneſſe is forgiuen, and whoſe ſinne is couered*) containeth a [r] definition of iuſtification. It is Gods free pardon in remitting our iniquities; [s] for the Publican is

[y] *Melanct. Tilmen. Piſcator in loc.*
[z] Pſal 32.1.
[a] *Parens, Pellican, Grynæus apud Doctor Willet in loc.*
[b] Iohn 8.53.
[c] Acts 13.22.
[d] *Martyr. in loc.*
[e] *Apud Primaſ. & Oecumen. in loc. Idem Hieron & Genebrardus recitant in Pſal. 31.*
[f] *Anſelm. in loc.*
[g] Rom 2 14.
[h] *Gorran. in loc.*
[i] *Caietan in loc.*
[k] *Hieron in Pſal 31.*
[l] *Aquin. in loc.*
[m] 1 Ioh. 1.17.
[n] *Ambroſ. & Lombard. in loc.*
[o] Ier 31.34.
[p] Eſay 38.17.
[q] In Pſal 31.
[r] *Melanct. Marlorat. &*
[s] *Piſcator in loc.*

is said expresly to be *iustified, in that God was mercifull to him a sinner*, Luke 18. 13,14.

t This makes against *Osianders* deified righteousnesse, as also the Popish inherent iustice; for God is our u righteousnesse, and Christ our holinesse, 1 Cor. 1. 30. Being iustified x freely by grace, through y faith in him who iustifieth the vngodly. z *Imputat Deus homini iustitiam vt compatiens, vt dispensans, vt benevolens: Dimissio etenim ad compassionem, obtectio ad dispensationem, non imputare ad benevolentiam pertinet.* See Epistle 25. Sunday after Trinitie.

t *Tilman. & Melanct. in loc.*
u Psal 4.1.
x Rom 3.24.
y Rom 4.5.
z *Oecumen in loc.*

Whereas it is obiected, that the blessed man is iustified by workes in part, because *in his spirit there is no guile*, as the text runnes in *Dauid*, howsoeuer omitted here by *Paul*: a *Augustine* answereth aptly, that the blessed man hath in his heart no guile, for that he doth not dissemble his sinne, but humbly confesse his faults. *I said I will acknowledge my sinnes vnto the Lord, and so thou forgauest the wickednesse of my sinnes.* Euery Christian may say with our b Apostle, *When I am weake, then am I strong.* And God also saith vnto such as feele their infirmities, as he did vnto *Paul*, *My grace is sufficient for thee, for my power is made perfect through weaknesse*, 2 Cor. 12. 9. And therefore the true Penitent brags not of his vertues as the Pharisie, but of his infirmities as *Paul*, acknowledging ingenuously that his happinesse consists in the remission of his sinnes. c *Hæc omnibus sola perfectio, si se nouerint imperfectos.* And whereas some further obiect, how *Dauid* saith else-where, d *Blessed is the man that hath not walked in the counsell of the vngodly*, &c. And *blessed is he that* e *considereth the poore, &c.* And *blessed are they that are* f *vndefiled, &c.* g Our Diuines answer, that those places and the like, presuppose faith alwaies, according to that Apostolicall axiome, h *Whatsoeuer is not of faith is sinne.* Faith is *the* i *nest of good works*, albeit our birds be neuer so faire, yet they will be lost, except they be brought forth in true beleefe. *The Sparrow hath found her an house, and the Swallow a nest where she may lay her young, euen thine Altar, O Lord, &c.* Psalm. 84. 3. Such as are faithfull, hauing *their vnrighteousnesse forgiuen, and their sinne couered, are blessed men*, and all their workes as being laid vpon Christs Altar, are most acceptable to God. But faith k *Augustine*, Heretikes and Infidels in doing glorious acts and honourable deeds, haue not where to lay their young; and therefore they must of necessitie come to nought, as the fathers of our common Law speake, *Moritur actio cum persona*, their actions are damnable with their persons. See Gospell on All Saints day.

a *Vbi supra. Idem Martyr. in loc.*
b 2 Cor. 12. 10
c *Hieron epist. ad Ctesiphon.*
d Psal 1.1.
e Psal. 41.1.
f Psal. 119.1.
g *Melanct. Caluin. Martyr.*
h Rom. 14. 23.
i Hom of good work, part. 1.
k In Psal. 83 & *Lombard. 2 sen. distinct. 41.*

Came this blessednesse then vpon the circumcision?] It is fit in vrging *Abrahams* example, to reconcile *S. Iames*, affirming in his Epistle, chap. 2. ver. 21. that *Abraham was iustified through works*: and *S. Paul* auowing here, that *faith* was reckoned to *Abraham for righteousnesse.* l Our Diuines answer, that *S. Paul* speakes of the causes of his iustifying before God: but *S. Iames* of the signes of his iustifying before men. *S. Paul* of *Abrahams* iustification, *ex priori*: *S. Iames* of *Abrahams* iustification, *ex* m *posteriori*. *S. Paul* of the iustifying of *Abrahams* n person: *S. Iames* of the iustifying of a particular act *in offering Isaac his sonne.*

l Caluin. Bez. Marlorat. in 2. Iacob.
m *Aretius in 2 Iacob.*
n *Gyneus apud Dr. Willet in loc.*

Now *Paul* proues *Abraham* to be iustified by faith, o *ex ordine causarum*, in the 9, 10, 11, 12. verses. And then *ex causa promissionis*, in the 13, 14. The cause precedes, or at the least is alway conioyned with his effect, but *Abraham* was iustified *when he was yet vncircumcised, Ergo*, Circumcision was not the meritorious cause of his iustification. *Abraham* (as *Melanthon* obserues out of the Scriptures euidence) was called out of *Haran*, and iustified when he was seuentie fiue yeeres old, Genes. 12. 4. but circumcised in the ninetie ninth yeere of his age, Genes. 17. 24. *Abraham* then was iustified 24. yeere before Circumcision was instituted, and (as our Apostle p sheweth else-where) foure hundred and thirtie yeeres afore the Law was giuen: *Ergo*, father *Abraham* had the pardon of his sinne not by Circumcision, or any other worke of the Law: but onely by faith, apprehending and applying Gods holy promise concerning the blessed seed. See Epistle 13. Sunday after Trinitie.

o *Melanct. Martyr. Aret.*
p Galath. 3. 17

Wherefore

Wherefore then ſerued Circumciſion? It was vnto him *a ſigne and a ſeale of the righteouſneſſe of faith*, verſe 11.

q *Signum*:
- *Memoratiuum*, a ſigne of commemoration of the Couenant betweene God and *Abraham*, and of the promiſe which he receiued: to wit, 1. Of the multiplying of his ſeed. 2. Of inheriting the land of Canaan. 3. Of the Meſſias which ſhould be borne of his ſeed. And for this cauſe the ſigne was placed in the [r] generatiue part.
- *Repreſentatiuum*, a ſigne repreſenting *Abrahams* excellent faith, as it is afterward called *a ſeale of the righteouſneſſe of faith.*
- *Diſtinctiuum*, a ſigne whereby the Iewes were diſtinguiſhed from all other other people.
- *Demonſtratiuum*, a ſigne ſhewing the naturall diſeaſe of man, euen originall ſinne, and the cure thereof by Chriſt.
- *Præfiguratiuum*, a ſigne prefiguring Baptiſme, and the ſpirituall circumciſion of the heart.

A Scale:
- For that it is an [s] witneſſe of faith receiued.
- As being an [t] expreſſe ſigne of the thing ſignified, *Abraham* beleeued his ſeed ſhould be multiplied, *& ideo congruenter accepit ſignum in membro generationis.*
- As [u] ſealing vp ſecretly this myſterie, that the Sauiour of the world ſhould be borne of the ſeed of *Abraham.*
- Becauſe it was a [x] confirmation of Gods promiſe to father *Abraham*, as the Letters Patent of Kings are ſealed for better aſſurance. *Vt obſignaret iuſtitiam fidei*, to ſeale the righteouſneſſe of faith in his heart.

And [y] here we may learne the true doctrine of the Sacraments againſt *Anabaptiſts*, aſcribing too little to them, and *Papiſts* attributing too much. *Anabaptiſts* affirme that Sacraments are bare badges of Chriſtianitie, diſtinguiſhing a Chriſtian from an Infidell, as a gowne did a *Romane* from a *Gracian.* But [z] we teach out of our Apoſtle; that the Sacraments are not onely *ſigna*, but alſo *ſignacula*, certaine ſure witneſſes and ſeales of grace, *whereby God inuiſibly worketh in vs, and doth not only quicken, but alſo ſtrengthen our faith in him.* And againſt our aduerſaries of Rome we conclude from hence, that the Sacraments iuſtifie not, *ex opere operato*; for if they be *the ſeales of the righteouſneſſe of faith*, how can they ſaue by the bare worke done without faith? [a] *Iſta non tribuunt quod per iſta tribuitur*, in the words of reuerend [b] *Hooker*, they be not phyſicall inſtruments of our ſaluation, as hauing in themſelues any vitall efficacie: but onely morall inſtruments of Gods grace, the vſe whereof is in our hands, the effect in his: according to that of [c] *Auguſtine*, *Multi nobiſcum manducant & bibunt temporaliter ſacramenta, qui habebunt in fine æterna tormenta.* Touching *Circumciſion* ſee further in the Goſpell enſuing, and concerning the ſecond argument vſed here, taken from *Gods promiſe made to father Abraham*, Epiſt. 13. Sunday after Trinitie.

q Pererius Idem fere Lombard. in loc. & Heming. ſer. de Circum. Dom.
r Thomas part. 3. queſt. 70. art. 3
s Chryſoſt. Theophylact.
t Aquin.
u Gorran, Lombard, Aquin.
x Calum, Beza Piſcator.
y Melanct. in loc.
z Anglican Confeſſ. art. 25. Sigra non mere ſignificatiua, ſed exhibitiua. Muſculus in Matth. 26.
a Hugo cited by Hooker, Eccleſ. pol. lib. 5. § 60.
b Vbi ſupra §. 57.
c Tract 27. in Ioan.

The Goſpell. Luke 2. 15. vnto v. 22

And it fortuned, as ſoone as the Angels were gone away from the ſhepherds into heauen, &c.

Albeit this text commend vnto your conſideration a great many of remarkable vertues of the glorious Angels in preaching Chriſt, of the good ſhepherds in ſeeking Chriſt, of bleſſed *Marie* the Virgin in keeping Chriſt, as his mother in her louing armes, as his handmaid in her lowly heart; yet the more proper

proper and proportionable parts, accommodated vnto the preſent Feaſt, are principally two:

1. The *Circumciſion* of Chriſt.
2. The impoſition of his name *Ieſus.*

Of theſe firſt I purpoſe to ſpeake iointly, then ſeuerally. Theſe two were ioyned together, [d] to ſhew that Chriſt our Mediator betweene God and man, was both a man in being *circumciſed*, and God in being *Ieſus*, [e] that is, *a Sauiour of his people from their ſinnes*: [f] or Chriſt haply was called *Ieſus*, and *circumciſed* at the ſame time, to ſignifie that there is no remiſſion of ſinne without ſhedding of bloud, Heb. 9.22. He could not therefore become *Ieſus*, vntill he had giuen vs a taſte of his bloud; for we haue redemption through his bloud, euen the forgiueneſſe of ſinnes according to his rich grace, Ephes. 1.7. or the doloreus *Circumciſion* and ſauing *Ieſus* are coupled together, inſinuating that there ſhould bee perſecution and bloudſhed in the world for the preaching of this name. So Chriſt in the [g] Goſpell aſſured his Apoſtles expreſly, *Yee ſhall be hated of all men for my name.* And [h] *Paul* ſaith of himſelfe while hee was an oppreſſor of the Church, *I verily thought in my ſelfe that I ought to do many contrary things againſt the name of Ieſus*: or theſe two were conioyned, to put vs in minde how God doth exalt the humble and meeke. Chriſt humbled [i] himſelfe (quoth *Paul*) and became obedient, *Wherefore God hath alſo highly exalted him, and giuen him a name aboue euery name, that at the name of Ieſus euery knee ſhould bow, both of things in heauen, and things in earth, and things vnder earth.* Or it may be that theſe were both at once, to witneſſe that Chriſt is the true [k] Phyſitian of the world. For when all mankinde was exceeding ſicke in head, and heauy in heart, when from the ſole of the foot vnto the head, there was nothing whole, but wounds, and ſwellings, and ſores full of corruption, as it is in the [l] Prophet; then our bleſſed Sauiour came to [m] viſit his people, [n] binding vp their wounds on this day, *Pellicula carnis*, and powring in oyle and wine, waſhing them euen with the wine of his bloud, and mollifying them alſo with the ſweet oyle of his ſauing name Ieſus. For [o] ſome deriue Ἰησοῦς, of the Greeke Χρισὸς ἀπὸ Ἰάσεως: or (as almoſt all Interpreters obſerue) theſe two went together, [p] for that it was vſuall among Gods people the Iewes to giue names vnto children in their Circumciſion, as it is among vs in Baptiſme. So we reade in the firſt leſſon appointed to be read this morning prayer, that God altered *Abrams* name when he did inſtitute Circumciſion: *Thy name ſhall not any more be called Abram, but Abraham: for a father of many nations haue I made thee.* Now the reaſon hereof is plaine, [q] that as often as we heare our ſelues named, we might inſtantly call to minde the Couenant betweene God and vs in holy Baptiſme: to wit, how God on his part promiſed to be our God, and we vowed on our part by Godfathers and Godmothers that we would forſake the deuill and all his workes, the vaine pompe of the world, the carnall deſires of the fleſh, and continue Chriſts faithfull ſouldiers and ſeruants vntill our liues end. Hitherto concerning Circumciſion, and the name Ieſus iointly: let vs now treat of theſe parts apart.

And firſt of Circumciſion, which is [r] threefold, { *Carnall*, vnder the Law. / *Spirituall*, vnder grace. / *Celeſtiall*, in the kingdome of glory.

The firſt is, *Sacramentum ſacræ rei*: the ſecond, *ſacra res & ſacramentum*: the third, *res ſacramenti*. The firſt in it due time was good: the ſecond, at all times is better: the third, in eternitie beſt of all. The firſt is [s] *naſcentium*, euery man childe of eight dayes old among you ſhall be circumciſed, Gen. 17.12. The ſecond is *renaſcentium*, a circumciſion of the heart in the ſpirit, Rom. 2.29. When as the regenerate by the ſword of the Spirit (which is ſharper than the [t] ſharpe knines vſed in circumciſion, yea ſharper than any [u] two-edged ſword, as being a diſcerner of the thoughts and intents of the heart) doe not onely circumciſe the foreskin, but [x] all the powers of the ſoule, and all the parts of the bodie. Circumciſing their eyes leſt they looke vpon a [y] damſell, or behold vanitie.

Circumciſing

[d] *Hephonſ. Giron. Con. 1. in Circum. Dom.*
[e] Matth. 1.21.
[f] *Didac. de Yanguas. Con 1. de Circum. Chriſt*
[g] Matth 10 22
[h] Acts 26.9.
[i] Philip. 2.8,9.
[k] Luke 5.31.
[l] Eſay 1,5,6.
[m] Luke 1.68.
[n] Luke 10.34.
[o] *Vide Caſaubon. not. in Epiſt. §. Niſſen ad Euſtat.*
[p] *Euthym. Caluin. Aret. in loc.*
[q] *Heming poſt. in loc.*
[r] *Ardens hom. de Circum. Dom.*
[s] *Raulin ſer. 1. in Circum. Dom.*
[t] Ioſhua 5.2.
[u] Heb 4 12.
[x] *Pet. de palud. ſer de Circum. Dom.*
[y] Iob 31.1.

Circumciſing their eares and their lips, *hedging their poſſeſſions with thornes, and making doores and barres for their mouth*, Eccleſiaſt.28.24. Hedging their eares againſt hereſie, backbiting, flatterie: barring their mouth againſt [z] lying, [a] blaſphemie, [b] fooliſh talking. Circumciſing their hands, that they ſteale no more, but worke the thing that is good, Epheſ.4.28. Circumciſing their feet, that they be not [c] ſwift to ſhed bloud. Circumciſing their very thoughts, Eſay 1.16. *Waſh you, make you cleane, put away your euill intents out of my ſight*, as our old Engliſh tranſlation according to the vulgar Latine. In a word, cutting off all [d] ſuperfluous luſts of the fleſh, and all ſuperfluous cares of the world, caſting off all the old man which is corrupt, and putting on the new man which after God is created in righteouſneſſe and true holineſſe, Epheſ.4.22. The third kinde of Circumciſion is *reſurgentium*, in the world to come, when all ſuperfluitie ſhall be cut off vtterly, when as we ſhall appeare before Gods throne without any [e] ſpot in our ſoule, or [f] corruption in our bodie.

[z] Epheſ 4.25.
[a] Exod. 20.7.
[b] Epheſ 5 4.
[c] Pſal.14.6.
[d] *Ardens.*
[e] Apoc 14.5.
[f] 1 Cor.15.53.

Now the Circumciſion of Chriſt here mentioned is that of the fleſh: [g] for Almightie God before mans fall, and after his fall; before the Law, vnder the Law, and after the Law, certified his will vnto man eſpecially by two things, an vnderſtanding minde, and a perceiuing ſenſe. When God had created *Adam*, he put him in Paradiſe, giuing him his [h] word as a witneſſe of his will, and vnto the word he did adde a twofolde outward ſigne, namely, the tree of life, and the tree of knowledge of good and euill. After *Adams* fall, he gaue him a promiſe touching the bleſſed ſeed, Geneſ. 3.15. and added thereunto ſacrifices as outward ſignes of his word. When the floud was ouer-paſt, he made a promiſe neuer to deſtroy the world againe with water, and he made the [i] Rainbow a ſigne of the ſame. He promiſed deliuerance from the bondage of Ægypt, which he performed alſo: but he ſealed the promiſe with the Paſchall Lambe, Exod.12. To father *Abraham* he gaue his promiſe; that his ſeed ſhould be multiplied, and in perpetuall remembrance thereof he did inſtitute Circumciſion, Gen. 17. At the length in the fulneſſe of time he giueth his owne Sonne, and by him he promiſeth [k] euerlaſting life to ſuch as beleeue, the which he confirmes with two Sacraments, as ſeales of his grace, Baptiſme, and the Lords Supper. Thus the father of mercies in all ages euermore prouided for our weakneſſe, that we might ([l] as it is in the [m] Pſalme) *Taſte and ſee how gracious the Lord is*: and therefore ſuch as are ſo ſpirituall, as that they cannot endure ſignificant ceremonies and outward rites in the Church, haue runne a violent courſe quite contrary to the goodneſſe of God and meekneſſe of his holy Spirit, who doth inſtruct the conceiuing minde by the perceiuing ſenſe. For the Sacraments (as [n] *Auguſtine* ſpeaks) are viſible words, and Circumciſion (in the iudgement of [o] *Chryſoſtome*) was a preacher of the righteouſneſſe of faith. I confeſſe, that the Iewiſh ceremonies are now no more neceſſarie, [p] than a token left in remembrance of a bargaine is neceſſarie when the bargaine is fulfilled: but Chriſtian rites ordained by lawfull authoritie for outward comlineſſe in the Church ought to be retained, as hauing [q] more in weight than in ſight.

[g] *Heming. poſt. in loc.*
[h] Geneſ.2.
[i] Geneſ.9.13.
[k] Ioh.3.16.
[l] *Aug. Heming & Turrecrem. exponunt illud de ſacramento corporis Chriſti.*
[m] Pſal.34.8.
[n] *Apud Martyrem in* Rom.4.
[o] *In* Rom 4.
[p] *Tindal. prolog in Leuit.*
[q] *Hooker Eccleſ. polit.lib.5 §.65.*

In the Circumciſion of Chriſt obſerue theſe three points:

1. The time when, *the eighth day.*
2. The part where, implied here, for that Chriſt was circumciſed as another *childe*: but expreſſed in the firſt Leſſon allotted for this morning Prayer, Geneſ. 17.11. to be *the foreskin of the fleſh.*
3. The cauſe why, *ſhould be*, that is, (as in the words following) *after the Law.*

When the eighth day was come] Children were circumciſed on the eighth day, [r] for that in this tender age they could more eaſily beare the griefe of Circumciſion; or circumciſed on the eighth day, [s] becauſe that is the day wherein our bleſſed Sauiour aroſe from the dead. Seuen dayes ſignifie the time of this preſent world, and the eighth day the reſurrection, when all corruption of the fleſh ſhall be cut off; according to that of *Paul*, 1 Cor.15.33. *This corruptible muſt put*

[r] *Chryſoſt & Martyr. in Rom 4 Huiuſmodi quid obſeruat ex Hebraeis.*
[s] *Lombard. in Rom.4 Auguſt. epiſt.89. Athanaſius apud Aret.in* Luk.2.

on incorruption, and this mortall immortality. [t] For this end the circumciſion knife was made of ſtone, Exod. 4.25. Ioſua 5.2. to ſignifie that the celeſtiall Circumciſion is by Chriſt the [u] rocke and [x] head corner ſtone.

Circumciſion was placed in the generatiue part for [y] three reaſons eſpecially. Firſt, for that it was a ſeale of Gods promiſe, that Chriſt ſhould be borne of *Abrahams* ſeed. Secondly, [z] becauſe the propagation of originall ſinne is traduced *per actum generationis*: Thirdly, *Quoniam ordinabatur ad diminutionem carnalis concupiſcentiæ, quæ propter abundantiam delectationis venereorum in illis membris præcipuè viget.* Or as [a] other, for that it was a ſigne of Gods promiſe both to the parent and his poſterity. Gen. 17.7. *I will eſtabliſh my couenant betweene me and thee, and thy ſeed after thee in their generations, for an euerlaſting couenant to be God vnto thee, and to thy ſeed for euer.*

The reaſons why Chriſt (albeit conceiued and borne without any ſinne) would be circumciſed, are [b] manifold:

1. To ſhew that he was of the ſeed of *Abraham*, Heb. 2.16.
2. To declare himſelfe a member of the Iewiſh Church, in which euery man-child was circumciſed.
3. To [c] demonſtrate that he had true fleſh, againſt *Manicheus*: and ſuch a fleſh as was not of the ſame ſubſtance with his Deity, *Coeſſentiale deitati corpus*, againſt *Apollinaris*: or fetched from heauen, as *Valentinus* imagined; he was I ſay circumciſed, to ſhew that he was *made of the ſeed of man according to the fleſh*, Rom. 1.2.
4. For that he was the truth, of which Circumciſion was a type, [d] *Vt figuram ipſe veritas finiret.*

But the principall reaſon is inſinuated in the Text, for that the Law required that euery man-child *ſhould be circumciſed*. He therfore was circumciſed to ſhew his obedience to the Law; [e] *When the fulneſſe of time was come, God ſent forth his ſonne made of a woman, made vnder the Law, that he might radeeme them that were vnder the law.* As then he was borne for vs, Eſay 9.6. *Puer natus eſt nobis*; And Luke 2.11. *Vobis natus*, Vnto you is borne, that is, vnto you men, as an Angell expounds the Prophet: euen ſo was he circumciſed for vs, [f] hereby giuing a publike teſtimony that he would fulfill all the whole Law for vs, for [g] *euery man that is circumciſed is bound to keepe the whole Law.*

How the conſolatory name *Ieſus*, inuented by God, impoſed by the Angell, inuocated by men, is proper to Chriſt alone; ſee Goſpell on the Sunday next after Chriſtmas. And how his name is aboue all names, Epiſtle Sunday next before Eaſter. I will end here with a diuine ſonnet of an ancient friend and accurat Poet.

Ieſu thy loue within me is ſo maine,
And my poore heart ſo narrow of content,
That with thy loue my heart well nigh is rent:
And yet I loue to beare ſuch louing paine.
O take thy croſſe, and nailes, and therewith ſtraine
My hearts deſire to his full extent,
That thy deare loue therein may not be pent:
But thoughts may haue free ſcope thy loue t'explaine.
Ah now my heart more paineth then before,
Becauſe it can receiue and hath no more.
O fill this emptineſſe, or elſe I die:
Now ſtretch my heart againe, and now ſupply.
Now I want ſpace, now grace to end all ſmart,
Since my heart holds not thee, hold thou my heart.

Almighty God, which madeſt thy bleſſed Sonne to be circumciſed and obedient to the law for man: grant vs the true circumciſion of the ſpirit, that our hearts and all our members, being mortified from all worldly and carnall luſts, may in all things obey thy bleſſed will through the ſame thy Sonne Ieſus Chriſt our Lord. Amen.

The

[t] *Lombard. ſent. lib. 4. diſt. 2. Idem Auguſt. tract. 30. in Ioan.*
[u] 1 Cor. 10.4.
[x] Epheſ. 2.20.
[y] *Thomas part. 3. queſt 70. art. 3.*
[z] *Auguſt. tract. 30. in Ioan.*
[a] *Martyr in* Rom. 4.
[b] See the ſermons of *Melanct, Culman, Kilius, Zepper, Mallerius*, vpon the Circumciſion of Chriſt.
[c] *Epiphan. hæreſ. 30.*
[d] *Culman con. 1. de circum. Dom.*
[e] Galath. 4.4.
[f] *Kilius con. de Circum. Chriſt.*
[g] Galath. 5.3.

The Epiſtle. EPHES. 3. 1. vsq; v. 13

For this cauſe I Paul am a priſoner of Ieſus Chriſt for you heathen, &c.

THe maine drift of all this exceeding [h] profound Epiſtle written vnto the Saints of the Church of Epheſus, is to [i] confirme them in the [k] *word of truth, euen the Goſpell of their ſaluation and faith in the Lord Ieſus.* And this our Apoſtle doth in the preſent Text by two reaſons eſpecially;

1. From his owne miniſtery, in [l] reſpect of the
   - Bonds or diſgrace he ſuffered of men, *I Paul am a priſoner, &c.*
   - Boone or grace he receiued of God, *If yee haue heard of the miniſtration of the grace of God which is giuen me to you-ward.*
2. From the Goſpels myſtery, which he ſhewes to be moſt excellent in regard of
   - Himſelfe, *Vnto me the leaſt of all Saints is this grace giuen.*
   - Other,
     - God, *Vnſearchable riches of Chriſt hid in God, &c.*
     - Angels, *Vnto rulers and powers in heauenly things, &c*
     - Men, *To make all men ſee what the fellowſhip of the myſtery is, and that by Chriſt we might haue boldneſſe, &c.*

The ſumme of all which is, ſeeing I haue receiued ſo much good, and endured ſo much euill for your ſake: ſeeing the great myſterie concerning the common ſaluation (as *S. Iude* ſpeakes in his Epiſtle) *was not in times paſt opened vnto the ſons of men* on earth, or to the bleſſed *Angels in heauen as it is now declared by the ſpirit*: ſeeing I ſay, yee *may ſee what is the fellowſhip of the myſterie which euen from the beginning had beene hid in God*: *I deſire you not to faint* in your courſe, but to continue ſtedfaſt in the profeſſion of this holy faith vnto your liues end.

For this cauſe] [m] Some Diuines haue troubled themſelues and other in examining the context here, but it is among words as among men, affinity which is neereſt ought to be deareſt: and therefore ſeeing the firſt words of this Chapter agree very well with the laſt of the former; I take the coherence to be [n] this: I *Paul* haue preached that you Gentiles *in times paſt alians from the common wealth of Iſrael, and ſtrangers from the couenants of promiſe*: are now citizens with the Saints, *built together in Chriſt the chiefe corner ſtone, to be the habitation of God by the ſpirit.* And *for this cauſe*, namely, for that I haue taught that you Gentiles are *fellow-heires with the Iewes, of the ſame body, & partakers of the ſame couenant*: I was hated of my countrimen, accuſed in their Synagogues, ſmitten in their councels, iniured by their officers, and when I did appeale to *Cæſar*, I was ſent to Rome, where *I am a priſoner*, as you may reade at large in the laſt eight Chapters of the Acts of the Apoſtles.

A priſoner of Ieſus Chriſt] He was the priſoner of *Cæſar*, but *Cæſar* had his authoritie from [o] aboue, for there is [p] no power but of God. Whoſoeuer then is in priſon is *vinctus Ieſu Chriſti*, though otherwiſe *libertus Ieſu Chriſti*, ſuffering by Gods [q] power and permittance, who can *when he will*, and will as ſhall make moſt for his glory, [r] *proclaime liberty to the captiues, and opening of the priſon vnto them that are bound.* Or he was *the priſoner of Chriſt*, as enduring his bonds for Chriſts faith and ſeruice, [s] *Vinctus non à Chriſto, ſed pro Chriſto.* Namely, for *preaching among the Gentiles the vnſearchable riches of Chriſt*, as it is in the 8. ver. So that whereas [t] two things eſpecially commend a Martyr, faith in Chriſt, and loue to the Church: both are met in the Apoſtle. He ſuffered for the true faith, *a priſoner of Ieſus Chriſt*: and out of vnfained loue to Gods people, *for you Gentiles*, as it is in the thirteenth verſe, for your ſakes, euen for your [u] good and [x] example, that yee likewiſe may continue conſtant in the ſincere profeſſion of Chriſtianity.

[h] *Conſul proem. Hieron. in epiſt. ad Epheſ.*
[i] *Aquin. Aretius, Mayerat. argum epiſt. ad Epheſ.*
[k] Epheſ 1. 13.
[l] *Quantum ad tribulationes quas pertulit, & dona quæ Deus ſibi contulit, Aquin. in loc.*
[m] *Apud Hieron. & Zanch. in loc.*
[n] *Primaſius. Lombard. Anſelm.*
[o] Iohn 19 11.
[p] Rom. 13 1.
[q] *Anſelm. in loc.*
[r] Eſay 61. 1.
[s] *Gorran, Beza. Druſius.*
[t] *Aquin. in loc.*
[u] *Anſelm.*
[x] *Sarcerius.*

Christianitie. *Faint not, I pray, for my tribulation, for it it is your glory*, that ye haue such an instructer as is *the prisoner of Iesus Christ*, in bonds, not for any faction of yours, or fault of his owne; but for [y] conscience toward God, euen for *the ministration of the grace which is giuen me to you ward*. See Epistle Sunday 16. after Trinitie.

[y] 1 Pet. 2. 19.

Hitherto concerning the griefe which our Apostle suffered in Christs cause for the Gentiles, I come now to treat of the grace which he receiued,

In [z] respect of his { Knowledge, being { Certaine, *By reuelation shewed he the mysterie to me.* / Full, euen so perfectly reuealed, that *in a few words you may reade and vnderstand, my knowledge in the mystery of Christ.* / Excellent, *which in other ages was not made knowne vnto the sonnes of men, as it is now declared, &c.* } / Practise, *whereof I am made a minister according to the gift of the grace of God which is giuen vnto me, &c.*

[z] *Aquin. in loc.*

If ye haue heard of the ministration of the grace] The calling of *Paul* to be the Doctor of the Gentiles, as it was knowne vnto himselfe by reuelation: so to them by report. *If ye haue heard, &c.* [a] As if he should haue said, if ye doubt not of my calling, ye may be well assured of my doctrine. But ye cannot doubt of my calling, as hauing often heard how [b] Christ in a vision appeared to me, saying, *Saul, Saul, why persecutest thou me?* And when I had answered, *Lord, what wilt thou haue me to doe?* Iesus told *Ananias* in another vision, *He is a chosen vessell vnto me, to beare my name before the Gentiles, and Kings, and the children of Israel.* And so God [c] separated me from my mothers wombe, and called me by his grace to reueale his Sonne among the Gentiles: [d] as the Gospell ouer the Circumcision was committed to *Peter*, so the Gospell ouer the vncircumcision was committed vnto me being an Apostle, (not of men, or by man, Galat. 1. 1. or after man, Galat. 1. 11.) but *the ministration of Gods grace was giuen vnto me by the reuelation of Iesus Christ.*

[a] *Aretius.*
[b] Acts 9.
[c] Gal. 1. 15.
[d] Gal. 2. 7.

The word *ministration*, or *dispensation*, may be construed either *passiuely*, being *a grace giuen*, and [e] dispensed to *Paul*: or [f] *actually*, for that *Paul* was a dispenser of it vnto other, 1 Cor. 4. 1. *Let a man so thinke of vs, as of the ministers of Christ and disposers of the secrets of God* His office then is called *a dispensation*, [g] for that it consisteth in the *dispensing of Christs vnsearchable riches.* And the Gospell is called here [h] *Gods grace*, for that it is faithfully deliuered and fruitfully receiued, not by mans merit, but onely through Gods free grace. [i] Preaching in the teacher, and [k] beleeuing in the hearer, are both the faire gifts of God. Or the Gospell is called *Gods grace*, [l] because the summe thereof is nothing else but the preaching of Gods exceeding rich mercies in Christ, intimating that our iustification is not by the workes of the Law, but [m] freely by grace through faith.

[e] *Oecumen. Anselm. Aret.*
[f] *Zanchius.*
[g] *Marlorat. in loc.*
[h] *Gesper. Megander apud Marlorat.*
[i] 1 Cor. 15. 10.
[k] Ephes. 2. 8. Matth. 13. 11.
[l] *Zanchius.*
[m] Rom. 3. 24.

As I wrote afore in few words] I finde that [n] some construe this of that which is written in other Epistles, vnto other men, as to *Philemon*: and other Churches, as to that of *Colossus* and *Philippi*. *Marlorat* is of opinion, that our Apostle wrote another Epistle (though it be not extant) vnto the Church of *Ephesus*. [o] Other referre this clause to that which is deliuered in this present Epistle; to wit, vnto that which is said in the [p] two former chapters, [q] or to that in chap. 1. verse 9. [r] or chap. 2. verse 14. *He is our peace, which hath made of both one, and hath broken the stop of the partition wall.* In this little briefe is contained all that great mysterie *which in times past was not opened vnto the sonnes of men, as it is now declared by the Spirit, that the Gentiles should be fellow heires, and of the same body, and partakers of the same promise in Christ by the Gospell.*

[n] *Apud Marlorat. in loc.*
[o] *Caietan.*
[p] *Zanchius.*
[q] *Aretius.*
[r] *Anselm. Lomeard. Gorran.*

Which mysterie in times past was not opened vnto the sons of men] This verse cannot easily be digested (as [s] one said) without a graine of salt; for if we shall vnderstand this of the whole mysterie of Christ [t] manifested in the flesh, it is certaine that

[s] *Caietan.*
[t] 1 Tim. 3. 16.

that *Abraham* with faiths eye [u] saw Christ and was glad, and the Prophets [x] enquired and searched when or what time the spirit which was in them should declare the sufferings that should come to Christ, and the glory that should follow. Nay the very common people did expect the consolation of Israel, as it is apparant by that of the [y] Samaritane woman, *I know well that Messias shall come which is called Christ.* Or if we construe this of that part of the mystery which onely concernes the vocation of the Gentiles, it is as plaine that *Abraham* beleeued [z] *all the families of the earth should be blessed in his seed.* And the Prophet [a] *Haggai* cals the Messias expressly *the desire of all nations.* And in the first lesson allotted for euening praier on this day, Thus saith the Lord, [b] *Behold, I will lift vp mine hands to the Gentiles, and set vp my standard to the people, &c, Kings shall be their nursing fathers, and Queenes their nursing mothers, &c.*

[u] Iohn 8.56
[x] 1 Pet.1.10.
[y] Iohn 4 25.
[z] Gen 12.3 & 22 18.
[a] Cap.2 vers.8
[b] Esa 49.22.

[c] Answer then is made that this mystery was opened in times past vnto the sonnes of God, but not (as it is in the Text here) *to the sonnes of men.* It was knowne vnto the spirituall Iew, but not vnto the carnall. For the Prophets spake not [d] *as the sonnes of men* but as they were moued by the spirit of God, 1 Pet. 2. 21. [e] Other thinke this mysterie was opened vnto the Iewes, as hauing the Law and the Prophets testifying of Christ: and that it was hidden only to the Gentiles, as wanting the light of Gods word to direct them in their night of ignorance. Other say that the Prophets in old time knew that the Gentiles should be partakers of Gods promise concerning the blessed seed, [f] but they did not vnderstand how this could be without circumcision, because [g] God said *Euery person which is not circumcised should be cut off from his people.* Yea the knowledge in this mysterie was hidden vnto the chiefe Apostle till it was in a vision reuealed vnto him, as we read, Act. 10.

[c] *Hieron. expos. 1 in loc.*
[d] *Primasius in loc*
[e] *Oecumen.*
[f] *Ambros. Zanchius.*
[g] Gen.17.14.

[h] Other finde a direct answer couched in the words of *Paul* here, *which mystery was not in times past opened vnto the sons of men, as it is now declared vnto his holy Apostles & Prophets by the spirit.* It was opened before, but not *as now*: not so fully manifested vnto the Patriarks & Prophets in the old Testament; as in the light of the Gospel vnto blessed Apostles and Preachers: in which respect *Iohn* the Baptist is said to be [i] *greater then a Prophet.* For whereas they shadowed out Christ in figure; obscurely, he shewed out Christ with his finger openly, [k] *Behold, the Lambe of God which taketh away the sinne of the world.* So Christ himselfe to his Disciples, [l] *Blessed are the eies which see that ye see, for I tell you that many Prophets & Kings haue desired to see those things which ye see, & haue not seene them: and to heare those things which ye heare, and haue not heard them.* The blessed Apostles are called in the fifth verse *Prophets,* [m] as prophecying in their Creed of things to come, to wit, of *the resurrection of the flesh, and euerlasting life:* or *Prophets,* as being [n] expounders of the Prophets, as the word is vsed else-where, Rom. 12.6. Eph. 4. 11. 1 Cor. 14. 1. See Epistle, second Sunday after the Epiphanie.

[h] *Hieron. Theophylact. Anselm.*
[i] Luke 7.16.
[k] Iohn 1 29.
[l] Luke 10. 23.
[m] *Caietan.*
[n] *Aquin. lect. 2. in 12. ad Rom. Idem Ambros. Gorran: Piscater. in loc.*

That the Gentiles should be fellow-heires, and of the same body, and partakers of the same promise] The Gentiles are said to be *fellow-heires* in respect of future glory, [o] *respectu boni futuri,* because they shall be [p] heires of saluation, and inheritors of the kingdome of heauen so well as the Iewes, euen heires of God and ioynt heires with Christ, Rom. 8. 17 *Of the same body,* in respect of present grace, *respectu boni præsentis,* as being built together in Christ, and made one Church and habitation of God, Ephes. 2. 14 22. *Partakers of the same promise,* in respect of mercy past already, *Respectu boni præteriti:* for as much as Gods couenant made to father *Abraham,* apparantly concerned all the nations of the world, Gen. 12. 3. 18. 18. 22. 18. Here the Gospell and Epistle meet, and both are well accommodated vnto *Christs Epiphanie,* for the Wisemen shewed that in deed which our Apostle here saith in word.

[o] *Gorran in loc.*
[p] Heb. 1. 14.

Vnto the rulers and powers in heauenly things] Whether this ought to be construed of damned deuils, or blessed Angels, I referre you to [q] *S. Ambrose,* [r] *Erasmus,* [s] *Marlorat.* Or if spoken of the good Angels only, whether it concernes all at all times, or in times past only such as were not imployed in the publishing

[q] *Com in loc.*
[r] *Paraphras. in loc*
[s] *Exposit. in loc.*

of Christs Incarnation: I desire you to reade the Commentaries of *Hierome*, and *Haymo* vpon this text, *Lombard. sent. lib. 2. distinct. 11. Altissiodorensis. Aur. sum. lib. 2. tract. 5. quæst. 3. & 6. Sixtus Senensis bibliothec. lib. 6. annot. 165. 182. 299.* And whether this knowledge be reuealed, or experimentall only, *Thomas part. 1. quæst. 117. art. 2. Lexicon Theolog. Altenstaig. verb. Angelus. Perkins exposit.* Creed art. 1. Tit. Creation of Angels, *Aretius, Marlorat, Zanch. in loc.* For mine owne part, where I see not my selfe, I loue not to leade other. If these cited Authors affoord your vnderstanding good payment, I shall be so well pleased as when I borrow ready coyne of one friend to lend it vnto another. If not, I say with [t] *Hierome, Non parum est scire quid nescias.* And with [u] *Augustine, Non videtur mihi quisquam errare cùm aliquid nescire se scit, sed cùm putat scire quod nescit.*

[t] *Epist. aduers. Vigilant. Tom. 2. fol. 313.*
[u] *Epist. 80.*

The Gospell. MATTH. 2. 1. *vnto* v. 13

When Iesus was borne in Bethlehem a Citie of Iurie, in the time of Herod the King, behold, there came Wisemen from the East to Ierusalem, saying, who is he that is borne King of the Iewes, &c.

AFter the celebration of Christs *birth* and *circumcision*, it seemed good vnto the Church to constitute a feast in honour of his *Epiphanie*, [x] that his glory might be manifested in the flesh, so well as his infirmitie. Now this feast is called by three sundry [y] names according to the [z] three principall appearings of our Lord in this kinde on this day. 1. *Epiphania*, because Christ as this day did appeare to the Wisemen that sought him by the leading of a starre. 2. *Theophania*, for that as vpon this day 29. yeeres after his birth, his glory appeared in his [a] baptisme by the witnesse of the Father speaking from heauen, *This is my beloued Sonne, in whom I am well pleased*, and by the descending of the Holy Ghost vpon him *in a visible shape like a doue*. 3. *Bethphania*, for that on the same day twelue moneth after his baptisme, his glory appeared at the marriage in Cana by turning water into wine, Iohn 2. 11.

[x] *August. ser. 30. de temp. Euseb. Emiseu. hom. 1. de Epiphan. Heming. post. in loc.*
[y] *Ludolph. de vita Christi, part. 1. cap. 11. & Pet. de Palud. Enar. 1. de Epiphan.*
[z] *Diez con. 1. Giron. con. 3. Ferus con. 6. de Epiphan. Idem Augustin. & Emisen vbi sup. & Baron. Rom. Mart. not. in Ian. 6.*
[a] Mat. 3. 16. 17

We must according to the present text onely treat of his appearing to the Wisemen, in whom I note these seuen circumstances:

1. At what time they came to seeke Christ, *in the time of Herod the King.*
2. From what part of the world, *from the East.*
3. To what Citie, *to Ierusalem.*
4. By what guide, *by the leading of a starre.*
5. For what end, *to worship him.*
6. What gifts they presented vnto him, *gold, frankincense, myrrhe.*
7. What way they returned home, *after they were warned of God in a sleepe, that they should not goe againe to Herod, they returned into their owne countrie another way.*

In the time of Herod the King] The Patriarke *Iacob* prophecied of the Messiah, [b] *that the kingdome should not depart from Iuda, nor a law giuer from his sect, vntill Shilo come.* Now *Herod* was not a branch of the Kings of Iuda, but an alien from their Common-wealth, a stranger and a tyrant, crept in by the fauour of the Romane Emperour: and therefore the Wisemen enquiring after the birth of Christ *in the daies of Herod the King*, obserued their right [c] *quando*; because now *the scepter had departed from Iuda.* [d] The which as it confutes the Iewes, expecting as yet that Christ should come: so it confirmes the faith of Christians, assuring vs vndoubtedly that this same whom the Wisemen sought, is the very Sauiour of the world: and as the Wisemen in seeking, euen [e] so Christ in comming kept his right *quando*. For when *Herod was King*, and sinne most abounded, *Iesus was*

[b] Gen. 49. 10.
[c] *Leo ser. 3. de Epiphan. Theophylact. Euthym. Anselm. in loc. & Euseb. hist. lib. 1. cap. 7.*
[d] *Heming.*
[e] *Diez con. 1. de Epiphan.*

borne

borne in Bethlehem a Citie of Iurie; when his Israel sate in darkneſſe and in the ſhadow of death, then he viſited and redeemed his people, Luk. 1. 68 79. according to that of [f] *Dauid, Thou ſhalt ariſe, and haue mercie vpon Sion, for it is time that thou haue mercy vpon her, yea the time is come, and why? Thy ſeruants thinke vpon her ſtones, and it pitieth them to ſee her in the duſt.*

[g] Some think theſe Wiſemen came to Ieruſalem about two yeeres after Chriſts birth, and the ground of this aſſertion is in the 16. verſe of this preſent Chapter, *Herod ſeeing that he was mocked of the Wiſemen, was exceeding wroth, and ſent, forth, and ſlew all the male children that were in Bethlehem, & in all the coaſts thereof, from two yeeres old and vnder, according to the time which he had diligently ſearched out of the Magi.* But the Wiſemen had proued themſelues none of the wiſeſt men, if they ſhould at that time haue ſought for Chriſt in Iurie, when he was in Ægypt. For ſo the [h] text plainly, *Ioſeph* according to the direction of an Angell appearing to him in a dreame, *tooke the babe Ieſus and his mother by night, and departed into Ægypt, and was there vnto the death of Herod*, and that was in [i] *Nicephorus* account 3. yeeres, as [k] *Ianſenius* 5. yeeres, as [l] *Sabellicus* 7. yeeres. I think therefore that the Wiſemen came to Ieruſalem according to the Churches inſtitution of this feaſt vpon *the twelfth day* after the birth of Chriſt. If any deſire to be ſatisfied how they could performe in ſo ſhort a time ſo great a iourney, let them at their leiſure peruſe the Commentaries of *Maldonat* vpon this Text, and *Cardinall Baron*, annal. Tom. 1. ad an. fol. 53. 54.

From the Eaſt] The firſt ſinne committed by man in the world was eaſtward: for [m] *Adam* and *Eua* did eat of the forbidden fruit in Paradiſe planted *Eaſtward*, Gen. 2. 8. *Cain* who ſlew his brother *Abel* was an inhabitant of the *Eaſt*, Gen. 4. 16. The builders of the tower of Babel alſo came from the *Eaſt*, Gen. 11. 2. And [n] therefore Chriſt (*who did appeare for this purpoſe that he might deſtroy the workes of the deuill, and take away the ſinne of the world*) called at his firſt appearing Wiſemen *from the Eaſt*: and he was crucified looking toward the Weſt, as hauing put all our ſinnes behinde his backe, Eſay 38. 17. And for this cauſe haply concurring with [o] other, whereas the *Moores* pray toward the South, and ſectaries to the Weſt: Orthodox Chriſtians (and that from the very time of the [p] Apoſtles) vſe to pray toward the Eaſt. And it was an ancient cuſtome that ſuch as were to be baptized ſhould in their renuntiation of the deuill and all his workes, euer turne their face toward the Weſt; and on the contrary, when they made their confeſſion of the faith of Chriſt, vnto the Eaſt, as *Dionyſius Areopag.* and *Cyril apud Baron. annal. Tom. 1. ad an. 58. fol. 564.*

Our Sauiour ſaid, Mat. 8. 11. that *many ſhall come from Eaſt, and Weſt*, and ſhall *ſit downe with Abraham, Iſaac and Iacob in the kingdome of heauen.* Theſe [q] *Magi* came from the Eaſt, and *Pilate* from the Weſt, and both acknowledged Chriſt to be King of the Iewes. [q] *Magi ab oriente, Pilatus ab occidente venerat, vnde illi orienti, hoc eſt naſcenti, ille autem occidenti, hoc eſt morienti, atteſtabatur regi Iudeorum.* That theſe *Magi* came from *Perſia*, moſt accord; but whether they were Kings, or Philoſophers, or both, it is vncertaine. It was a receiued opinion among the Popiſh Friers heretofore, that theſe *Magi* were Kings, and that *Matthew* in terming them *Wiſemen*, [r] gaue them a title more honourable than that of Kings. *Auriculas aſini Midas habet*, A ſcepter may be put into the hands of a foole. The name then of *Magus* in [s] that age when Philoſophers did raigne, was of greater account than that of *Magnus*. Other Papiſts of better note for their learning confeſſe that they were not *reges*, but [t] *reguli*, not puiſſant Princes of a whole country, but petite lords of ſome little towne, [u] as Gen. 14. *Bera* King of *Sodome*, *Birſha* King of *Gomorrah*, *Shinab* King of *Admath*. But that theſe were crowned Kings, and but three, whoſe names are [x] *Melchior, Gaſper, Balthaſar*: *Conſtat ex* [y] *pictura*, [z] *ſed non ex ſcriptura*, is a tale painted on a wall, not written in the word. That I ſay theſe were but three, [a] whereof one was an old man, another a young man, and the third of middle age; whoſe dead bodies haue beene [b] tranſlated, firſt from *India* to *Conſtantinople*: Secondly, from *Conſtantinople* to *Millane*:

f Pſal. 102. 13.

g *Euſeb. in Chron & Epiphan. hereſ. 30. & 51.*

h Mat. 2. 14. 15.

i *Lib. 1 cap. 14.*
k *Concord. cap. 11.*
l *Apud Muſculum in* Matth. 2. 15.
m Gen. 3. 6.
n *Damaſcen. de fide Orthodox. lib 4.*
Baron. annal. ad an. 58 fol. 564. Giron. con. 1. Raulin. con. 3. de Epiphan.
o *Vide Auguſtin de ſer Dom. in mont. lib. 2. Tom. 4 fol 813. Tertul. in apol. Baſil, & Athanaſ. apud Magdeburg cent 4. col 432.*
p *Magdeburg. cent 2 col. 117.*
q *Auguſt ſer. 3 in Epiph. Dom.*
r *Beauxamis har. Tom. 1. fol 59.*
s *Ludolphus de vita Chriſti part 1 cap. 11.*
t *Maldonat. in loc. & Mantuan. in faſtis, nec reges vt opinor erãt*
u *Baron. annal Tom. 1. ad an. 1. fol. 53.*
x *Beda in coll c.*
y *Giron. con 1. in Epiphan.*
z *Raulin. ſer. 1. in Epiphan*
a *Beda & Giron. vbi. ſup.*
b *Pet. de Natal enar. 1. Epiphan. Dom.*

Millane: Thirdly, from *Millane to Colon*, and thereupon commonly called *the three Kings of Colon*; is thought by Proteſtant Diuines a ridiculous fable, better fitting the ſigne of a Tauerne than the wall or window of a Temple.

That they were *Wiſemen* is ſaid in this text and proued alſo; for in ſeeking the Lord, when and where he was to be found; they [d] ſhewed themſelues wiſemen indeed, according to that of the [e] Prophet, *Let not the wiſeman glorie in his wiſdome, but let him that glorieth, glory in this, that he vnderſtandeth and knoweth me, that I am the Lord which exerciſe louing kindneſſe, iudgement and righteouſneſſe in the earth: for in theſe things I delight ſaith the Lord.* It is likewiſe conſonant to the Text, that theſe *Magi* were aliens from the Common-wealth of Iſrael: as the ſhepheards were the firſt fruits of the Iewes, ſo theſe Wiſe-men the [f] firſt fruits of the Gentiles. They were neere, theſe came from farre, both met in Chriſt the chiefe corner ſtone, *who made of both* [g] *one*: that is, of two walls one houſe; for the Iewes and Gentiles are all one in Chriſt, Galath. 3.28. A myſterie which in times paſt (as you haue heard in this dayes Epiſtle) was not opened vnto the ſonnes of men, as it is now declared by the Spirit. Reade Ser. 2.4. 6.7. of *Auguſtine de Epiphania Dom.* And herein appeares the goodneſſe and vnſearchable riches of Chriſt, in that he manifeſted himſelfe to the ſhepheards albeit ignorant, and to the Wiſe-men albeit impious. [h] *In ruſticitate Paſtorum imperitia præualet, in ſacrilegis Magorum impietas*, and yet he who [i] choſe the fooliſh things of the world to confound the wiſe, and came not to call the righteous, [k] but ſinners to repentance, appeared vpon Chriſtmas day to ſhepheards, and on this day to wiſe, but wicked Aſtrologers. *Vt nullus magnus ſuperbiret, nullus infirmus deſperaret*, as [l] *Auguſtine* and [m] *Aquine* ſweetly.

To Ieruſalem] [n] As to the Citie of God acquainted with the diuine oracles, hauing *Moſes* and the Prophets, which [o] witneſſe of the Meſſias. And here they did learne that Chriſt ſhould be borne at Bethlehem in Iurie, for *thus it is written by the Prophet, And thou Bethlehem in the land of Iurie art not the leaſt among the Princes of Iuda; for out of thee ſhall come vnto me the Captaine that ſhall gouerne my people Iſrael.* And ſo hauing the light of Gods holy word added to the ſtarre, they went on their iourney with cheerfulneſſe, vntill *they came to the place where the childe was.*

[p] Or to the Scribes and Phariſies at *Ieruſalem*, to condemne their ſluggiſhneſſe and carnalitie, who ſtanding hard by, ſaw not ſo much as they who came from farre. [q] *Veritas illuminat magos, infidelitas obcœcat magiſtros. Carnalis Iſrael non intelligit, quod legit: non videt, quod oſtendit: vtitur paginis, quarum non credit eloquijs.* In which reſpect [r] *Auguſtine* compared the Iewiſh Doctors vnto ſtones erected in common paſſages, that teach other how to walke in the right way, but themſelues ſtand ſtill. And here let vs vpon bowed knees intreat the father of mercies, and God of all grace, ſo to lighten our darke vnderſtanding with his heauenly ſtarre, that we may ſearch and ſpiritually diſcerne the things of the Scripture; leſt the Lord (as [s] *Auguſtine* propheciedd a great while ſince) for our careleſneſſe and carnalitie take his word from vs Chriſtians, as he did his kingdome from the Iewes, and giue it to ſuch as we thinke to bee moſt alien from God and his Goſpell. Examine the cited paſſages and paſſions of that holy Father againe and againe, *Decies repetita placebunt*: and then in thy ſerious meditations apply them vnto the preſent Romiſh Synagogue, and thou ſhalt eaſily finde, that the Proteſtants eſtate in reſpect of the Papiſts, is very like to this of the Wiſe-men in reſpect of the Iewes. For as the Iewes euer boaſted of the Temple, ſo the Papiſts of the Church: as the Iewes and only the Iewes in times paſt had Gods law, ſo the Papiſts in latter ages, (and if you will beleeue themſelues) only the Papiſts embrace the Catholike faith: as the Iewes were magnificent in their ceremonies, euen ſo the Papiſts exceeding glorious in their ornaments, orders, outſides of the Church. And yet ſuch as are *Wiſe-men*, and haue [t] wit to count the number of the Beaſt, know that Antichriſts ſeat is the Romane Sea.

He

[d] *Diez Con. 1. in Epiphan.*
[e] Ierem 9.23.
[f] *Fulgentius ſer. de Epiphan. Idem Leo, Luther, Rupert. in loc.*
[g] Epheſ. 2.14.
[h] *Auguſt ſer. 2. de Epiphan.*
[i] 1 Cor. 1.27.
[k] Matth 9 13.
[l] *Vbi ſupra.*
[m] *Caten. in loc.*
[n] See *Heming. & Aret. in loc.*
[o] Iohn 5.39.
[p] *Didac. de Yanguas, Con. 2. de Epiphan.*
[q] *Leo ſer. 3. de Epiphan. cap. 3.*
[r] *Ser. 6. de Epiphan.*
[s] *In verba Pſal. 7 propter hanc in altum regredare.*
[t] Apoc. 12.18.

He whoſe pencill is not inferiour to many, ſtanding in ſo fit a place as any to take Romes picture, portrayeth her thus:

Roma, in { *Hebrew*, *Greeke*, *Latine*, *Engliſh*, } ſignifieth { *Height.* *Strength.* *Loue*, if it be read backward. *Roome*, or *place.* }

Foure tongues like trumpets Rome *doth ſound thy name,*
In Hebrew *thou art* Height, *in* Greeke *a* power,
And Loue *in* Latine *ſpeech, and* place *in our,*
Foure ſquares of hundred yeeres doe fit the ſame.

The firſt in Height *exalted Chriſt his name,*
The next in Strength *augmented worldly power.*
The third Gods Loue *caſt* backward *on thy flowre,*
The fourth in emptie place *hath ſhewed thy ſhame.*

And now foure wayes thou wouldſt thy fall conceale,
With Scriptures vpper Height *and* Strength *of Schooles,*
And forme of Zeale, *and* Rome *the head of fooles:*
The Height *wants ground, to* reaſon *truth, to* zeale
Science, and Roome *containeth now no grace,*
Thy height of ſtrength is backward loue of place.

We haue ſeene his ſtarre] Cardinall [u] *Aliacus* and [x] *Albertus* haue written that theſe Wiſe-men endowed with extraordinarie skill in Aſtrologie, might foreknow the time when our bleſſed Sauiour ſhould bee borne by the poſition of Starres and conſtitution of the Planets. But this aſſertion is vtterly condemned by [y] *S. Auguſtine*, and other holy Fathers of the Church, as you may finde in *Beauxamis Har. Tom. 1. fol. 60, 61. Sixt. Senen. bibliothec, lib. 5. annot. 10.*

It is apparent that this ſtarre was not ordinarie, but in [z] many properties, eſpecially [a] three, differing from all other in the skie, to wit, in

- Place, for it could not haue ſhewed the direct way to ſuch as trauelled by it, vnleſſe it had beene in the loweſt region of the aire.
- Mouing, for it moued not circle-wiſe, but went right forward as a guide of the way, none otherwiſe than the cloud and pillar of fire went before the people of Iſrael at their going out of Ægypt.
- Brightneſſe, for whereas other ſtarres appeare to ſhine by night only, this gaue light euen in the broad day.

[b] *Hæc ſtella quæ ſolis rotam*
Vincit decore ac lumine.

[c] *Gregory Nyſſen* and [d] *Aquin* thinke that it was a new ſtar created only for this purpoſe. [e] *Theophylact* and [f] *Euthymius*, that it was an Angell or ſome other heauenly power, appearing not in the nature, but in the figure of a ſtarre. [g] *S. Auguſtine* ſaith, it was *magnifica lingua cœli*, the ſtately tongue of heauen. [h] Other coniecture that it was the Holy Ghoſt, appearing in the likeneſſe of a Starre at Chriſts birth, as in the likeneſſe of a Doue at Chriſts Baptiſme. For (as [i] *Baronius* out of the great opinion of his owne reading is bold to write) all the Fathers agree, that theſe *Magi* were led to Chriſt here by an inward light of the Spirit, ſo well as with an outward light in the skie. [k] *Agente hoc ſine dubio in eorum cordibus,*

[u] *In Gen. quæſt. 30.*
[x] *Lib cui Tit. Speculum.*
[y] *Contra Fauſtū lib. 2 cap. 5. & de Ciuit Dei, lib. 5. cap. 1, 2, 3.*
[z] *Thomas part. quæſt 36. art. 7. Chryſo ſt. Euthym. Ludolphus in loc.*
[a] *Heming poſt. in loc.*
[b] *Prudentius hym. de Epiph.*
[c] *Orat de ſancta Chriſti nat.*
[d] *Vbi ſup.*
[e] *In loc.*
[f] *In loc.*
[g] *Ser. 3 in Epiphan.*
[h] *Author de mirabilibus ſcript. lib 3 cap. 4. inter Auguſtin. opera Tom. 3. fol. 536. idem Beauxamis in loc.*
[i] *Annal. Tom. 1. ad ann. 1. fol. 55.*
[k] *Leo ſer. 3 de Epiphan. cap. 2.*

cordibus inſpiratione diuina, vt eos tanta viſionis myſterium non lateret, & quod oculis oſtendebatur inſolitum, animis non eſſet obſcurum. And therefore when they found the babe Ieſus in a ſillie cottage, they were not any whit diſcouraged at his contemptible pouertie, but inſtantly they ſaw ([l] *non terra portante, ſed cœlo narrante*) *magnum aliquid paruo latere*, that this little childe was a great King, yea a great God, and a great King aboue all gods. And hereupon, as it followeth in our text, *They fell downe flat, and worſhipped him, and opened their treaſures, and offered vnto him gifts, gold, frankincenſe, myrrhe.* That is, (as [m] *Auguſtine* gloſſeth) *Adorant corporibus, honorant muneribus, venerantur officijs, oculis hominem vident, & Deum obſequijs confitentur.*

Chriſt (as being *the Word in the beginning by whom all things were made*) beſtowed on theſe Wiſe-men euery good and perfect gift, corporall, ſpirituall, temporall. And therefore they did honour him (as [n] Interpreters obſerue) with all theſe kindes of goods. In *falling downe flat*, they did honour him with the goods of the bodie: in *adoring him*, with the goods of the minde: in *offering to him gold, frankincenſe, myrrhe*, with the goods of the world. They did offer [o] *gold* to releeue *Maries* neceſſitie: *frankincenſe*, to ſweeten the ſtable: *myrrhe*, to comfort the ſwadled babe. [p] In offering *frankincenſe*, they confounded *Arrius*, holding that ſacrifices are only due to God the Father: in offering *myrrhe*, they confounded *Manicheus*, who denied that Chriſt truly died for our ſinnes: in offering *gold*, they confounded them both, as denying that Chriſt is our King. In offering all theſe, they confounded *Neſtorius*, diuiding Chriſt into two perſons, one diuine, another humane; for the *Magi* gaue not here ſome gifts vnto God, and other vnto man: but all vnto one Chriſt *Ergo non dinidatur in perſonis qui non inuenitur diuiſus in donis*, as *Fulgentius* excellently.

Or as [q] other, they did offer *gold* to Chriſt, as being a King: *frankincenſe*, as being God: *myrrhe*, as being man: according to that of the Chriſtian [r] Poet,

Aurum, Thus, Myrrham, regique deo, hominiq;
Dona ferunt.

It is an idle conceit, that one did offer *gold*, another *myrrhe*, and the third *frankincenſe*: for ſeeing each of them acknowledged Chriſt to be a King, and God, and a paſſible man; it is more probable, that all of them offered all theſe gifts, euery one three, [s] *ſingula tria.*

They returned into their own countrey another way] [t] The grace of God appearing teacheth vs that we ſhould denie vngodlineſſe, and worldly luſts, and that we ſhould liue ſoberly, and righteouſly, and godly in this preſent world. [u] Wherefore the Wiſe-men hauing found Chriſt, and being taught of *God not to returne againe to Herod*, that is, any longer to ſerue the deuill; they renounce their owne wills and their old wayes, and walke according to Gods will in new wayes. *Immutatio vitæ emendatio vitæ*, quoth [x] *Euſeb. Emiſen.* Heretofore they walked in errour, but now they walke in truth: heretofore they went a whoring after their owne inuentions, but now they follow the word and warning of God.

The ſumme then of [y] all this Goſpell is, that we muſt ſeeke Chriſt by the guiding of a ſtarre, that is, by the light of his word: and when wee haue found Chriſt, it is our dutie to [z] manifeſt our faith by good works, in preſenting vnto Chriſt our King *gold*, that is, a pure confeſſion of a true beleefe: *frankincenſe*, that is, humble prayer and inuocation: *myrrhe*, that is, a chaſte and a mortified life. We muſt alſo giue to *Marie*, that is, to the Church, vnto the Preachers of the word, and all other members of Chriſt in want, a part of our temporall eſtate. And all this ought to be done cheerfully, for *the Wiſe-men opened their treaſures*, and our heart is our treaſure, Matth. 12. 35. [a] So that we muſt euen with *exceeding gladneſſe*, from our heart offer *gold, frankincenſe, myrrhe* [b] that is, almes, prayer, faſting: Prayer reſpects God, almes our neighbour, faſting our ſelues. And [c] thus hauing changed the whole courſe of our inordinate conuerſation in time paſt, and walking in another way which is the path of Paradiſe; we ſhall in fine

[l] *Auguſt. ſer. 7. de Epiphan.*
[m] *Ser. 1. in Epiphan.*
[n] *Ludolphus & Ianſen. in loc.*
[o] *Bernard. ſer. 3. Paraeus & Rulin. ſer. 2. de Epiphan.*
[p] *Fulgentius ſer. de Epiphan. Idem Beauxamis*
[q] *Euthym. Anſelm. Caietan. in loc.*
[r] *Iuuencus. Idem Chryſoſt. ex variis in Matth. locis hom. 1.*
[s] *Remegius, Leo. Anſelm.*
[t] Tit. 1 11.
[u] *Leo ſer. 3. de Epiphan.*
[x] *Hom. 1. de Epiphan.*
[y] *Heming. poſt. in loc.*
[z] *Luther, Culman in loc. Idem Leo ſer. 7. de Epiphan.*
[a] *Rupert in loc. & Didac. de Yanguas, Con 3. de Epiphan.*
[b] *Ianſen. Con. cap. 9.*
[c] *Fulgentius ſer. de Epiphan. in fine.*

fine *returne to our owne countrey*, which is heauen in heauen, and there we ſhall enioy Chriſt our King, God and man in eternall happineſſe euermore.

There be many points in this text as yet vntouched, and I might as [d] *Ruth*, haply gleane after ſuch as haue reaped before me: but I am ſo deuoted to breuitie, that I rather chuſe to wonder a little with another, than to write any more my ſelfe vpon this Goſpell.

[d] Ruth 2.3.

O ſtrangeſt thing that God doth now begin,
In being which, he hath no Godheads grace:
O ſtrangeſt Roome, this ſubiect takes his place
In want of Roome, for none was in his Inne.

O ſtrangeſt colour to be viewed in,
For humane darkneſſe vailed hath his face.
O ſtrangeſt middle of reſpectiue ſpace,
Where as a ſtarre more than the ſunne could win.

O ſtrangeſt ſtarre that muſt reueale this ſight,
That by diſorder from the reſt giues light.

O ſtrangeſt eyes that ſaw him by this ſtarre,
Who when by-ſtanders ſaw not, ſaw ſo farre.

And ſince ſuch wonders were in ſeeing him,
No wonder if my wondring thought grow dim.

O God, which by the leading of a ſtarre, dideſt manifeſt thine onely begotten Sonne to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Chriſt our Lord.

THE PVRIFICATION OF SAINT *MARIE* THE VIRGIN.

The Epiſtle being the ſame which is appointed for the Sunday, is expounded among the *Dominicals* in due place.

The Goſpell is written, LVKE 2. 22. & *v.* 27.

When the time of their purification after the law of Moſes was come, &c.

IT is the ſaying of *S. Bartholmew*, reported by [a] *Dionyſius Areopagita*, that *the Goſpell is little, yet large:* If we conſider only the ſyllables, it is a very ſmall booke; but if we examine the profound ſenſe, [b] *mundus non capit*, it is ſo great, that (as *S. Iohn* ſpeaketh) the world cannot containe it. Example hereof is found in this preſent Chapter, abounding with as many wonders almoſt as words. Here you may reade that *Marie* was at once both a mother and a maid, at once both a wife and a midwife, bringing forth a ſonne who was her father, by whom all things were made, ſwadling him in clouts, and laying him in a cratch, who [c] filled heauen and earth. Here you may reade how the Word in the beginning infinite and incomprehenſible, was not onely circumſcribed, but alſo circumciſed. Here you may reade, [d] that the pure was purified, God offered, and the Redeemer redeemed. Here you may reade, that a glorious Angell attended ſillie ſhepheards, and that a childe of twelue yeere old confounded the Doctors in his diſputations, and that a dying man vttered ſongs in ſtead of ſobs.

a *Myſt. Theolog. cap* 1. *Idem Caſſanæus catalog. gloriæ mundi part.* 3. *conſiderat.* 29.

b Iohn 21. 25.

c Ierem. 23. 24.

d *Ardens hom. in Euangel. Purific.*

In the words allotted for our text three points are to be conſidered eſpecially, the { Purification, Preſentation, Commendation } of { *Marie*: *When the time of her purification was come.* Chriſt: *They brought him to Hieruſalem to preſent him to the Lord, &c.* Simeon: *Behold there was a man in Hieruſalem whoſe name was Simeon, and the ſame was iuſt & godly,* &c }

And this Feaſt hath accordingly three names, as the [e] Maſters of ceremonies obſerue: 1. *The Purification of Marie.* 2. *The preſentation and induction of Chriſt into the Temple.* 3. *Saint Simeons holy day.*

When the time of their purification] [f] Some reade, αὐτῆ, *his purification*; our latter Engliſh Bibles and old Latine, αὐτῆς *her purification*; *Origen, Theophylact, Euthymius*, and many [g] moe, αὐτῶν, as the text of our Communion booke here, *their purification.* And the reaſon hereof is plaine; [h] becauſe Chriſt is preſented in the Temple, ſo well as *Marie* purified, both vndergo the Law, though in equitie neither of them are bound to the rites of the Law concerning purification.

After the law of Moſes] The Law, ſaith [i] *Luther*, is not *adiutorium ſed monitorium*; it takes not away ſinne, but only bringeth vs to the knowledge of ſinne, and to the remedie for ſinne; vnto the knowledge and true feeling of ſinne, Rom. 3.20. Galath. 3.19. [k] becauſe God wrote the Law, not ſo much to forbid offences to come, as to make vs acknowledge our ſinnes already paſt, and now preſent; that conſidering our owne miſerie we might flie to his mercy. By the Law we know ſinne, by ſinne we learne to know our ſelues, and in knowing our ſelues, we renounce our ſelues, and come vnto Chriſt the ſalue for ſinne, being *the* [l] *Lambe of God, who taketh away the ſinnes of the world, refreſhing all ſuch as groane vnder the burden of their offences*, Matth. 11.28. and thus (as [m] *Paul* ſpeakes) the Law is our ſchoolemaſter vnto Chriſt, and Chriſt is the [n] end of the Law: *Finis perficiens non interficiens*, quoth [o] *Auguſtine*, not the deſtruction of the Law, but the conſummation, as being the very marke, at which all the ceremonies of *Moſes* aimed: as in this [p] rite concerning the purifying of women, Almightie God inſinuated to the Iewes his people their originall corruption, how they were [q] conceiued in ſinne, and borne in iniquitie, *prius damnati quàm nati*, being the ſonnes of [r] wrath afore they were ſeene in the world, vncleane in their conception, vncleane in their birth, vncleane in their life, and ſo conſequently that they need the bloud of Chriſt, prefigured in their daily ſacrifice, to cleanſe them from all ſinne both originall and actuall, 1 Ioh. 1.7.

The children of Iſrael had continued among the ſuperſtitious Ægyptians a long time without any Law of God written, and therefore being now deliuered from them, and yet inclined to their idolatrie, God out of his admirable wiſdome (as moſt Interpreters auow) did ſo charge them with a multitude of ſacrifices and ceremonies in his written word, [s] as that they ſhould neither haue leiſure to make new of their owne, nor yet luſt to follow the faſhions of other. And in this almoſt infinite number of *Iudicials* and *Ceremonials*, euery one (though in appearance neuer ſo little) hath a *morall*: as, *Thou ſhalt not take the Dam with the young*, Deut. 22.6. *Thou ſhalt not ſeethe a kid in his mothers milke*, Exo. 23.19 moueth vs to compaſſion and pitie. *Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the corne*, Deut. 25.4. teacheth in [t] *Pauls* expoſition this leſſon, *that the labourer is worthy of his wages*, eſpecially the Preachers of the Word, for that law was not written out of Gods care for oxen, but altogether for [u] our ſakes, inſinuating, *That he which eareth ſhould eare in hope, & that he who threſheth in hope, ſhould be partaker of his hope: if we haue ſowne vnto you ſpirituall things, is it a great thing if we reape your carnall things?* So likewiſe in the ceremonie touching purification, Leuit. 12. there is ſome thing *morall*, as namely, that the [x] weakneſſe of women after their child birth might be releeued, and the luſt of intemperate husbands a while reſtrained. Now that which is ceremoniall is abrogated vtterly, but the morall is perpetuall, and ought to continue ſtill in the Church vntil the worlds end: and therefore howſoeuer women in our age be not tied either by the law Common or [y] Canon, (much leſſe by the Goſpell it ſelfe) to the preciſe number of dayes, and particular oblations of the Iewes: yet it is meet (I might ſay, more neceſſarie (that they ſhould keepe in a conuenient time, for the recouering of their ſtrength, and when they come to the Church, in ſtead of the Iewiſh offering, to preſent vnto the Lord chriſtian ſacrifices of prayer and praiſe, for *preſerning them in the great danger of child birth*, [z] as alſo for their deliuerance by Chriſt

[a] *Baronius notation. in Rom. Martyr. Febr. 2.*

[f] *Apud Eraſ. & Maldonat. in loc.*

[g] *Tranſlat. Hen. 8 Caſtalio. Ro. Stephan. Marlorat.*

[h] *Caluin. Aret. in loc.*

[i] *Loc. com. tit. de vſu ſpiritual legis.* See Epiſt. 13. Sunday after Trin.

[k] *Luther. tom. 1. fol. 1.*

[l] Iohn 1.29.

[m] Galat. 3.24.

[n] Rom 10.4.

[o] *Contra aduerſ. legis & prophet. lib. 2. cap. 7.*

[p] *Melanchthon. Mart. Mollerus poſtil. in loc.*

[q] Pſal. 51.5.

[r] Epheſ. 2.3.

[s] *Tindal, prolog. in Exod.*

D Whitgift. def. of his an. ſwer to the admo. fol 305.

[t] 1 Tim. 5.18.

[u] 1 Cor. 9 10.

[x] *Dr. Whitgift vbi ſup. fol. 535. Kilius & Mollerus in loc.*

[y] *Diſt. 5. cap. Hæc quæ.*

[z] *Dr. Whitgift vbi ſupra.*

Chriſt from that ſinne, whereof [a] that infirmitie is an euerlaſting teſtimonie: and aſſuredly, whoſoeuer ſhall out of inſolent contempt neglect this dutie, ſinneth againſt the rules of nature, yea the God of grace. For it is a concluſion orthodoxall in Diuinitie, that the politicall and ceremoniall lawes of the Iewes are abrogated in the particular onely, not in the generall; in the circumſtance, not in the ſubſtance; [b] *quoad ſpeciem, non quoad genus*: as in obſeruing the Sabbath, in paying of Tithes, in purifying of women, and the like. Or as [c] other, aboliſhed as concerning the letter, but in force concerning the ſpirit.

Whereas it is [d] obiected, *If there ſhould be ſolemne and expreſſe giuing of thanks in the Congregation for euery benefit either equall or greater than this which any ſingular perſon in the Church doth receiue, we ſhould not only haue no preaching of the word, nor miniſtring of the Sacraments, but we ſhould not haue ſo much leiſure as to doe any corporall or bodily worke, but ſhould be like the Meſſalian heretikes, who did nothing elſe but pray.* Anſwer is made, that theſe ſchiſmaticall oppoſers are to themſelues oppoſite: elſewhere they miſlike the booke of Common Praier for want of thankſgiuing for benefits receiued, and here they condemne it for appointing thankes to be giuen for deliuerance from ſinne, from manifold perils and dangers, and for the increaſe of Gods people; the which are publike bleſſings, though a priuate perſon more particularly giue the thankes. Againe, it would trouble their heads exceedingly to finde out ſo many benefits greater or equiuolent to the goodneſſe of God toward women in child-bed; for as [e] *Melanthon* is bold to write, child bearing is *magnum miraculum*, a miracle ſo great, that the [f] Prophet ſaith in conſideration hereof, *I will giue thankes vnto thee, for I am fearfully and wonderfully made.* But howſoeuer it be, this one thing is certaine, that it is better to be like ſuch heretikes as doe nothing elſe but pray, than to be ſuch ſchiſmatikes as doe nothing elſe but prate.

Concerning the wearing of the vaile, we ſay [g] that it is not an eccleſiaſticall Canon, but a ciuill cuſtome: not an iniunction of the Church, but the faſhion of our countrie, as wearing of new gloues at marriages, and blacks at funerals: an attire for ſuch a time not only decent and graue, but alſo moſt vſefull and conuenient. As for the name of *offering*, applied to the Curates accuſtomed dutie; we ſay, that as the life of the Clergie is ſpent in the ſeruice of God, ſo it is ſuſtained with his reuenue. [h] Nothing therefore more proper than to giue the name of *oblations* vnto ſuch payments, in token that we offer vnto God whatſoeuer his Miniſters receiue. In a word, the thankſgiuing of women after child-birth, according to the doctrine and diſcipline of the Church of England, performed not out of cuſtome, but out of conſcience; not to make the act of honourable marriage vncleane, but to bleſſe God for deliuerance from ſo manifold perils; is not a Iewiſh ceremonie, but a Chriſtian dutie: the which (I thinke) diſtaſteth onely ſuch as haue either an ouerflowing of their gall, or an ouerweening of their wit.

The Law ſaith in the 12. of Leuiticus, If a woman by the ſeed of man ſhall conceiue and beare a childe, ſhe ſhall be reputed vncleane, *ſi ſuſcepto ſemine pepererit, &c.* but the power of the moſt High [i] ouerſhadowed *Marie*, Chriſt was conceiued in her wombe not by the polluted ſeed of man, but by the vertue of the Holy Ghoſt, and ſo by conſequence [k] not tied vnto the law: for (as the Lawyers ſay) where the reaſon of a ſtatute doth ceaſe, there the ſtatute hath his end. But the reaſon of the law concerning purification had no place in *Marie*, being a pure Virgin, both in her conception, and in her child-birth alſo. See *S. Ambroſ. epiſt. 81. Auguſtin. contra Iulian. lib. 1. cap. 2. de ciuit. lib. 22. cap 8 Thomas part. 3. queſt. 28. art. 2. Eraſmus annot. in loc. Bellarm. de ſacram. Euchariſt. lib. 3. cap 6.* That Chriſt might appeare to be man, he was borne of a woman; and yet that he might appeare to be God, he was borne of a [l] Virgin. [m] *Qui venit triſte letificare ſeculum, ventris non contriſtauit hoſpitium: qui enim diſrupta corporum membra in alijs poterat integrare tangendo, quanto magis in ſua matre quod inuenit integrum potuit non violare naſcendo?* See Creed, borne of the Virgin, and Epiſtle allotted for the Annunciation.

[a] Gen. 3 16.

[b] *Melanct. in cat. pueril. de 3. præcept. & Tom. 2. fol. 362.*

[c] See the reformed Politike written by *Iohn Fregruel* of *Graunt.*

[d] *T C. apud Dr. Whitgift vbi ſupra, fol. 536. & Hooker eccleſ polit. lib. 5. § 74.*

[e] *Poſtil. in loc.*

[f] Pſal. 139 13.

[g] *Dr. Whitgift vbi ſup. fol. 537.*

[h] *Hooker vbi ſupra.*

[i] Luk. 1. 35.

[k] *Theophylact. Euthym. Caietan. in loc. Bernard. ſer. 3. de Purificat. Thom. part 3. quæſt. 37 art. 4. Sixt. Senen. bib. lib. 6. annot. 137*

[l] *Maria mater eſſe potuit, mulier eſſe non potuit ſecundum integritatis corruptionem. Aug. tract 10. in Ioan.*

[m] *Fulgentius ſr. de laudibus Mariæ.*

Marie then obſerued the rites of purification (as [n] *Bernard* excellently) not for her ſelfe, but for our example. Chriſt was circumciſed for vs, and *Marie* purified for vs; he needed no Circumciſion, who was the end of Circumciſion; and ſhe needed no purification, as hauing conceiued by the Holy Ghoſt: yet he did vndergoe the one, and ſhee performe the other. [o] Hereby teaching vs to ſubmit our ſelues vnto the preſent gouernment of the Church vnder which we liue; teaching vs I ſay ſo farre to ſeeke the peace of Ieruſalem, as that we ſhould be content to depart euen from our owne priuate right, rather than in any ſort [p] ſcandalouſly preiudice the common good of the Church, enduring rather a miſchiefe in our ſelues, than an inconuenience in the ſtate.

Marie (knowing [q] *obedience to be better than ſacrifice*) performed the rites of purifying, albeit ſhee was not bound to the ſame. But Schiſmatikes in our dayes inioyned to keepe the ceremonies of the Church, euen by that law which ſaith expreſly, *Let euery ſoule be ſubiect vnto ſuperiour authoritie*; hold diſſoluteneſſe a reſoluteneſſe, and breaking of Eccleſiaſticall orders a point of deuotion and Pietie, ſhedding (as it is ſaid of [r] *Iob*) *the bloud of warre in peace.* But if their zeale were ſuch vnto the Goſpell, as *Maries* was to the Law; they would rather wring themſelues in the particular, than wrong the Church in the generall. I reade in [s] *Plinie*, how two Goats meeting on a narrow bridge, *non vim ſed viam fecêre*, they did not make away each other, but make way one for the other, as *Mutianus* an eye-witneſſe tells the tale, the one lying downe on his belly ſuffered the other to paſſe ouer his backe, and ſo both eſcaped the danger of the ditch In the time of the *Gotiſh* warres I finde alſo, that a *Romane* ſouldier and a *Barbarian* caſually falling into the ſame pit as they marched along the countrey, were ſo farre from contending one with another, as that they both agreed mutually to releeue each other, and ſo neceſſitie making them friends (as [t] *Procopius* reports) they were drawne out of that hell, and ſafely deliuered againe into their Captaines and Companies. I would to God the Separatiſt in this caſe had ſo much good wit as the *Goat*, or elſe ſo much good will as the *Goth*.

They brought him to Ieruſalem to preſent him vnto the Lord, as it is written in the Law of the Lord, euery man-child that firſt openeth the matrix ſhall be called holy to the Lord] Almighty God in deliuering his Iſrael out of Ægypts bondage [u] ſmote all the firſt-borne in the land Ægypt, from the firſt-borne of *Pharaoh* that ſate on his throne, vnto the firſt borne of the captiue that was in priſon. And therefore [x] that his people might alway remember this benefit, he commanded in his Law, that they ſhould conſecrate all their firſt-borne to him, Exod. 13. 2. For this reaſon is rendred by God himſelfe: Numb. 8. 17. *All the firſt-borne of the children of Iſrael are mine, both of man and of beaſts: ſince the day I ſmote euery firſt-borne in the land of Ægypt, I ſanctified them for my ſelfe.* Now Chriſt is *the firſt-borne* in [y] many reſpects: Firſt, in his Diuinitie, being Gods [z] *onely begotten Sonne.* Secondly, in his humanitie, being *Maries* [a] *firſt-borne ſonne*, for ſhee bare none before him or after him. Thirdly, the firſt-borne in grace, for he was the firſt man borne, which being [b] offered vnto God was accepted of himſelfe. Fourthly, in power, being the firſt-borne of the [c] dead. Fifthly, the firſt borne, for that all of vs are [d] new borne through him. And therefore though he were not tied vnto the rites of the Law, yet he ſuffered himſelfe to be preſented in the Temple for theſe reaſons eſpecially.

Firſt, to ſhew that the [e] ſame God is author both of the Goſpell and of the Law.

Secondly, in that the Law-giuer himſelfe obeyed the Law, he [f] teacheth all Princes to giue good example in obſeruing their owne ſtatutes. For an Emperor, ſaith [g] *Euagrius*, is not to be counted thereafter as he gouerneth other, but as he ruleth and guideth himſelfe, making his life a light for his ſubiects to follow. For [h] this cauſe the chiefe Magiſtrates among the Romans had burning lamps carried before them.

[i] *Publica nimirum res tum ſibi conſtat & æquum*
Imperium, cùm Rex quod iubet, ipſe facit.

Thirdly,

[n] *Ser. 7. in par. ſermon.*

[o] *Luther, Melancth. Culman. poſtil in loc.*

[p] *Arboreus in loc.*

[q] 1 Sam. 15. 22

[r] King. 2. 5.

[s] *Nat hiſt. lib. 8. cap. 50.*

[t] *De bello Gotherum, lib. 2. circa prin.*

[u] Exod 12. 29.

[x] *Thom. part 3. queſt. 37. art. 3. Aretius & Marlorat in loc.*

[y] *Heming. poſt. in loc.*

[z] Iohn 3. 16.

[a] Matth. 1. 25.

[b] Epheſ 5. 2. Heb 5. 7. 9.

[c] 1 Cor. 15. 20.

[d] 1 Pet. 1. 3. 2 Cor. 5. 17.

[e] *Origen. apud Thom. in loc. Idem Dormiſecure, ſer. in Purific.*

[f] *Giron ſer. 1. in Pur. Mariæ*

[g] *Eccleſ. hiſt. lib 3 cap 1. Idem Agapetus admonit. ad Iuſtinian*

[h] *Paraſinus in Symbol Heroic.*

[i] *Actius ſyn. Epigram. lib. 1.*

Thirdly, he ſubmitted himſelfe vnto the Law, that he might [k] redeeme thoſe that were vnder the Law. God became man, that men hereby might be made Gods. He who was free, became ſeruant vnto all to make all free.

Fourthly, becauſe the firſt borne preſented in the Temple, was a [l] figure of Chriſt, *the firſt borne among many brethren*, Rom. 8. 29.

Fifthly, that he might [m] auoid occaſion of ſcandall among the Iewes, and exhibit a patterne of meekneſſe vnto all.

Sixthly, that being preſented in the publike Temple, many good people might beare witneſſe to him, as here you ſee *Simeon* and *Anna* did.

Seuenthly, that the world might be put in [n] poſſeſſion and ſeiſin of the Sauiour. He was offered twice: firſt, in the Temple, which is called his *morning ſacrifice*: then on the Croſſe, which is termed his *euening ſacrifice*. In the one he was redeemed, in the other he did redeeme *giuing himſelfe for vs an offering and a ſacrifice of a ſweet ſmelling ſauour to God*, Epheſ. 5. 2.

By this precept of *Moſes*, and practiſe of *Marie*, [o] Parents ought to learne that they beget children vnto God, and not to themſelues or Satan; and therefore they muſt be [p] forward in bringing their children to holy Baptiſme, as *Ioſeph* and *Marie* were in preſenting Chriſt, conſecrating them in their infancie to God, that afterward they may ſerue him in holineſſe and righteouſneſſe all the dayes of their life; that the ground may bring forth fruit in due time, you muſt haue both a good ſeeds man, and good ſeed: [q] in education of children a good inſtructer is the ſeeds-man, and good diſcipline the ſeed. For as baſe ſluggiſhneſſe corrupts the beſt nature, ſo liberall inſtruction is able to correct the worſt.

[r] *Inuidus, iracundus, iners, vinoſus, amator,*
Nemo adeo ferus eſt, vt non mitеſcere poſſit,
Si modo culturæ patientem commodet aurem.

It is reported of [s] *Stilpho Meganeus*, a great Philoſopher in his age, that he was exceedingly giuen by nature to women and wine; but he ſo tamed his vnbridled affections by good diſcipline, *vt nemo vnquam vinolentum illum, nemo in eo libidinis veſtigium viderit*. Now for as much as children are taught more by [t] patterne than by precept, by that they ſee men doe, rather than by that they heare men ſay; Parents ought in their priuate familes eſpecially, to be lights and enſamples in all holineſſe and honeſtie. For (as it is in the prouerbe) *If both Horſe and Mare trot, the Colt will not amble.* You deſire that your children may haue ſtrength and beautie, yet both are ſuddenly conſumed, either through ache or age. You purchaſe titles of honour for your poſteritie, yet [u] bloud corrupted by treaſon or felonie, cannot be reſtored againe by the Kings bare grant, without authoritie of Parliament. You riſe vp early and goe to bed late, that you may leaue wealth enough vnto your babes, and yet one ſparke of fire may deuoure all their houſes, and one quirke of law carry from them all their lands at a trice. Manners onely makes a man; if thou ſhalt afford thy ſonne religious and ingenuous education, it will euer ſticke by him among all the changes and chances of this mortall life; no ſickneſſe can blaſt this beautie, no malice blot out this honour, no fire conſume this tenement, no law wreſt this inheritance from him. It will be his comfort vntill he die, that you brought him vp [x] *in inſtruction and information of the Lord.*

A paire of Turtle doues, or two young Pigeons] The bleſſed Virgin obſerued euery due circumſtance of the Law. [y] The due time, *when the dayes of her purification were come.* The due place, *they brought him to Ieruſalem, and preſented him vnto God in the Temple.* The due oblation, *a paire of Turtle doues, &c.* As ſhee ſpared no paines in comming to the Temple, ſo no pence in offering. [z] *S. Baſil* complained of the couetous rich in his age, becauſe they performed only that kinde of deuotion which is without coſt, as to pray for faſhion, and to faſt out of miſerie; but they would not afford one halfpenny to the poore. So many men in our daies are

[k] Galat. 4. 5.

[l] *Thom. part. 3 queſt. 37. art. 3.*

[m] *Idem ibidem, art. 4.*

[n] *Raulin ſer. 1. in Purific.*

[o] *Heming.*

[p] *Mollerus in declar. euang. Purific.*

[q] *Plutarch. com. de liberis educandis.*

[r] *Horat epiſt. lib. 1.*

[s] *Cic. lib. de fato.*

[t] *Conſule Hieron epiſt. ad Lætam de inſtitutione.*

[u] Termes of the Law, vit Corruption of bloud.

[x] Epheſ. 6. 4. *Litеræ ſi bona fide tuum intrauerint animum, nunquam amplius intrabit dolor. Senec. con. ad Heluiam.*

[y] *Bonauent. Beauxamis in loc.*

[z] *Ser. 2 in diuit. auares.*

content to heare Gods holy word read and preached with their elbowes on a cushion, and hats on their heads, and if need be they will also make bitter inuectiues against Atheisme and Poperie: but if the Parish impose but an ordinarie charge toward the repairing of the Church, or the Pastor require but accustomed offerings for his necessarie maintenance; you shall haue them as the [a] bulrush in a wet place, so dry, that an oblation is as hardly got from them, as a sword from a souldier, or a new coat from a childe. *Marie* did offer according to her estate; for whereas the [b] Law requireth *of the rich a Lambe, but of the poore two Turtles, or two young Pigeons*: it is said here that shee brought the poores offering. And therefore the Papists vsually painting her in exceeding rich attire, and in making her a great Ladie of stately port, feed the peoples eyes with bables, and their eares with fables: for (to make themselues in this case Iudges of themselues) it is not our obseruation onely, but also their [c] owne collection in their Postils and Sermons vpon this Scripture. Nay their famous Iesuite [d] *Maldonate* doth affirme, that all Expositors haue this glosse, further adding out of his owne coniecture, that *Marie* did not offer two Turtles, but two young Pigeons, *& quia facilius reperiri, & quia minore pretio emi potuerunt*; because young Pigeons are prouided more easily both in respect of paines and price. Here then is matter of comfort for the [e] poore, of feare for the rich, of instruction for all. Of comfort against pouertie, because the Lord of Lords, hauing all things at his command, vouchsafed to be borne of a poore Virgin, according to that of [f] *Paul, He being rich for our sakes became poore, that we through his pouertie might be made rich.* Of feare for the wealthy, because *Marie* descending of a noble line, yea from princely loynes, is said here to be so beggerly, that shee was not able to buy a Lambe for her offering. It is the fashion of great men (as the [g] Prophet complained in his time) to lay field to field, and to ioyne house to house, [h] calling their lands after their owne names, entailing their estate to childrens children, and making it (as the Lawyers speake) *a perpetuitie*. But [i] *one generation passeth, and another generation succeedeth*; he that is higher than the highest, often [k] puls downe the mightie from his seat, and exalteth the poore man out of the [l] mire, that he may set him euen with the Princes of his people For in one age you may behold the Gentlemans heire serue his owne Farmers issue. Lastly, this affords instruction for all, intimating that we must offer vnto God the sacrifice due to God. If we cannot giue much, he will accept of a little, of the Virgins two pigeons, of the Widowes one [m] farthing. We may not spend all in our house, much lesse in the tap-house; something is to be laid out vpon Gods house, for his seruice, for his honour, if not a Lambe, yet *a paire of Turtle doues, or two young Pigeons.*

[n] *Mystically*, the blessed Virgin did offer *a Lambe*, but it was her owne sonne the Lambe of God, [o] *Agnus qui prefiguratus est ab origine mundi, oblatus est in fine mundi*: and shee did offer *a young Pigeon*, but it was her owne sonne conceiued of the Holy Ghost, appearing in the likenesse of of a Doue, Matth. 3. 16. and shee did offer *a Turtle*, but it was her owne sonne, of whom it is said, [p] *The voice of the Turtle is heard in our land.* Our blessed Sauiour being [q] *& sacerdos & sacrificium, & victor & victima*, the sacrificer and the sacrifice for the sinnes of the whole world, [r] was offered, first by God his Father: secondly, by the Virgin his mother: thirdly, by his owne selfe. God sent him into the world, the Virgin present, and the Legall Sacrifice represent him in the Temple, but himselfe did offer himselfe actually for our sinnes on [s] the Crosse.

And behold, there was a man in Ierusalem whose name was Simeon] Two things are requisite in a sufficient witnesse, vnderstanding to know the truth, and honesty to speake what he knoweth. Old *Simeon* in testifying of Christ had both, a good vnderstanding, as hauing *a reuelation giuen him of the holy Ghost, that he should not see death vntill he first saw the Lord Christ*: and a great honesty, being *iust and godly*, or deuout, [t] outwardly to the world *iust*, inwardly to himselfe *godly*. [u] For his workes, he was iust in his dealing with men: for his faith, he was *deuout* in the seruice of God. These [u] two *deuotion* and *iustice*, comprehend all the whole

[a] *Bonauent diet. salut cap. 20.*

[b] Leuit 12. 8.

[c] *Pet. de palud Diez Dormisecure. Raulin. Didac de Yanguas, Giron. & aly.*

[d] *Com. in loc.*

[e] *Heming.*

[f] 2 Cor 8. 9.

[g] Esay 5 8.

[h] Psal. 49. 11.

[i] Eccles. 1. 4

[k] Luke 1. 52.

[l] Psa. 113. 6.

[m] Mark. 12. 42.

[n] *Didac. de Yanguas Con. 3. de oblat. Christ.*

[o] *Simon de Cassia.*

[p] Cant 2. 12.

[q] *August. medit. cap. 13.*

[r] *Dormisecure. ser. de Purific. Mariæ.*

[s] *Aretius:*

[t] *Heming.*

[u] *Caluin. Bez.*

whole law: *deuotion* all the duties of the firſt table; *inſtice* all the duties of the ſecond. *Deuotion* is the mother, *Inſtice* the daughter, [x] becauſe the true feare of God bringeth forth alwaies vpright cariage toward men. It is not reported here that he was ſo righteous as that he needed not another righteouſneſſe, for *he looked for the conſolation of Iſrael*, acknowledging in his ſong, Chriſt for his Sauiour; [y] but that he liued (as it is ſaid of *Zacharias* and *Elizabeth* in the former chapter) *vnblameable before men.* The word ἄμεμπτος, is tranſlated [z] *pius*, [a] *religioſus*, [b] *timoratus*, one who [c] feared God: and this feare was not ſeruile, but filiall. He did not feare God as a bad ſeruant, fearing the ſtripes of his great maſter: but as a louing ſonne, fearing to diſpleaſe his good father. [d] *Et timebat cum dilectione, & diligebat cum timore.* He was in his courſe ſo carefull to do the will of our heauenly father, as that he feared with a pious loue, and loued with a reuerent feare. [e] *Solicitè pius & omnia timens ne non ſatis pius ſit*, [f] in doing good *a iuſt man*, in eſchewing euill *one that feared God.*

And looked for the conſolation of Iſrael] He was a iuſt man in deed, giuing euery one his right; vnto God, as being *deuout*: vnto himſelfe, *as expecting the conſolation of Iſrael*: vnto other, in preaching Chriſt openly to be both *a light to the Gentiles, and a glory to the Iewes.* All the chiefe Chriſtian vertues appeared in him eminently: *Faith, hope, loue*: faith, as *fearing God*: hope, as *looking for the Meſſias of the world*: loue, as being *Iuſt*, communicating his gifts of [g] prophecie to the benefit of the Church in ſinging his *nunc dimittis*, and in ſaying, *mine eyes haue ſeene thy ſaluation.* My corporall eies thy manhood, my ſpirituall eies thy Godhead; the [h] coniunction of which is *Salutare tuum*, thy ſaluation, as giuing it; and *Salutare noſtrum*, our ſaluation, as receiuing it. And this *Salutare* is not *ſingulare*, but as Saint *Iude* termeth it, a *Common ſaluation*, and as old *Simeon* in his Hymne, *prepared before the face of all people.*

[x] *Culman.*
[y] *Heming.*
[z] *Eraſmus.*
[a] *Caſtalio.*
[b] *Vulgar Latin.*
[c] *Geneua bib.*
[d] *Ardens.*
[e] *Aretius.*
[f] *Pet. de palud. ſer de Purific.*
[g] *Caluin.*
[h] *Ardens.*

The Epiſtle. Acts 1. 15.

In thoſe daies Peter ſtood vp in the middeſt of the Diſciples and ſaid, &c.

THis Epiſtle containeth a ſhort yet a ſweet narration, how *Matthias* a Diſciple was elected vnto the traitor *Iudas* Apoſtleſhip and Biſhoprick. Wherein three things are more principally remarkable.

1. His *Conge de leire*, deliuered in an eloquent ſpeech, in which obſerue the
   - Time, *In whoſe daies.*
   - Orator, *Peter ſtood vp.*
   - Auditorie, *Diſciples and brethren about an hundred and twentie.*
   - Oration, partly
     - Hortatorie, perſwading that one muſt be choſen, verſe 16, 17, 18, 19, 20.
     - Doctrinall, intimating what an one muſt be choſen, ver. 21. 22.
2. His *election*, and in it the
   - Proceſſe by
     - *Nomination*, ver. 23.
     - *Prayer*, ver. 24. 25.
     - *Lots*, ver. 26.
   - Succeſſe, *the lot fell on Matthias.*
3. His *Inſtallation, he was counted with the eleuen Apoſtles.*

In thoſe daies] To wit, in the ſpace betweene Chriſts aſcenſion and his ſending of the Holy Ghoſt, at that time the Diſciples being gathered together at Hieruſalem in an vpper parlour, *They continued with one accord, not in ſupplication only*, but in conſultation alſo for the Goſpels aduancement. [i] Hereby teaching all men, eſpeciall Preachers of the word, to ſpend their houres profitably for the benefit of the Church, in ſupplanting her foes, and in ſupplying the number of her friends.

[i] *Aretius in loc.*

Peter

Peter ſtood vp in the middeſt of the Diſciples and ſaid] Here the[k] Papiſts obſerue *Peters* ſupreme power ouer the reſt of the Diſciples and Apoſtles, and ſo by conſequence though inconſequent the Popes abſolute command ouer all other Biſhops in the whole world. But if we will exactly conſider and examine his behauiour in this aſſembly, we ſhall vnderſtand that he carried himſelfe not as a Pope, but as a Peere toward them. 1. In calling them *brethren*, and *frater* is *fere alter*, as *Lorinus* vpon the place. 2. For that *he ſtandeth vp in the middeſt of the Diſciples*, equally referring all things vnto their [l] common conſent and free choice, terming himſelfe a fellow paſtor, 1 Pet. 5. 1. Whereas euery Biſhop aſſembled in the *Tridentine* Conuenticle tooke a corporall [m] oath that he would not diſpute any point to preiudice the Roman ſea, nay there was nothing determined in that irregular meeting, except it was firſt handled and hammered at Rome by the Pope, for then it was ordinarily ſaid in a by-word, *that the Holy Ghoſt in a bull, or Popes breue was ſene from Rome to Trent*, as [n] *Chemnitius* plainly told *Andradius*, *In illo concilio idem actor, reus, & iudex.* Our Diuines therefore ſay that *Peter* was elected prolocutor of this conuocation either by [o] ſecret reuelation of the Holy Ghoſt, or elſe by expreſſe iudgement of the [p] congregation: or for that he was vſually more feruent then the reſt in ſuch a buſineſſe, [q] *& ardentior & rebus agendis aptior reliquis extiterat.* [r] For it became him of all the Colledge beſt, as hauing denied Chriſt heretofore moſt. *He ſtood vp and ſpake*, as the mouth of the companie, but he plaied not the Pope, but onely the perſwader, exerciſing not a ſupremacy of authority, but a primacy of order, as *Chryſoſtome* and other note. See Goſpell 1. Sund. after Eaſter.

The number of names that were together were about an hundred & twentie.] The vulgar Latine reading *turba hominum*, anſwers not the Greeke ſo well as our text, *turba nominum*, the number of names. [s] For in exquiſite numbring vſually men are muſtred by their ſeuerall names, in [t] Councels eſpecially the names of ſuch as giue voices, are firſt inrolled in a bill or regiſters table. But by *names*, our Euangeliſt vnderſtands *men*, as the Holy Ghoſt [u] elſe-where, *Thou haſt a few names yet in Sardi which had not defiled their garments.* A few names, that is (as *Bullinger* and [x] other vpon the place) a few perſons. And [y] it may be that the ſacred ſpirit in vſing this phraſe doth inſinuate that they were men of eminent note, as Gen. 6. 4. The Giants are called *men of renowne*, that is (as *Munſter* tranſlates according to the Hebrew) *viri nominati*, men of name. Well, howſoeuer their names were great, their number was but ſmall, being *about an hundred and twentie.* By which it doth appeare, that the kingdome of heauen is like vnto a [z] graine of muſtard ſeed, the which in ſowing is indeed the leaſt of all ſeeds, but in growing it is the greateſt among herbes, euen a tree, ſo that the birds of heauen come and build in the branches thereof. Vnto theſe 120. [a] *The Lord added daily ſuch as ſhould be ſaued*: at one Sermon of *S. Peter*, Act. 2. the number of brethren was increaſed about 3000 ſoules. A [b] ſhip doth aptly reſemble the Church of Chriſt; for as a ſhip is ſmall in the foredecke, broad in the middle, little in the ſterne: ſo the Church in her beginning (as you ſee) was exceeding little, in her middle age flouriſhing, but in her old age her company will be ſo ſmall, and her beleefe ſo weake, that when the Sonne of God ſhall come to iudge the ſonnes of men, he ſhall ſcarce finde any faith on earth.

This Scripture muſt needs haue beene fulfilled] *S. Peter* in his oration here, firſt ſheweth how *Iudas* Apoſtleſhip became void Secondly, that it is needfull another ſhould be choſen into his place. *Iudas* Biſhopricke was loſt by treaſon, as being *guide to them who tooke Ieſus.* Whereupon (as we read in the [c] Goſpell) he did firſt accuſe himſelfe, *I haue ſinned in betraying innocent blood*: ſecondly, arraigne himſelfe, *he repented and brought againe the thirtie plates of ſiluer to the chiefe Prieſt, and caſt them downe in the Temple*: thirdly, execute himſelfe, *he departed, and went, and hanged himſelfe.* Now to take away the [d] ſcandall of this horrible fact, our Euangeliſt intimates that nothing in *Iudas* trechery came to paſſe caſually, but it was foreſeene of God, and foretold in his word, *This Scripture*

muſt

[k] *Bellarm. de Rom. Pont. lib. 1. cap 22. in prin. Eckius loc. com. tit. de primat. Sed. Apoſt. Lorinus Rhem. & aly in loc.*

[l] *Chryſoſt. Dr. Fulke. Marlorat.*

[m] *Dr. Humphred. aduerſ. Campian & Duræum rat. 4.*

[n] *Præfat. in 1. part. exam. con. Trident.*

[o] *Beza.*

[p] *Caluin.*

[q] *Bullinger apud Marlorat.*

[r] *Aretius.*

[s] *Eraſmus annot. in loc.*

[t] *Caietan. in loc.*

[u] Apocal. 3 4.

[x] *Aretas. Meyer. Marlorat.*

[y] *Lorin. in loc. & Bullinger in Apocal. con. 16.*

[z] Matth 13. 31

[a] Acts 2. 47.

[b] *Hilarius.*

[c] Matth. 27.

[d] *Caluin. Beza.*

must needs haue beene fulfilled. And [c] yet the fall of *Iudas* is not excuſed hereby, no more than the fault of *Herod* and *Pilate*, who did *whatſoeuer Gods owne hand and counſell had determined before to be done*, Act.4.28. For *Iudas* committed not this outragious crime by the compulſion of prophecie, but through his owne motion and malice. [f] *His delight was in curſing, and it did happen vnto him: he loued not bleſſing, therefore was it farre from him.* It is true that *Peter* ſaith, *hee was numbred with vs, and had obtained fellowſhip in this miniſtration:* but he receiued the grace of God in [g] vaine, abuſing it to couetouſneſſe and worldly luſts, he did open a doore to [h] Satan, and gaue him as it were poſſeſſion of his heart.

This neceſſitie then is not *neceſſitas abſoluta, ſed* [i] *conſequentis &* [k] *ſuppoſitionis*, a neceſſitie hypotheticall and by conſequent, not an abſolute or a ſimple neceſſitie. So the Holy Ghoſt elſewhere, [l] *There muſt be hereſies,* [m] *it muſt needs be that offences ſhall come,* [n] *ye ſhall heare of warres, and of rumours of warres, for all theſe things muſt come to paſſe.* That is, ſuppoſing the malice of Satan and wickednеſſe of man, it is impoſſible but that there ſhould be warres and offences, and hereſies in the world. [o] An Aſtrologer expert in his Art, foretelleth an eclipſe of the Sunne, yet his prediction is not any cauſe why the Sunne is eclipſed: euen ſo God foreſeeth all the workes of darkneſſe, and eclipſes (as it were) in the reprobate, but his preſcience compels not any to commit any ſinne. It is the prince of darkneſſe who [p] worketh in the children of diſobedience, taking them in his ſnares at his will, 2 Tim.2.26. All our waies are knowne vnto the Lord, our going out, and our comming in, Eſay 37.28. being of euery good pace *bonus author*, but of euery bad paſſage *iuſtus vltor*. I will end this argument in the words of [q] *Auguſtine, Viuit (O Domine Deus) apud te ſemper bonum noſtrum, & quia inde auerſi ſumus peruerſi ſumus.* For ſaith [r] he, *ligatus eram non ferro alieno, ſed mea ferrea voluntate, velle meum tenebat inimicus, & inde mihi catenam fecerat & conſtrinxerat me, quippe ex voluntate peruerſa facta eſt libido, & dum ſeruitur libidini facta eſt conſuetudo, & dum conſuetudini non reſiſtitur, facta eſt neceſſitas.* How the fall of traiterous *Iſcariot* may ſerue to terrifie the Paſtor, and teach alſo the people: See Goſpell 6. Sund. in Lent.

[c] *Aretius. Kilius.*

[f] Pſal.109.16.

[g] 2 Cor 6.1.
[h] Luk.22.3.
[i] *Aretius.*
[k] *Lorin in loc. & in act.4.12. idem Thom. part.1.queſt.19. act.3.*
[l] 1 Cor 11.19
[m] Matth.18.7.
[n] Matth.24.6
[o] *Kilius collect. in loc.*

[p] Epheſ.2.2.

[q] *Conf. lib 5. cap.16.*
[r] *Confeſſ. lib.8. cap.5.*

Wherefore of theſe men which haue companied with vs] Chriſt in his life choſe [f] twelue Apoſtles, *one therefore muſt be ordained* and elected into *Iudas* roome, to fill vp the number againe, [t] anſwerable to the twelue tribes of Iſrael, of which (as our Sauiour [u] promiſed) they ſhall be Iudges, and to the twelue [x] gates of heauenly Hieruſalem, of which alſo the twelue Apoſtles were builders, according to that of *Paul*, Epheſ.2.20. *built vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe, being the chiefe corner ſtone.* See Epiſtle on *S. Thomas* day. There be many moe reſemblances of the twelue Apoſtles, as you may read in my firſt ſermon vpon the Goſpell, Sund. 6. in Lent; [x] and in *Caſſanaus Catalog. part. 3. conſiderat. 29.*

[f] Matth.10.2. Marke 3.14.
[t] *Aretius.*
[u] Mat.19.28.
[x] Apoc.21.11.

One muſt be choſen, and one of theſe *men, ergo*, not a *Pope Ioane*, for a woman muſt be [y] ſilent and not a [z] teacher in the Temple; one of theſe *men, ergo*, not a boy Biſhop, not a [a] yonker in yeeres, or [b] ſchollerſhip, for Paſtors are called *elders*, and Chriſt himſelfe preached not vntill he was thirtie yeeres old: one of theſe *which haue companied with vs, ergo*, [c] not a ſtranger, but a domeſticall, one that is knowne, a man of note liuing among vs *all the time that the Lord Ieſus was conuerſant among vs*, [d] *ergo*, not a lewd or ignorant perſon, but a proficient in Chriſts owne ſchoole, brought vp euen from his [e] youth in [f] inſtruction and information of the Lord. See Goſpell on *S. Andrew*, and 8. Sund. after Trinitie.

[y] 1 Cor 14.34.
[z] 1 Tim.2.12.
[a] *Ardens.*
[b] 1 Tim.3.6.
[c] *Sarcerius. Aretius*
[d] *Ardens.*
[e] 2 Tim.3.15.
[f] Epheſ.6.4.

But why ſhould one being ſuch an one be choſen into *Iudas* roome? *to witneſſe with vs of the reſurrection of Chriſt.* A Prelate then [g] ought to be predicant, not an Idle or an Idoll Apoſtle, like the dumbe Doctors, and Abbey-lubbers, and lazie lay Biſhops vnder the gouernment of the Pope. Right prelating (as old Father [h] *Latimer* ſaid) *is labouring, and not lording or loytering*, it is [i] horrour rather then honour, for an Apoſtle to leaue the text, and only to follow the tith. *A witneſſe* he muſt be, [k] yet not a witneſſe alone, broaching inſolent nouelties and other

[g] *Caluin. Marlorat.*

[h] Sermon of the plough.
[i] *Latimer. ſer.4. before K. Ed.*
[k] *Aretius.*

[l] other doctrines of his owne braine: but a witneſſe *with vs*, of one [m] heart and of one [n] minde with vs, [o] endeuouring to keepe the vnitie of the Spirit in the bond of peace. For he who ſeekes in the troubleſome ſea of this world to ſchiſmaticall Apoſtles affecting ſingularitie; *Non portum ſed planctum inueniet*, as [p] *Auguſtine* pithily.

Well, the new choſen ought to record and accord, *to witneſſe and to witneſſe with vs*, agreeing with the reſt of his Colledge and company. But whereof is he to be a witneſſe? *of the reſurrection of Chriſt*, [q] in all his words, & in all his works: in his preaching and in his life ſo behauing himſelfe, as one that beleeues the reſurrection of Chriſt, and hopeth alſo for his owne redemption, euer [r] *looking for his Sauiour, euen the Lord Ieſus, who ſhall change our vile body, that it may be like to his glorious body.* Or a witneſſe of the reſurrection of Chriſt, becauſe this one point is, [s] *primarium Euangely caput*, as it were [t] the predominant article, [u] preſuppoſing all the reſt, as being the [x] tying knot, on which all other linkes of holy beleefe depend, as I haue ſhewed often elſewhere; but eſpecially Goſp. on *S. Thomas*, and Epiſt. on *S. Andrewes* day.

And they appointed two] They nominated more than one, [y] that the Lord *who knew the hearts of all men, might chuſe the partie that ſhould take the roome of the miniſtration and Apoſtleſhip, from which Iudas by tranſgreſſion fell:* and that *Matthias* might acknowledge that he receiued it (as *Paul* ſpeakes) not of man, but by the reuelation of Ieſus Chriſt, Gal. 1. 12. [z] The world is a circle, God is as it were the center of this circle, the wayes of men are lines deduced from this center. [a] If then euent of the Lotterie be not expected of deuils, nor of the ſtars, nor of any force of fortune, but looked and prayed for to be directed by God, it is lawfull to vſe lots in temporall things; as in diuiſion of lands and inheritance, Prou. 18. 18 *The lot cauſeth contentions to ceaſe, and maketh a partition among the mightie.* And in ſpirituall affaires alſo; for it is reported of *Zacharias* the Prieſt, *that his lot was to burne incenſe*, Luk. 1. 9. And though ordinary chuſing of Prelates and Preachers ought not to be by lot, as both [b] Heathens and [c] Chriſtians in this agree: yet in ſome caſes extraordinary (to wit, if two or three ſhall happen to ſtand in election, of ſuch equall holineſſe and other ſufficiencie, that humane wiſdome cannot any waies diſcerne, and ſo decide which is moſt fit) it is [e] lawfull according to the preſident in our Text, to caſt lots, and ſo commit the diſpoſition of the choice to God. In the lawfull vſing of a Lottery then obſerue theſe remarkable [f] caueats.

1. We muſt expect the lots euent from God onely: Prou. 16. 33. *The lot is caſt into the lap, but the whole diſpoſition thereof is of the Lord.*

2. We may not vſe lots in affaires ordinarie, but in caſes of neceſſity, when as the buſineſſe cannot otherwiſe be tranſacted.

3. We muſt abandon all vncharitable conceits, and all diſhonourable deceits: Pſalm. 5. 6. *The Lord will abhorre the deceitfull man, and deſtroy ſuch as ſpeake leaſing.*

4. We muſt before we caſt lots (as the bleſſed Apoſtle here) call vpon God in hearty praier for a bleſſing on our endeuours.

I could adde eaſily more, but I remember [g] *Auguſtines* rule, *Secundas habeat partes modeſtiæ, quæ primas non potuit habere ſapientiæ.* If any know leſſe than I, they may be bold to peruſe this, and ſuch as vnderſtand more than I, may reade *Auguſtin. epiſt.* 180. *& de doct. Chriſt. lib.* 1. *cap.* 28. *& con. . . in Pſalm.* 30. *Thomas* 2 2æ. *quæſt.* 95. *art.* 8. *Bellarmin. lib. de clericis cap.* 5. *Sixt. Senens vbi ſupra in marg. Aretius, Marlorat, Kilius in loc.*

And the lot fell on Matthias.] In the Tabernacle the [h] curtaines of fine twined linnen, and blew ſilke and purple, were couered with curtaines of Goats haire. Some men are great ornaments in the Church, and yet vnfit to gouerne the Church. [i] *Ornent Eccleſiam qui ſolis rebus ſpiritualibus vacant, regant eccleſiam quos & labor rerum corporalium non grauat, &c.* [k] It may be *Ioſeph* as being iuſt was a fine curtaine in Gods Tabernacle, but *Matthias* a couering; as being apt and

[l] 1 Tim. 1. 3.
[m] Acts 4. 32.
[n] Philip 2 2.
[o] Ephes. 4. 3.
[p] *Tract. 1. in Ioan.*
[q] *Ardens.*
[r] Philip. 3 20.
[s] *Caluin.*
[t] *Aretius.*
[u] *Gorræus in* Rom 10.
[x] *Nexus articulorum omnium, vti Martyr. in* Rom 10.
[y] *Dionyſ. Areopag. apud Baron. ad an* 34. *idem Caluin in Inſt. lib* 4. *cap* 3 §. 13 *& Beruſ. ſer.* 1 *in feſt. Matth. Bellarm. lib. de clericis cap.* 5. *& Aret. in loc.*
[z] *Dorotheus doct.* 6.
[a] *Rhem. in loc.*
[b] *Dionyſ. Halicar. Rom. hiſt. lib.* 2.
[c] *Cap. Eccleſ. extra de ſortilegijs.*
[e] *Iuſtus Ionas in loc. Ambroſ. in* 1. *Luc. Bellarm vbi ſup.*
[f] See *Kilius Collect. in loc. Sixt. Senen. bib. ſanct lib.* 5. *annot.* 166.
[g] *Epiſt.* 7.
[h] Exod. 26.
[i] *Gregor. Moral. lib* 25. *cap.* 12.
[k] *Didac. de Yanguas con.* 1. *in feſt. Mat.*

and actiue for gouernment. *Alia ratio boni ciuis & boni viri*, quoth [l] *Aristotle*, euery good man is not a good magistrate. [m] *Are all Apostles, are all Prophets, are all teachers?* There be diuersities of gifts, and diuersities of administrations, and diuersities of operations. Hapily *Ioseph* excelled in one kinde, and *Matthias* in another. He who knew to iudge best of the best for this ministration, in his secret wisdome cast the lot on *Matthias*. Or in electing *Matthias*, he did insinuate that *his* [n] *waies are not as our waies*, and that he iudgeth according *to the hearts of all men*, and not [o] *after the flesh*, or titles, or outside. *Ioseph* is called [p] *Barsabas*, that is, the sonne of rest and innocency, surnamed also for his singular honesty *Iustus*. And yet *Matthias* is chosen of God, how soeuer not adorned with such commendations before men. [q] Here the Gospell and Epistle meet. *I thanke thee Father Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes, euen so was it thy good pleasure.* The lot falleth on the sonne of labour, afflicted with the load of sinne, not on the iust, or on the sonne of rest, on *Matthias*, and not on *Barsabas*.

[l] *Æthic. lib. 5. cap. 2.*
[m] 1 Cor. 12. 29.
[n] Esay 55. 8.
[o] Ioh. 8. 15.
[p] *Caluin in loc.*
[q] *Ferus ser 1. de S. Matt.*

The Gospell. MATTH. 11. 25.

In that time Iesus answered and said, I thanke thee (O Father) Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes, &c.

CHrists exceeding rich mercy toward vs is manifested in this Scripture by two things especially: to wit, his inuocation of God, *I thanke thee O Father*, &c. And his inuitation of men, *Come vnto me all ye that labour, &c.*

In both ioyned together, he that hath an eye to see may behold the chiefe [r] causes of our effectuall vocation
- Efficient, *the good pleasure of God the Father, Lord of heauen and earth, &c.*
- Materiall, *babes, and all such as labour and are heauy laden.*
- Instrumentall, *Iesus, vnto whom all things are giuen.*
- Finall, *refreshing and rest in soule.*

[r] *Aretius in loc.*

I thanke thee] [t] Prayer and thanksgiuing vnto God for benefits obtained in prayer, ought alwayes to concurre. Christ had often heretofore prayed for the gathering together of the Church, as it was prophesied of him in the second Psalme; *Desire of me, and I will giue thee the Heathen for thine inheritance, and the vttermost parts of the earth for thy possession.* And now his prayer being heard, he rendreth vnto God his praise, *Father, I thanke thee Lord of heauen and earth.* In which one line [s] three wicked errours are confuted: first, the words (*I thanke thee*) confound the Iewes, affirming that Christ was a [u] blasphemer. Secondly, *Father*, ouerthroweth *Arians*, and all such as deny Christ to be Gods eternall Sonne. Thirdly, *heauen* crosseth the *Manicheans* opinion, holding God to be Creator of visible things only, but not of inuisible.

[t] *Melanct. in loc.*
[s] *Pet. de palud. in loc.*
[u] Matth. 26.

Because thou hast hid these things from the wise] He did not absolutely thanke his Father for hiding the mysteries of his sauing grace from the wise: [x] but for that *he reuealed them vnto babes*. You may reade the like phrase, Rom. 6. 17. *God be thanked that ye haue beene the seruants of sin, but ye haue obtained from the heart vnto the forme of the doctrine which was deliuered vnto you.* [y] The blessed Apostle did not giue thanks vnto God, for that the Romans had made their members as weapons of iniquitie: but because they who sometime were the seruants of sin, through his grace were now the seruants of righteousnes, as *Primasius* vpon the place, *Gratias Deo quia fuistis, sed ipso liberatore iam non estis*. Euen so Christ here thankes his Father primarily, not for hiding these things from the wise (that is, wise in their [z] owne eyes, or wise men after the [a] flesh, endued with a wisdome which

[x] *Illephouf. Giron. fragment. in præsens euangel. idem. Pet. de palud. ex Chrysost.*
[y] *Caluin & Caietan in* Rom. 6
[z] Prou. 3. 7.
[a] 1 Cor. 1. 26.

which is earthly, ſenſuall, and deuilliſh, Iames 3. 15.) but becauſe though he ſuffer the prince of darkneſſe to [b] blinde the mindes of the worldly wiſe: yet he doth openly *ſhew the glorious light of the Goſpell vnto babes*: that is, vnto ſuch as became [c] fooles that they may be wiſe, wholly renouncing their owne wit, and ſolely ſubmitting themſelues vnto Gods will. If Ieſus [d] reioyced in the Spirit, and magnified the Lord of heauen and earth for vs; [e] O what thankes ought our ſelues to preſent vnto God for our ſelues. *Praiſe the Lord, O my ſoule, and all that is within me praiſe his holy name. For mine eyes haue ſeene thy ſaluation, and mine heart hath often endited a good matter, and my pen ſometimes is the pen of a ready writer.* O Father of mercie, whereas theſe things are yet hid from the Iewes, and from the Turkes, and from the ſuperſtitious Heathen, and from carnall Chriſtians; I haue, to the great refreſhing of my ſoule, through thy grace (ſweet Ieſu) both heard by the Goſpell, and embraced the Goſpell, and preached the Goſpell, and in ſome meaſure practiſed alſo the Goſpell. [f] *O my ſoule praiſe the Lord, and forget not all his benefits. I will ſing vnto the Lord as long as I liue, I will praiſe my God while I haue any being*, Pſal. 104. 33.

[b] 2 Cor. 4. 4.

[c] 1 Cor. 3 18.
[d] Luk. 10 21.
[e] *Mart. Molleius ſer. in feſt. Mat.*

[f] Pſal. 103. 2.

The ſweteſt of hony lieth in the bottome; I paſſe therefore from Chriſts inuocation, to the latter part of this Goſpell his inuitation.

In which obſerue the
- Mouer, *Ieſus.*
- Moued, *all that labour and are laden.*
- Motion, *Come, take my yoke vpon you, learne of me.*
- Motiues, *I will eaſe you, ye ſhall finde reſt vnto your ſoules, for my yoke is eaſie, and my burthen light.*

The perſon inuiting is *Ieſus*, he ſaith here *come*, not to mine, [g] but to *me*: not to my Saints, or Angels, or Martyrs, or Mother: but to my ſelfe. Send not other, it is my pleaſure that *ye come*: ſeeke not for helpe from other, *I will eaſe you.* Come vnto me, [h] for I am the way, the truth, and the life. *The way* by which, and *the truth* in which, and *the life* for which all of you come. None can come but by me, none finde eaſe but in me, none reſt in eaſe but with me. *Come* therefore, for I am the way: *learne of me*, for I am the truth: and *ye ſhall finde reſt vnto your ſoules*, for I am the life. Come to me, [i] for I am (as you ſee) willing, in ſaying *come*, and able to releeue you: for that *all things are giuen vnto me.* So that [k] aske, and ye ſhall haue: ſeeke, and ye ſhall finde: knocke, and it ſhall be opened vnto you. [l] Whatſoeuer ye ſhall ake the Father in my name, he will giue it you.

[g] *Vide reſpon. Elienſis ad apolog. Bellar. cap. 8.*
[h] Ioh. 14. 6.

[i] *Muſculus in loc.*

[k] Matth. 7. 7.
[l] Ioh. 16. 23.

None can come to the Father except it be by the Sonne; for *no man knoweth the Father ſaue the Sonne, and he to whomſoeuer the Sonne will open him.* In ſaying *ſaue the Sonne*, he doth not exclude the holy Spirit being the third perſon in Trinitie, for it is a good concluſion in Diuinitie, [m] *dictio excluſiua ſiue exceptiua addita termino perſonali in eſſentialibus non excludit ab altera perſona diuina.* God the Father, and God the Holy Ghoſt, as being all one with the Son, are in the words (*niſi filius*) included, and only the creatures excluded. For none know the Father by [n] nature, but by the reuelation of the Sonne. We ſpeake the wiſdome of God in a myſterie (ſaith [o] *Paul*) which none of the Princes of this world knew, *hunc magnus Plato neſciuit, eloquẽs Demoſthenes ignorauit.* It is true that we may know by the light of humane diſcourſe that there is a God, for the [p] Godhead is ſeene by the creation of the world: The heauens declare the glory of God, and the firmament ſheweth his handie worke, Pſalm 19. 1. Yet *none know the Father*, [q] that is, a diſtinction of the perſons in ſacred Trinitie, but by the ſpirit of him in whom are hid all the treaſures of wiſdome and knowledge, Coloſſ. 2. 3. And this our reuealed knowledge is but [r] imperfect in this life. They who ſaw moſt of God obtained onely the ſight of his hinder parts. And in the kingdome of glory, when as we ſhall enioy the beholding of his fore-parts alſo, *ſeeing him euen face to face*; our knowledge ſhall not be [ſ] *comprehenſionis cognitio, ſed apprehenſionis*, an apprehending rather than a comprehending of his infinite Maieſty. We ſhall not euen in that day know ſo much of the Father, as the Father knoweth of himſelfe,

[m] *Caietan. Ludolphus. Beauxamis in loc.*

[n] *Hieron. in loc.*
[o] 1 Cor. 2. 7.

[p] Rom. 1. 20.

[q] *Caietan.*

[r] 1 Cor. 13 2.
[ſ] *Pet. palud. in loc. ex Auguſt idem Thom. part. 1 queſt 12 art. 8. & Caietan ibidem.*

So la

[t] *Solà quippe trinitas in vnitatis diuinitate seipsam nouit.* In this life wee shall attaine by Christs grace to such vnderstanding of God as is fit, and in the world to come we shall haue so much as is full, euen so much as any created vessell is able to containe; yet none shall euer totally comprehend that incomprehensible Trinitie, none can as it selfe know it selfe. &c.

[t] *Martialis Episc. Lemouicen. ad Burdegal. epist. 10.*

Hitherto concerning the partie calling; I am now to speake of the persons inuited. *All ye that labour and are heauy laden* He doth except[u] none, who came to bring [x] all vnto the knowledge of the trueth, [y] if all that *labour*, then all that liue. For man borne of a woman is full of trouble, Iob. 14. 1. Come therefore all yee that *labour* in your [z] actions, and are *laden* in your passions. All yee [a] Iewes who labour vnder the yoke of the law, and all ye Gentiles oppressed with the burthen of your sinnes. All yee that labour whersoeuer, and whensoeuer, and howsoeuer afflicted or affected with miserie. For these two, *labour*, and *laden* are (as [b] some conceiue) simply in the same, signifying all kinde of griefe, sores, and sorrow whatsoeuer. As in the 6. and 69, Psalmes, *I am weary of my groaning, I am weary of my crying*, &c.

[u] *Luther. Melanct. Bullenger.*
[x] 1 Tim. 2. 4.
[y] *Ferus ser. 2. in Fest. Matth.*
[z] *Caietan.*
[a] *Theophylact.*
[b] *Iansen Con. cap. 47.*

To speake more distinctly, there is a[c] threefold burden, namely, the burthen of { Affliction. / The Law. / Sinne.

[c] *Pontanus ser. in fest. Matth. Idem Iansen. vbi sup*

Christ easeth all such as come to him of all these. Concerning the first, Great trauell (saith the sonne of [d] *Sirach*) is created for all men, and a heauy yoke vpon the sonnes of *Adam*, euen vpon the day that that they goe out of the mothers wombe, till the day that they returne to the mother of all things. But Christ, a [e] refuge in due time of trouble, yea, a [f] present helpe, doth either take away this burthen from our shoulders, or else giueth vnto such as come to him abundant strength and patience to beare it. Art thou crossed in thy goods? It is the Lord *who giueth, and the Lord who taketh away*. [g] Cast all your care vpon him, and he will so care for you, that this burthen shall bee made light, and this yoke easie. Art thou wronged in thy good name? Say with [i] *Dauid*, it may be the Lord will looke vpon mine affliction, and doe me good, for *Shemi* his cursing me this day. Come to Christ, and hee will bring it to passe, that thy greatest enemie shall (if hee haue any sparke of grace) confesse ingenuously to thee (as [k] *Saul* once to *Dauid*) *Thou art more righteous then I, for thou hast rendred me good, and I haue rendred thee euill.* He shall make thy righteousnesse as cleare as the light, and thy iust dealing as the noone day. Psal. 37. 6. Art thou much afflicted with sickenesse? *I* (saith the Lord) *am he, who kill, and giue life, wound, and make whole,* [m] *bring downe to the graue, and raise vp againe. I am the resurrection and the life, he that beleeueth in me, though hee were dead, yet shall he liue.* Iohn 11, 25.

[d] Eccles 40. 1.
[e] Psal 9 9.
[f] Psal 46. 1
[g] Iob 1. 21.
[h] 1. Pet. 5. 7.
[i] 2. Sam. 16. 12.
[k] 1 Sam. 24. 18
[l] Deut. 33. 39.
[m] 1. Sam 2. 6.

The second burden is that of the Law, *a yoke which neither our fathers nor wee were able to beare*, saith *S. Peter*. Act. 15. 10. *a yoke of* [n] *bondage, a* [o] *heauy burthen, and grieuous to be borne.* Now Christ easeth vs of this burthen also, being [p] *made vnder the Law*, to redeeme them vnder the law. He [q] blotted out the hand-writting of ordinances that was against vs, which was contrary to vs, and tooke it out of the way, nayling it to the Crosse. So that if Satan, that informer and common accuser of vs all, obiect the Lawes obligation against vs, our answere may be, that the debt is payed, and the bond cancelled. If his euidence be good, let him if he can shew it in the court. Christ is the end of the Law, Rom. 10. 4. For the Law was added because of the transgression, vntill the blessed seed came, to the which, the promise was made, Galath. 3. 19. The Prophets and the Law did endure till *Iohn*, but since [r] *the kingdome of heauen suffereth violence, and the violent take it by force*, The blessed seed is come, when once Christ [s] *dwelleth in our hearts by faith*, and then it is time for the Law to be packing out of the conscience, then her kingdome is at an end. Come therefore to Christ all yee that labour vnder the yoke of the Law written, and all ye which

[n] Galath 5. 1.
[o] Matth 23 4.
[p] Galath. 4. 4.
[q] Colos 2. 14.
[r] Matth. 11. 12.
[s] Ephes 3. 17.

are laden with the burden of pharisaicall traditions vnwritten, and *yee shall finde rest vnto your soules.*

[t] Zachar.5.7.
[a] Psal.38.3.

The third burthen is of sinne, the which is so weightie, that [t] *Zacharias* cals it *a talent of lead*, and [a] *Dauid* who felt the load himselfe saith of it expresly, *There is no health in my flesh because of thy displeasure, neither is there any rest in bones by reason of my sinne, for my wickednesses are gone ouer my head, and are like a sore burthen too heauy for me to beare.* And here let vs obserue with [x] *Euthymius*, That sinne is first a labour in accomplishing, and then a load when it is accomplished The couetous, incontinent, ambitious, exceedingly labour to compasse their vnlawfull desires, and yet when all is done, they remaine still as men vndone. For no man is more begger-like, then a couetous wretch in an opulent fortune, nor more base, then a proud man in the midst of his honour. There is *a labour* in getting these things, and when once they be got, *a load.* [y] All is but vanitie and vexation of spirit. They who truely repent them of their sinne, feele this burthen in this world, and they who being irrepentant, are in a [z] reprobate sence, shall at the last day notwithstanding confesse to their endlesse shame, [a] *We haue wearied our selues in the wayes of Wickednesse and destruction.* Now Christ saith vnto such as grieue and groane vnder the burden of their sinnes, [b] *I am not come to call the righteous, but sinners to repentance.* [c] *The spirit of the Lord is vpon me that I should preach the Gospell vnto the poore, hee hath sent me that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde.*

[x] In loc.
[y] Eccles.1.14
[z] Rom.1.28.
[a] Wis.5.7.
[b] Matth 9.13
[c] Luke 4.18.

He calleth all that labour, [d] *siue secundum naturam in qua nascimur; siue secundum culpam qua transgredimur; siue secundum pœnam in qua morimur.* All men, as you haue heard sufficiently, [e] yet only such as labour and are laden with the burden of their sinnes efficiently. The carnall and careless haue [f] eyes and see not, eares and heare not, hearts and vnderstand not. [g] How often would I (saith he who calleth all) haue gathered you together, as the hen gathereth her chickens vnder her wings, and yee would not? And in this present chapter at the seuenteenth verse, *Wee haue piped vnto you, and yee haue not danced, we haue mourned vnto you and ye haue not lamented.* That is, as ([h] *Ambrose* construeth it) we haue preached vnto you the sweet comforts of the Gospel, and ye haue not reioyced in spirit: we haue denounced vnto you the terrible iudgements of God contained in the Law, and ye haue not trembled at our words. O thinke on this all yee that forget God, all yee that stop your eares and harden your hearts at his voyce; repent and exhort one another [i] while it is to day, seeke the Lord while he may be found, and call vpon him, and come vnto him while he is neere, Esay 55.6.

[d] *Ludolph de vita Christ part. 1. cap. 58.*
[e] *Musculus. Caluin. Guon.*
[f] Matth.13.14
[g] Matth.23.37
[h] Ser.80.
[i] Hebr.3.13.

Yea, but where shall we finde thee, sweet Iesus? I am (saith he) found in my works, and in my words, and in my Sacraments. In my works: [k] *for they beare witnesse of me*, they shew that *by me the blinde receiue sight, and halt goe and the leapers are clensed, and the dead are raised vp* Matth.11.5. In my word, for *the* [l] *Scriptures are they which testifie of me.* There you shall reade, how God so loued the world, that he gaue his only begotten Sonne, that whosoeuer beleeueth in him should not perish but haue euerlasting life. Iohn 3.16. In my Sacraments, [m] *He that eateth my flesh and drinketh my blood dwelleth in me, and I in him*: if yee come to my table, yee shall be refreshed with my flesh and my bloud, [n] *reficieris si accesseris, deficies si recesseris.*

[k] Iohn 10. 25.
[l] Iohn 5.39.
[m] Iohn 6.56.
[n] *August. tract. 11. in Ioan.*

I come now to the comming or motion, and that is by [o] faith and not by feet, *moribus non pedibus*, by loue not by legs: *come to me* then in faith, and *take my yoke vpon you* in hope, and *learne of me meekenesse and lowlinesse* in loue; [p] he that comes to God must beleeue that God is, and that hee is a rewarder of such as seeke him: hee must in hope beare Christs yoke, the which in respect of the present labour is *heauy*; but in respect of the [q] future retribution hoped for, *easie*: to faith he must adioyne loue, whereof there bee two principall obiects, and two principall offices: the principall obiects of our loue are God and our neighbours,

[o] *Remigius apud Thom. in loc. Idem Ludolph. vbi supra.*
[p] Heb.11.6.
[q] *Theophylact. in loc.*

neighbours, [r] *lowlineſſe in heart* diſpoſeth aright of our loue toward God, and *meekeneſſe* ſheweth how we ſhould demeane our ſelues in our carriage toward our neighbours: the two principall offices of our loue are to giue and to forgiue; *lowlineſſe* is ready to giue euery man his due, *meekeneſſe* to forgiue euery man his debt: or we muſt be [f] *mites moribus & humiles mentibus*, in our outward behauiour towards other *meeke*; in our inward conceit of our ſelues *humble*; lowly, not in complement or habit only, but in heart: for as the [t] Wiſeman telleth vs, *there be ſome that being about wicked purpoſes, doe bow downe themſelues and are ſad, whoſe inward parts burne altogether with deceit: he looketh downe with his face, and faineth himſelfe deafe: yet before thou perceiue he will bee vpon thee to hurt thee.*

[u] Chriſt would not haue vs imitate him in his miracles, as in walking vpon the waters, in raiſing the dead, in making a new world: but in his *moralls*, in his meekeneſſe and lowlines eſpecially, for theſe vertues are the leſſons he teacheth, in whom are hid all the treaſures of Wiſdome and knowledge: it is ſo great a thing in our owne eyes to be little, that no man is able to learne it of any, but of him onely, who being in the [x] forme of God, tooke vpon him the forme of a ſeruant, and became man, yea a [y] worme and no man, a very ſcorne of men, and out-caſt of the people: termed Apocalyp. 1. 8. *the firſt and the laſt*; in maieſtie *the firſt*, in [z] meekneſſe as *the laſt*; his whole life being nothing elſe but an open booke, or rather an open ſhop of humilitie: deſcend then, if thou wilt aſcend, if thou deſire to build high, and to ſeeke the things aboue, lay thy foundation low; humbleneſſe of mind is [a] *ſchola* and *ſcala cœli*, the ſchoole teaching, and the ſcale reaching heauen.

[b] *Quo minor eſt quiſquis maximus eſt Hominum.*

I will eaſe you] [c] The world cryeth, *ego deficiam* I will leaue you: the fleſh cryeth *ego inficiam*, I will corrupt you: the deuill cryeth, *ego interficiam*, I will deſtroy you: but he (which is [d] *verax, verus, veritas, euer ſpeaking the truth, as euer being the trueth*) oppoſeth himſelfe againſt all theſe mortall enemies, and ſaith, *ego reficiam*, I will eaſe you. This one clauſe then, is the very cloſe, yea the very [e] ſumme of the whole Goſpell, in as much as all our learning and labouring is for this end, that we may finde refreſhing and reſt vnto our ſoules in the end. The Latine *reficiam* hath [f] three ſignifications.

1. *Reficere*, is to repaire or renew. Matth. 4, 21. *reficientes retia* Iames and *Iohn* were mending their nets, &c. and ſo Chriſt *as being* [g] *the brightneſſe of Gods glory and his expreſſe character of his perſon*, reſtoreth againe Gods image defaced in vs through *Adams* fall, *vt recreatio creationi reſponderet*, ſaith [h] *Aquine*, that the redemption of the world might anſwere the creation; he who firſt made, now mendeth vs, all of vs being *the* [i] *workemanſhip of God in Chriſt* as creatures and as new creatures: as creatures, *for in the beginning was the Word all things were made by it, and without it was made nothing that was made:* as [k] new ceatures, for Chriſt Ieſus is the new man we muſt [l] put on, of whom we muſt learne meekneſſe and lowlineſſe, that we may walke in newneſſe of life. Rom. 6. 4.

2. *Reficere*, doth ſignifie to ſtrengthen with meat, in which acception a common hall in a Colledge where the ſocietie meet and eat together, is called a *refectorie*; now Chriſt hath a two-fold *refectorie* for all ſuch as come vnto him, one in his kingdome of grace, when he [m] prepareth a table for vs in deſpight of our foe, refreſhing vs with the food of his word, of his ſupper, of his examples vntill we are made fat, Prou. 28. 25. euen ſo full and faire, that the Church in admiration hereof asketh her beſt beloued, [n] *ſhew me where thou feedeſt?* another *refectorie* Chriſt hath in his kingdome of glory, Luke 22. 30. *Yee ſhall eate and drinke at my table in my kingdome*, there God hath prepared for thoſe that loue him a banquet of ſuch delicates *as eye hath not ſeene, neither eare hath heard, neither heart of man able to conceiue.* 1. Cor. 2. 9. [o] *Sentiri poteſt, dici non poteſt.* Come then vnto me all ye [p] that hunger and thirſt after righteouſneſſe, and I will feed you, feaſt you, fill you, feed you with the [q] ſincere milke of my doctrine, feaſt you

[r] *Beauxamis Har. Tom. 2. fol. 269.*

[f] *Rabanus apud. Thom.*

[t] Eccleſ. 19. 25.

[u] *Auguſt de verb. Apoſt ſer. 21 & lib. de Virgin. cap 35.*

[x] Philip. 2. 6.

[y] Pſal. 22. 6.

[z] *Gloſſ.*

[a] *Bonauent. diet. ſalut cap. 36.*

[b] *Hildebert. in epitaph. Berengary apud Malmeſ. in vita Will. 1.*

[c] *Bernard.*

[d] *Auguſt. de verb Apoſt. ſer. 21.*

[e] *Culman in loc.*

[f] *Vide Giron. Con. 2 in feſt.* Matth.

[g] Heb. 1. 3.

[h] *Part. 1. quæſt. 3. art. 8.*

[i] Epheſ. 2. 10.

[k] 2. Cor. 5. 17.

[l] Rom. 12, 14.

[m] Pſal. 23. 5.

[n] *Can. 1. 6.*

[o] *Rupert. in* Matth. 11.

[p] Matth. 5. 6.

[q] 1. Pet 2. 2.

you with a cheerfulneſſe of conſcience which is a [r] continuall feaſt, fill you with an ouerflowing cup in the ſtate of glory: come to me, nay if you will open the wicket of your heart when I knocke and deſire to come to you, I will ſup with you, and you ſhall alſo ſup with me, Apocalyp. 3. 20.

[r] *Prou. 15. 15.*

3. *Reficere*, ſignifieth as our text runneth here, to *refreſh and to eaſe ſuch as labour and are laden*, and this [t] expreſſeth the word ἀναπαύσω beſt; and is moſt agreeable to the clauſe going afore, *labour and are laden* & the words following after, *reſt, eaſie, light*: as if he ſhould haue ſayd, [r] I will eaſe ſuch as labour, and giue reſt vnto ſuch as are laden, I will make their heauy burden *light*, and their hard yoke *eaſie*, ſo that they ſhall count it exceeding ioy to fall into diuers temptations, Iames 1. 2. as ſorrowing, and yet alway reioycing, 2. Cor. 6. 10. [u] bleſſed in eating the labours of their hands. As men of the world are [x] *infæliciter fœlices*, vnhappy in being ſo much happy: ſo the children of God are *fœliciter infœlices*, happy in feeling their load, and vnderſtanding their vnhappineſſe, for [y] God is faithfull, and will not ſuffer his children to be tempted aboue their abilitie, but will euen with the temptation make a way to eſcape, that they may be able to beare it. This eaſe *Paul* found vnto the reſt of his ſoule, 2. Cor. 4. 8. *We are troubled on euery ſide yet are wee not in diſtreſſe: perplexed but not in deſpaire: perſecuted, but not forſaken, caſt downe but yet not caſt away.* A [z] Phyſitian (albeit he bee neuer ſo skifull in his Art) cannot abſolutely promiſe that he will eaſe you: his comforts are, I will endeauour to giue you reſt, if I can I will helpe you, neither inuention of wit, or intention of will, I aſſure you ſhall be wanting: but Chriſt here ſaith, *I will*, I can, as hauing *all things giuen vnto me of my Father*; and I will, as being [a] *ſent into the world to comfort ſuch as mourne in Sion.*

[t] *Ianſenius. Marloral.*
[r] *Suaue contra laborem. leue contra onus. Caietan. in loc.*
[u] Pſal. 128. 2.
[x] *Auguſtin. in* Pſal. 127.
[y] 1. Cor. 10. 13.
[z] *Muſculus in loc.*
[a] Eſay 16. 1.

Yee ſhall find reſt vnto your ſoules] [b] Some finde reſt in their bodie, but not in their ſoule, as the Glotton, mentioned Luke 16. his bodie was richly clothed, and deliciouſly pampered euery day, but his ſoule (ſo full of ſores as *Lazarus* at his gate) found no reſt: [c] one drop of a bad conſcience did drinke vp as it were the whole ſea of his worldly delights; ſome find reſt in their ſoule, but not in their body; ſo the ſeruants of God are ſaid to [d] *reioyce in tribulations*, as the bleſſed Apoſtles. Act. 5. afflicted in body, reioyced in ſpirit, becauſe they were counted worthy to ſuffer for Chriſts Name: ſome neither in bodie nor ſoule, as the damned in hell, hauing [e] *pœnarum & diuerſitatem & vniuerſitatem*, a fire to torment the bodie, a worme to torture the ſoule. Eſay 66. 24. ſome both in bodie and in ſoule, as Gods elect in heauen, who reſt from their labour, Apocalyp. 14. 13. and from their griefe, for [f] *God ſhall wipe away all teares from their eyes, and there ſhall be no more dying, or crying*: and from their feare, Iob 11. 19. *When thou takeſt thy reſt, none ſhall affright thee*: come then vnto me all ye that labour and are laden, and ye ſhall finde reſt here begun, hereafter accompliſhed fully: *yee ſhall finde*, [g] not by your owne induſtrie, but through my grace, firſt *I will eaſe you*, then *yee ſhall finde reſt vnto your ſoules*: vnleſſe I giue you meanes to ſeeke, yee cannot finde, if you will haue it, I pray come to me for it.

[b] *Pet. de Palud.*
[c] *Luther loc. con tit. de furijs malæ conſcien.*
[d] Rom. 5. 3.
[e] *Bonauent. diet. ſalu. cap. 49.*
[f] Apocal. 21. 4.
[g] *Muſculus.*

For my yoke is eaſie, and my burden light] [h] Some conſtrue this of Chriſts humilitie, becauſe meeke and lowly perſons haue more reſt and eaſe than the proud and ambitious, euer labouring for higher place; *per quot pericula peruenitur ad grandius periculum?* as [i] *Auguſtine* ſweetly. The Courtier is indeed reſtie, yet reſtleſſe: [k] if he turne gallant, he ſhall bee condemned as vaine: if otherwiſe, diſgraced with the titles of baſeneſſe: if he follow his ſtudies, he ſhall be thought dangerous; if not, argued of ignorance: if hee haue trauelled, his ſeruice will be queſtioned: if not, hee ſhall bee reputed vncapable of imployment. So miſerable is his eſtate, that his imperfections are hated, his vertues ſuſpected, and either of them both alike able to barre him from preferment. [l] Hee muſt euer ſtudie not ſo much to haue friends, as to beware of his enemies. In a word, there is leſſe ſeruice in ſeruing of God then the King: for the King hath onely ſome few houres of audience, whereas God, ſaith, *At what time ſoeuer a ſinner doth*

[h] *Theophylact. Euthym.*
[i] *Confeſſ. lib. 8. cap. 6*
[k] See reſolued Gentleman, pag. 14.
[l] *Guevara epiſt.*

doth repent of his ſinne from the bottome of his heart, I will put all his wickedneſſe out of my remembrance.

But [m] moſt Interpreters vnderſtand this of Chriſts Goſpell and doctrine, [n] for his burthen is light vnto ſuch as he refreſheth and eaſeth from the burthen of ſinne, his commandements are not heauie to them whoſe faith ouercommeth the world, 1. Iohn 5.3. A [o] yoke when it is greene is heauie, but when it is ſomewhat worne, *eaſie*. Now Chriſt himſelfe did firſt weare this yoke, that it might be ſeaſoned and made *light* for vs. If he commanded other to faſt, he himſelfe faſted: if he commanded other to pray, himſelfe prayed: if he commanded other to forgiue, himſelfe pardoned: if he commanded other to die, himſelfe alſo died, &c. And therefore ſaith he, *learne of me*. [p] For this yoke will appeare to be ſweet, if once you be well acquainted with it as I am. It [q] is *my yoke*, not yours. I put my ſhoulder vnto the burthen, and beare more than you, *factus eſt principatus ſuper humerum eius*, Eſay 9.6. Chriſt doth as [r] *Paul* ſaith, *Who is weake, and I am not weake? who is offended, and I burne not?* I beare the yoke when ye ſuffer, Act. 9. 4. *Saul, Saul, why perſecuteſt thou me?* To this purpoſe [s] *Paulinus* excellently, *Chriſtus & patiens & triumphans in ſanctis ſuis: in Abel, occiſus à fratre: in Noe, irriſus à filio: in Abraham perigrinatus, in Iſaac oblatus, in Ioſeph venditus, in Moſe fugatus, in Prophetis lapidatus, in Apoſtolis terra marique iactatus.* When as then ye labour and are laden heauily, learne of me, yea leane on me: Pſalme 55.23. *Caſt thy burthen vpon the Lord, and he ſhall nouriſh thee*, Come to me and I will eaſe you. So [t] *S. Auguſtine* doth expound this clauſe, Chriſts burthen in it ſelfe (ſaith he) is exceeding troubleſome, for [u] *all that will liue godly in Chriſt Ieſus ſhall ſuffer perſecution*: but his ſpirit [x] helpeth our infirmities, and ſweetneth affliction for vs; he maketh vs willing, and ſo by conſequent able to beare his burthen, and vndergo his yoke. For [y] *vbi amor eſt, non eſt labor ſed ſapor*, vnto the willing all things are welcome. The way to heauen is [z] *anguſta paucis eligentibus, facilis tamen omnibus diligentibus.* O come then vnto Chriſt, and take vp his yoke. [a] Feare it not as being *a yoke*, but beare it as being *eaſie*. Reſpect not the preſent paine, but expect the future pleaſure For our light affliction which is but for a moment, cauſeth vnto vs a farre more excellent and eternall weight of glorie, 2. Cor. 4. 17.

It is very remarkable, that Chriſt ſaith in the [b] ſingular, *yoke*, for he doth not command vs to plough with many yokes. The diuell enticeth vs to many vices which are contrarie, the world hath many troubles which are contrarie, the fleſh alſo many deſires which are contrarie: but God hath vpon the point but one commandement, namely, that [c] *we beleeue in his Sonne Ieſus Chriſt*, and expreſſe this faith in louing one another. All that Chriſt on our part requireth is, that we come to him, and learne of him. [d] *If thou ſhalt acknowledge with thy mouth the Lord Ieſus, and ſhalt beleeue in thine heart that God hath raiſed him vp from the dead, thou ſhalt be ſaued.* The Goſpell is called a *burthen* and *a yoke*, [e] leſt we preſume: yet *light* and *eaſie*, leſt we deſpaire. [f] By this one ſentence, two ſorts of men are confuted eſpecially: the carnall Goſpellers on the right hand, who becauſe iuſtification is by faith onely, hold themſelues free from all burthens: and the ſuperſtitious Monkes and merit-mongers on the left hand, loading the conſciences of men with too many burthens. O ſweet Ieſu, ſo guide me with thy holy Spirit, that I may walke betweene theſe two rocks in thy midway. Thou, *(to whom all things are giuen)* giue me thy grace, that I may *come to thee, learne of thee, reſt in thee*: That I may ſo beare thy croſſe on earth, as that I may weare thy crowne in heauen. Amen.

[m] *Auguſtin. Hieron. Ianſen. Muſculus, Maldonat &c.*
[n] *Dr. Fulke in loc.*
[o] *Gueuara epiſt.*
[p] *Caluin.*
[q] *Didac. Yanguas Con. 2. de S Matth.*
[r] 2. Cor. 11. 29.
[s] *Epiſt. lib. 4. epiſt. 1.*
[t] *De verbis Dom. ſecund. Matth. ſer. 9.*
[u] 2. Tim. 3. 12.
[x] Rom. 8. 26.
[y] *Bernard ſer. 85. in Cant.*
[z] *Auguſt. vbi ſupra.*
[a] *Ambroſ. de Elia cap. 22.*
[b] *Gueuara epiſt.*
[c] 1 Ioh. 3. 23.
[d] Rom. 10. 9. *Si credis iuſtus es. Luther.*
[e] *Euthym.*
[f] *Marlorat.*

The Epistle. Esay 7.10. vnto v. 16.

God spake once againe to Ahaz, saying, require a token of the Lord thy God, &c.

In this Scripture two things are more chiefly considerable; namely, the

- Goodnes of God
  - Particularly towards *Ahaz* King of Iuda, *God spake againe to Ahaz saying, aske a signe*, &c.
  - Generally towards all the house of *Dauid*, euen the whole Church, *A Virgin shall conceiue*, &c.
- Wickednes of *Ahaz*
  - Open [g] vnthankfulnesse and [h] insolent [i] impietie, *Then said Ahaz, I will aske none.*
  - Secret [k] hypocrisie, coueting his contempt and Atheisme with a cloake of deuotion and dutie, *neither will I tempt the Lord.*

[g] *Caluin. in loc.* [h] *Hieron in loc.* [i] *Hyperius. Vatablus.* [k] *Musculus. Hen. Mollerus.*

God spake againe to Ahaz] In the dayes of *Ahaz* the sonne of *Iotham*, the sonne of *Vzziah* King of Iudah (as we read in the beginning of this present Chapter) *Rezin* the King of Aram, and *Pekath* the sonne of *Remaliah* King of Israel came vp and fought against Hierusalem. Now God (as *being a* [l] *present helpe in trouble*) sent his Prophet *Esay* to comfort King *Ahaz* in this extremitie, saying verse 4. *Feare not, neither be faint hearted for the two tailes of these smoaking firebrands, for the furious wrath of Rezin, and of Remaliahs sonne.* For albeit they determine to depose thee, and to dispose of thy kingdome, purposing to set vp in thy throne the sonne of *Tabeal*, vers. 6. yet *thus saith the Lord God, their counsell shall not stand, neither shall it be: for the head of Aram is Damascus, and the head of Damascus is Rezin, and within threescore and fiue yeeres Ephraim shall be broken from being a people.* [m] As if he should say, these two kingdomes shall haue their limits, and their two Kings must be content with their owne greatnesse, they both aspire to the Crowne, but I haue set them their bounds which they shall not passe. Beleeue my words and it shall go well with you; *but if ye will not beleeue, surely ye shall not be established*, vers. 9. And therefore that *Ahaz* and his people might giue credit to this promise, the Lord (saith our text) *spake once more to Ahaz.*

[n] Where note Gods long suffering and patience towards an Idolatrous and a wicked King, [o] *who did not vprightly in the sight of the Lord his God, like Dauid his father: but made his son goe thorow the fire after the abominations of the Heathen, whom the Lord had cast out before the children of Israel, and offered, and burnt incense in the high places, and on the hills, and vnder euery greene tree.* The Lord [p] desired not the death of a sinner, but that he may turne from his euill wayes and liue; speaking to him, as here to *Ahaz*, againe and againe; *Turne you, turne you, for why will ye die O ye house of Israel?* He doth inuite to mercie, not only such as are godly men, according to the prayer of [q] *Dauid, Doe well O Lord vnto those that bee good and true of heart*: but he maketh his Sunne to rise on the euill, and sendeth his raine on the iust and on the vniust, Matth. 5.45. He is not slacke saith [r] *Peter* in comming to iudgement (as some men count slackenesse) but is patient toward vs, and would haue no man to perish, but would all men to come to repentance. Wherefore thou, whosoeuer thou be which art in the [s] gall of bitternesse, [t] selling thy selfe to worke wickednesse, nay [u] giuing thy selfe to wantonnesse, to commit all vncleannesse, euen with greedinesse: [x] how dost *thou thinke thou shalt escape the iudgement of God? or dispisest thou the riches of his bountifulnesse, and patience, and long sufferance, not knowing that the goodnesse of God leadeth thee to repentance?* The Lord spake to *Ahaz againe*, yet not onely for his sake, nor for the wicked alone: [y] but rather to prouide for the weake which had some seeds of godlinesse. For albeit they did offend the Lord very much in their distrust and Idolatrie: yet God

[l] Psal. 46.1.
[m] *Caluin.*
[n] *Kilius in epist. annum idem Musculus in loc.*
[o] 2. King. 16. & 2. Chron. 28.
[p] Ezech. 33.11.
[q] Psal. 125.4.
[r] 2. Pet 3.9.
[s] Act. 8. 23.
[t] 1. Kin 21. 25.
[u] Ephes. 4.19.
[x] Rom. 2. 3.
[y] *Caluin.*

God as being the Father of [z] mercies, *in wrath remembers mercie*, Habac. 3.2. *Compaſſion and forgiuenesſe is in the Lord our God, albeit we haue rebelled againſt him*, Dan.9.9.

Require a token of the Lord thy God] [a] As if *Eſay* ſhould haue ſaid, I perceiue you giue little credit to my report, entertaining my ſpeech as the words of a meere man and not as the word of God. Wherfore to demonſtrate that I come not in mine owne name, but from the Lord of Hoſts, *Aske a ſigne*, [b] not of Idols, or of ſtrange gods vnable to helpe thee: but of *thy God*. Aske a ſigne, not of me, but of *the Lord*, [c] which only doth wondrous things. Aske of him, *Ahaz*, and thou ſhalt vnderſtand, that it is the Lord who ſpeakes vnto thee. God for the confirmation of our faith [d] addeth vnto his promiſes, as props of our infirmitie, ſignes and tokens, which * *Auguſtine* calls aptly, *viſible words*. And theſe ſignes are of two ſorts, *extraordinarie*, whereof the Prophet in our preſent text, and that which was giuen to *Hezekiah* in the 38. Chapter of this Propheſie. verſe 7. *ordinarie*, in daily vſe as Baptiſme, and the Lords Supper, the which are ſignes and ſeales of Gods holy couenant with vs. And we muſt ſo ioyne faith vnto the word, that we deſpiſe not the Sacraments, which Almightie God offereth as helps for the ſtrengthening of our faith. [e] It is a true ſaying that *Ieſus Chriſt came into the world to ſaue ſinners*: and this saying *ought by all meanes to be receiued*; and one chiefe meane is the miniſtration of the Sacraments: and therefore the franticke ſpirits in our time, who make no reckoning of Baptiſme, nor of the bleſſed Euchariſt, but eſteeme them *abces* only for little children, are worthily cenſured by reuerend [f] *Caluin*, to ſeparate thoſe things which God hath ioyned together.

Whether it be toward the depth beneath, or toward the height aboue] The Prophet preſcribes not what token *Ahaz* ſhould aske, leaſt haply the truth of the miracle might be ſuſpected; but he leaueth it to the Kings owne free choiſe, whether he will haue it *toward the depth or height*, [h] that is, in earth or heauen. Or it may be the word *depth* is of ſome deeper ſignification; [i] as if *Eſay* ſhould ſay, God will openly ſhew thee that his dominion is farre aboue all the world; yea that it reacheth euen from the heauen of heauens, to the very depth of depths, inſomuch as he can at his good pleaſure fetch Angels out of heauen, and alſo raiſe the verie dead out of their graue. [k] Here then obſerue Gods omnipotencie, *who can doe whatſoeuer he will in heauen, and in earth, and in the ſea, and in all deepe places*, Pſal.135.6. [l] *O God the great and mightie, great in councell, and mightie in worke, Behold thou haſt made the heauen, and the earth, by thy great power and ſtretched out arme, and there is nothing hard vnto thee.* This doctrine is comfortable to the godly, who [m] dwell vnder the defence of the moſt high, and abide vnder the ſhadow of his wings, hauing his ſpirit for their guide, and his Angels for their guard, But it is verie terrible to the wicked, in that all the creatures in heauen, in earth, and vnder earth attend the Lord of Hoſts, euermore readie to fight againſt ſuch as fight againſt him.

I will require none] This argueth his [n] pride, rather than humbleneſſe. Or as [o] other, his truſt in the ſtrength of the King of [p] Aſhur, rather than his affiance in the King of Kings. And yet he colours his foule contempt [q] hypocritically with a faire pretence, ſaying, *I will not tempt the Lord*; alluding doubtleſſe to the text, Deut.6.16. *Ye ſhall not tempt the Lord your God.* He forgat the words in the ſame Chapter a little before, *Ye ſhall not walke after other gods*, &c. and only wreſted that clauſe which he thought would fit his turne: wreſt I ſay, for to require a ſigne when God inuiteth and inioyneth vs, is not to tempt the Lord, but to truſt and obey, which is [r] better than ſacrifice. *Gedeon* is commended for asking ſignes of the Lord, Iudg.6. the Phariſees on the contrarie, condemned euen by [s] Chriſt himſelfe, *The wicked generation and adulterous ſeeketh a ſigne.* Now the reaſon hereof is exceeding plaine, their actions differed in their [t] ends: for whereas *Gedeon* asketh a ſigne to be confirmed in Gods promiſe; the Phariſies required miracles of Chriſt out of curioſitie to betray, rather then to be taught

[z] 2.Cor.1 3.

[a] *Muſculus.*

[b] *Hieronie.*

[c] Pſal.72 18.

[d] *Mollerus. Caluin.*

* *Tract.*118.*in Ioan.*

[e] 1.Tim.1.15.

[f] *In loc.*

[g] *Muſculus.*

[h] *Vatablus.*

[i] *Hieron. Caluin.*

[k] *Kilius.*

[l] Ier 32.17.

[m] Pſal.91.1.

[n] *Hierom.*

[o] *Hyperius.*

[p] 2 King.16.

[q] *Muſculus. Caluin. Mollerus.*

[r] 1.Sam.15.22.

[s] Matth.16.4.

[t] *Mollerus. Muſculus.*

taught of him: in this acceptable time of grace we need not aske for new miracles, it is sufficient to beleeue those which are recorded in holy Bible. The blessed Sacraments are Gods ordinarie signes appointed in his word for the strengthning of our faith, he that refuseth them as a superfluous help, commits the sinne of *Ahaz*, he that vseth them according to Christs ordinance, spiritually receiues Christ himself, as [u] *Durandus* pithily, *verbum audimus, motum sentimus, modum ne scimus, præsentiam credimus.*

[u] *Apud Elien. respon ad apolog. Bellarmin. pag. 11.*

Heare ye now, ô house of Dauid] Forasmuch as it was an intolerable wickednesse, to shut the gates against the might and mercies of God, vnder colour of honestie and modestie; the Prophet is iustly displeased, and sharpely rebukes these painted [x] sepulchres, and saith, *heare ye now ô house of Dauid, &c.* For albeit it was an honour for them to be held the race of *Dauid* (if they had walked in the steps of *Dauid*) [y] yet not notwithanding he now cals them *house of Dauid*, rather by way of reproach than otherwise. And in very deed the contempt and vnthankfulnesse in refusing a signe was so much the more hainous, because this fauour was reiected by that house, out of which the saluation of the whole world should come. Note then here the Prophets order and exquisite method in teaching: first he begins with doctrine, *take heed, be still, and feare not, &c.* then he proceeds to the confirmation of his doctrine, *require a token of the Lord thy God*, &c. Lastly, when he saw that both his offered signes and sayings vnto King *Ahaz* were fruitles, he comes to reproof, grieuously chiding this obstinate man; and not him alone, but also all the royall house defiled with this impiety; we must in our ministry take the like course: first beginning with doctrine, then proceeding to confirmation, and when these two faile, we must (as our Prophet speakes [z] elsewhere) *lift vp our voice like a trumpet; shewing Gods people their transgressions and to the house of Iacob their sinnes*, after proofe we must (as *Esay* here) come to reproofe: *auditorum lachrymæ laudes tuæ sint*, as [a] *Hierome* doth aduise *nepotian*, for saith he, *melius est ex duobus imperfectis rusticitatem sanctam habere, quàm eloquentiam peccatricem*: and [b] *Martin Luther* that sonne of thunder was wont to say, *Cortex meus esse potest durior, sed nucleus mollis & dulcis est.*

[x] Matth. 23. 27

[y] *Caluin.*

[z] Esay 58. 1.

[a] *Epist. ad Nepot. Tom. 1 fol. 14.*

[b] *Loc com tit. de offic. minist. in taxan vitys.*

It is not enough for you that ye be grieuous vnto men, but ye must grieue my God also?] He doth vse comparisons betweene *God* and *men*, not as if the Prophets could in deed be separated from God, for they be nothing else but his instruments, hauing one common cause with him as long as they discharge their duties, according to that of Christ, Luke 10. 16. *He that heareth you, heareth me: and he that despiseth you, despiseth me:* the Prophet then shapes his speech according to the wicked opinion of *Ahaz*, and his followers, imagining that they had to doe with men only, as if he should say, thongh I am a mortall man as you conceiue, yet in reiecting the signe which is offered vnto you, *ye grieue God himselfe*, forasmuch as *the Lord speakes* in me: this (saith [d] *Luther*) is our comfort and credit, that in deliuering Gods errand, *our tongue is Gods tongue, and our voice is Gods voice*, [e] he therefore that despiseth our preaching, despiseth not men, but God; as the Lord said to [f] *Samuel, they haue not reiected thee, but they haue reiected me, that I should not raigne ouer them*: and this ought to moue the Prophets and Preachers of the word, [g] that a wrong done to them in executing their holy function is an iniurie done to God himselfe, and they must grieue not so much in respect of their owne dishonour, as for that *God is grieued*, according to that of [h] *Dauid, mine eyes gush out with water, because men keepe not thy law*: it is well obserued, that wheras *Esay* said before whilest *Ahaz* rebellion and ingratitude was hidden, aske a signe of the Lord *thy God*: he now takes this honour to himselfe, saying, *my God*, not *thy God*, insinuating that God is on his side, and not with these wicked hypocrites; and so testifies with what a confidence and conscience he promised deliuerance to the king; as if he should haue said, I came not of my selfe, but I was sent of the Lord, and haue told thee nothing but out of the mouth of *my God*; all Preachers of the word should haue the same boldnesse, not in appearance only: but effectually rooted in their hearts: as [i] *Luther* excellently, *Summa summarum*

[d] *Vbi sup. tit. de minist. verb.*

[e] 1. Thes. 4. 8.

[f] 1 Sam. 8. 7.

[g] *Musculus.*

[h] Psal. 119. 136

[i] *Vbi supra.*

ſummarum hæc eſt ineſtimabilis gloria conſcientiæ noſtræ contra omnem contemptum in mundo, quod Chriſtus nos prædicatores plane deos creat, dicendo qui vos recipit, me patrem q; meum recipit.

Therefore the Lord ſhall giue you a ſigne, behold a Virgin] All orthodoxall Interpreters, as well ancient as moderne, conſtrue this of Chriſts admirable natiuitie, herein being taught by the ſpirit of trueth, in the 1. Chapter of Saint *Matthews* Goſpel at the 22. verſe, all this was done that it might bee fulfilled which was ſpoken of the Lord by the Prophet, ſaying, *Behold, a virgin ſhall conceiue, &c.* I know the Iewes haue many cauils againſt this expoſition, he that deſires to know them, alſo the Chriſtians anſwer to them; at his opportune leiſure may reade the Commentaries of *Hierome* and *Caluin* vpon this text, of *Arctius*, *Marlorat*, *Maldonat*, in Matth. 1. 22. *Pet. Galatinus de arcanis cat. verit. lib.* 3. *cap.* 18 *& lib.* 7. *cap.* 13. *Suarez. in* 3. *Thomæ diſput.* 5. *ſect.* 1.

That which here troubleth Interpreters moſt, is how this token is a confirmation of Gods promiſe to king *Ahaz*; examine the circumſtances of the place, ſay the Iewes, Hieruſalem is beſieged, and the Prophet is to giue him a ſigne of their deliuerance; to what end then is the Meſſias of the world promiſed now, who ſhould be borne fiue hundred yeeres after? Anſwere is made by [k] ſome, that the coherence may be thus, O *Ahaz* thou art exceedingly deceiued, in thinking that God is not able to deliuer thee from the furious wrath of *Rezin*, and of *Remaliahs* ſonne; for he will in time to come ſhew greater arguments of his power vnto thy ſucceeding poſteritie, for behold a virgin ſhall conceiue and beare a ſonne, who ſhall deliuer his people from more dangerous enemies than the two tailes of theſe ſmoaking firebrands; hee will in the fulneſſe of time ſend a Sauiour to deliuer vs [l] from all that hate vs, euen our ſpirituall enemies, as ſin, death, and the deuill: he ſhall be called *Emmanuel*, [m] which is by interpretation, *God with vs*, not God againſt vs, but with vs and for vs, as *Muſculus* vpon the words of *S. Matthew. Non ſine nobis, non contra nos, ſed nobiſcum & pro nobis.*

[n] Other obſerue, that it is the cuſtome of the Prophets in confirming the particular promiſes of God, euermore to lay this foundation, that hee will ſend his Sonne the Redeemer. By this generall prop, the Lord euery where ratifies that which he ſpecially promiſeth vnto his children, according to that of [o] *Paul*, *In Chriſt all the promiſes of God are, yea and amen*: that is, [p] *categoricall* & true, [q] complete and implete; and aſſuredly whoſoeuer expects helpe and ſuccour from God, muſt alſo be perſwaded of his fatherly loue: but how ſhould he be fauourable without Chriſt, in [r] whom he hath adopted vs his ſonnes, and [s] heires before the foundation of the world? ſo louing vs that he hath giuen his only begotten Son to [t] dwell among vs, and to be *God with vs*, and when his houre was come to [u] die for our ſinnes, and to riſe againe for our iuſtification: ſo that vpon theſe premiſes we need not at any time doubt of Gods holy promiſes, but infallibly conclude with the bleſſed Apoſtle, Rom. 8. 32. *If God ſpared not his own Son, but gaue him for vs all to death, how ſhall he not with him giue vs all things alſo?*

[x] Other hold this ſigne moſt agreeable to the preſent occaſion of *Iudahs* promiſed deliuerance, becauſe the Patriarke [y] *Iacob* had propheſied, *that the ſcepter ſhould not depart frõ Iudah, nor a Law-giuer frõ between his feet, vntil Shilo come*: as if *Eſay* ſhould thus argue with *Ahaz*, the Meſſias of the world is to be borne of the tribe of *Iudah*, and of the linage of *Dauid*, it is impoſſible therefore that either *Rezin* or *Pekah*, or any other prince whatſoeuer, ſhould rent thy kingdom from the ſucceſſors of *Dauid*, vntill *a virgin conceiue and beare a ſonne, who ſhal be called Emmanuel*. It is reported in Matth 2. that the wiſe men inquired after the birth of Chriſt, *in the dayes of Herod the king*, wherein they ſhewed themſelues to be wiſe men indeed, obſeruing their right [z] *quãdo*, becauſe now the ſcepter had departed from *Iudah*, and was in the hands of *Herod*, an Alien and a Tyrant, crept in by the Romane Emperour: this then is a fit and a full ſigne to confirme Gods promiſe touching *Iudahs* deliuerance from the furious wrath of *Rezin* and *Remaliahs* ſonne. For there be two kindes of ſignes, *vnum prognoſticum, alterum* *remoratiuum,*

[k] *Vatablus in loc.*

[l] Luke 1. 71.
[m] Matth. 1. 23.

[n] *Mollerus. Caluin.*

[o] 2. Cor. 1. 20.
[p] *Aretius.*
[q] *Lombard. Anſelm. Caietan.*
[r] Ephes. 1. 4.
[s] Rom 8. 17.
[t] Iohn 1. 14.
[u] Rom. 4 25.

[x] *Hyperius in loc.*
[y] Gen. 49. 10.

[z] *Leo ſer. 3. de Epiphan. Theophylact. Euthym, Anſelm. in* Matth 2.

remoratiuum, as *Petrus Galatinus* in his examination of this text aptly distinguisheth: one which is a prognostication of an euent to come, so[b] *Gedeons* fleece was a signe to him of future victorie; another which is a memoriall of a thing past, so the Lord sayd vnto *Moses*, Exodus 3.12. *This shall be a token vnto thee, that I haue sent thee, after thou hast brought the people out of Ægypt, ye shall serue God vpon this mountaine*: now the signe mentioned here was a *rememoratiue*, not a *prognosticke*. *Ahaz* saw not this token, but his posteritie might say with[c] *Dauid*, *as we haue heard so haue we seene in the citie of the Lord of Hosts in the citie of our God: God vpholdeth it for euer*. And here the Fathers[d] obserue that Christs admirable natiuitie was a signe both *in the depth beneath, and in the height aboue*. For in being a man, *eating butter and hony*, nourished after the same manner that other children are, he was a signe on earth: and in being *Emmanuel, conceiued of a Virgin without the seed of man*, he was a signe from heauen. Thus as you see this token is *accommodum*, aptly fitted to the present occasion of the Prophet: I proceed now to shew that it is also *commodum*, as profitable for vs as it is pertinent for Hierusalem.

A Virgin shall conceiue] That is,[e] the Virgin or that Virgin, for the Hebrew particle[m] added in the text originall, and the Greeke article ἡ prefixed by the Septuagint Interpreters are both emphaticall, and import so much *as that excellent Virgin*. So the Fathers vse to speake,[f] *Quis vnquam, aut quo seculo ausus est proferre nomen S. Mariæ, & interrogatus non statim intulit virginis vocem?* In what age did any man name the blessed *Mary* without adding her surname *Virgin*. Nay the blessed Apostles in their Creed haue taught vs so to beleeue, *borne of the Virgin Marie*. For she was a[g] perpetuall Virgin: [h] *ante partum, in partu, post partū* All which is concluded, at the least included in our present text. A Virgin before she conceiued, and when she conceiued her Sonne our Sauiour, as we defend against vnbeleeuing *Iewes* and *Gentiles*; and against misbeleeuing *heretikes* also; namely, the *Cerinthians, Ebionites, Carpocratians*, holding that Christ was the naturall son of *Ioseph, & verus & merus homo*, contrary to the words of our Prophet here, *Behold, a Virgin shall conceiue*.[i] The Lord hath made a faithfull oath vnto *Dauid*, and he shall not shrinke from it, *Of the fruit of thy belly shall I set vpon thy seat*. Where the[k] Doctors note, that he saith according to the Hebrew *de fructu ventris*, and not *de fructu femoris, aut renum*, because the promised seed is *the seed of the woman*. Gen. 3.15. *made of a woman*, Gal. 4.4. hauing the materials of his body from *Mary*, but his *formale principium*, of the holy Ghost agent in his admirable conception, as it is in the Gospell allotted for this day. *The Holy Ghost shall come vpon thee, and the power of the most High shall ouershadow thee*. See Gospell on the Sunday after Christmas.

2. We say, that *Mary* was a Virgin in her childbirth, against *Iouinian*, and *Durandus*, according to the tenor of our Text, *A Virgin shall conceiue and beare a sonne*. The which is not to be construed, *in* [l] *sensu diuiso, sed in sensu composito* to wit, a Virgin shall conceiue, and continuing a Virgin shal bring foorth her childe,[m] *grauida sed non grauata*. So runnes our Creed, *borne of the Virgin*. For otherwise what wonder had it been, that one who sometime was a virgin, should afterward knowing a man, haue a sonne? *Consule S. Irenæ. lib. 3, cap. 18, 21. 24. Epiphan. hæres. 30. circa finem.*[n] *Greg. Nyssen. orat. de sanct. Christi natiuitat. Basil. & Hierom. in loc.*

Partus & integritas discordes tempore longo,
Virginis in gremio fœdera paces habent.

3. *Marie* was a Virgin after the birth of Christ, as the Church hath euer taught, against[o] *Heluidians*, and[p] *Antidicomarianites* And some probable reason hereof also may be gathered out of this Scripture, *thou shalt cal his name*, &c. that is, (as our Communion booke) *thou his*[q] *mother*; or as our new translation hath it, *A Virgin shall conceiue and beare a sonne, and shall call his name*, &c. For (as[r] *Caluin* notes, the verbe is of the feminine gender among the Hebrewes which occasioned haply the translators of *Geneua* to read *she shall call his name*.

Now

[a] *de arcanis cat. verit. lib. 7. cap. 15.*
[b] Iudges 6.37.
[c] Psal. 48.7.
[d] *Irenæus lib. 3. cap. 27. Amb. in* Psal 118. *ser. 8. Epiphan. hæres. 30. Basil. in loc idem. Theodoret. & Eusebius apud Vegam, Dom. 11 post. Pentecost.*
[e] *Erasmus. Maldonat. in* Matth 1.23. *Haalman cap. 3. &.*
[f] *Epiphan. hæres. 78.*
[g] *See Creed. art. Borne of the Virgin.*
[h] *Aretius in* Luc 1.27.
[i] Psal. 132. 11.
[k] *August. in* Psal 131. *& Irenæus lib 3. cap. 27.*
[l] *Suarez tom. 2. in 3. Thom. disp. 5 sect. 2. idem Ardens in Euangel annunti.*
[m] *Bernard. hom. 3. super missus est Angelus.*
[n] *Neque Virginitas partum prohibuit, neque partus virginitatem soluit.*
[o] *Hieron. aduers. Heluid & August hæres. 84*
[p] *Epiphan. hæres 78.*
[q] *Ita Munsterus, tu mater.*
[r] *In loc.*

Now the naming of children is an office properly belonging to fathers and not to mothers: In that therefore this charge was wholly referred and transferred to *Marie*; we may note, that Christ was so conceiued of his mother, as that he had no father on earth; as also, that *Ioseph* affianced to *Marie*, was rather an helpe then an absolute head, a wedded, but not a bedded husband: I say, not a bedded husband after the birth of Christ, as *Hierome* notably proues in a tract of this argument against *Heluidius*. And for the strengthning of this reuerent opinion, I finde a tradition entertained by the most ancient Doctors, [f] *Origen*, [t] *Basile*, [u] *Theophylact*, and [x] other, that whereas the marryed women had one seuerall place in the Temple for their deuotions and the Virgins another: *Mary* not only before, but after the birth of her sonne also did vsually troupe with the maidens, and not with the marryed, [y] *liuing and dying a Virgin*. This Epistle then is all one with the Gospel, *Esay* & *Gabriel* are messengers of the same arrand; for that which *Esay* speakes of *Mary*, *Gabriel* speakes vnto *Mary*; *Thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Iesus*. And they both are so fit for the present feast, that he who runs & reads, may see the reason why the Church allotted them for this day.

[f] *Tract. 26 in Matth.*
[t] *Hom. de human. Christi genera.*
[u] *In Matth. 23.*
[x] *Greg Nyss. de sancta Christi. natiuit.*
[y] *Perkins* reform cat. *tit. vnast.*

The Gospell. Luke 1.26. *vulg.* 39

And in the sixth Moneth, the Angel Gabriel was sent from God, vnto a Citie of Galilee, named Nazareth, to a Virgin, &c.

Almightie God in the twelth chapter of Exodus enioyned his people to eat the Paschall lambes *head and feet and purtenance*. Christ is our Paschall lambe, 1.Cor.5.7. Wherefore we must as *Mary* did, anoint Christs [z] head and [a] feet, that is, meditate on his birth and death, on his ingresse into the world, and egresse out of the world. This Scripture principally speakes of his birth, and of the *purtenance* thereof, an euangelicall and angelicall annunciation of his admirable conception.

In which obserue these 4. circumstances especially:
- When, *In the sixth moneth.*
- Where. *In a Citie of Galilee, named Nazareth.*
- Who,
  - Saluting, *Gabriel an angel sent from God.*
  - Saluted, *A Virgin espoused, &c.*
- What, *Haile full of grace.*

[z] Matth. 26.7.
[a] Ioh 12.3.

In the sixth moneth] That is (as *Gabriel* expounds himselfe, vers. 36.) in the sixth moneth, from the conception of *Elizabeth*. And it is an [c] argument to perswade *Marie* that she may haue a sonne, for that her cousin *Elizabeth* had conceiued a childe in her olde age, by her old husband. *Iohn* the Baptist [d] (as it is thought) was conceiued about the latter end of September, and Christ according to the Churches account about the latter end of March. In the very same moneth (as [e] some coniecture) the world was created, and so the second *Adam* was conceiued about the time the first *Adam* was deceiued. For [f] as in *Adam* all die: euen so in Christ shall all be made aliue. The [g] Poet saith of the Spring which alwayes beginneth in this moneth,

Omnia tunc florent, tunc est noua temporis ætas,
Et noua de grauido palmite gemma tumet.

And so Christ incarnate making a [h] new heauen and a new earth, *ecce ego facio noua*. Behold saith the Lord, I make new things, Esay 43.19. *See Thom. Caten. & Mollor in loc. Ludolph, de vita Christi part. 1. cap. 5. Giron. ser. 1. Raulin. ser. 3. Ferus ser. 5. in annun.*

[b] *Theophylact. Euthym in loc.*
[c] *Luther. Melanct. post. in loc.*
[d] *Aretius*
[e] *Vide Io. Thom. Friegiam. lib de cosmopæia*
[f] 1.Cor.15.22.
[g] *Ouid. lib. 1. fasti.*
[h] Esay 65.17.

The [i] Iewes for religious vses, and festiuall times, counted Nisan the first moneth, ([k] which for the most part answereth our March) and so forward; but for ciuill they counted the seuenth the first. It is worth obseruing therefore that the Annunciation vnto *Zacharie* was in the beginning of the ciuill, and this Annunciation

[i] *Tremellius in Exod. 12.*
[k] *Vatablus in Exod. 12.*

nunciation vnto *Mary* in the beginning of the religious or eccleſiaſticall yeere. Teaching vs hereby that our whole life is only ciuill, and not truly religious, vntill Chriſt be conceiued and [l] formed in vs, vntill he [m] dwels in our heart who [n] reneweth a right ſpirit within vs.

[l] Galath. 4.29.
[m] Epheſ. 3.17.
[n] Pſal 51.10.

The Angel Gabriel was ſent from God] *Gabriel* in Hebrew ſignifies the power of God, a fit ambaſſadour for ſuch an arrand, becauſe the conception of Chriſt, & through it the redemption of the world is called expreſly *the ſtrength of Gods arme*, Luke 1.51. [o] Euery Preacher of the Goſpell ought to follow this example, for his commiſſion, he muſt be *ſent from God*: and execution of it, he muſt bee *Gabriel* that is, a man of good courage, powerfull in doctrine and exhortation. An *Angell* was ſent about this buſineſſe, and not a man for ſundry reaſons, eſpecially three.

[o] *Luther poſt. in loc.*

1. [p] That our humane nature might be repaired after the manner it was ruinated: as a ſerpent was ſent by the deuill vnto *Eua* to worke our woe; ſo *Gabriel* an Angel was ſent from God vnto *Mary*, to bring glad tidings of her weale. [q] *Ad Euam angelus malus acceſſit vt per eam homo ſepararetur á Deo, ad Mariam angelus bonus venit vt in ea Deus vniretur homini.*

[p] *Thom. part. 3. quæſt. 3. art. 1.*
[q] *Fulgentius de dup. nat. Chriſt.*

2. An Angell ſent vnto a Virgin [r] becauſe Virgins are as angels, according to that of [ſ] *Iſiodore*, *Cœlibatus quaſi cœlo beatus*. And [t] Chriſt alſo ſaith, *in the reſurrection when there ſhalbe no more marrying, that we ſhalbe then as the Angels of God in heauen.*

[r] *Hieron. apud Thom vbi ſup. Origen lib. 10.*
[ſ] *Origen lib. 10.*
[t] Matth 22.30.

3. To [u] ſhew that Angels are miniſtring ſpirits ſent forth to miniſter for their ſakes who ſhall be heires of ſaluation, Heb. 1.14. and therefore ſeeing we haue ſuch a guard attending vs one euery ſide, we [x] ſhould doe whatſoeuer we doe, in a reuerent and ſeemly faſhion, alway remembring that we are made *a ſpectacle to men and Angels* 1. Cor. 4.9.

[u] *Giron. con 1. in annum.*
[x] *Perkins expoſit. Creed, tit creation of Angels.*

Vnto a citie of Galilee, named Nazaret.] The Iewes held this countrey and city ſo [y] contemptible, that the [z] Phariſies ſaid of the one, *out of Galilee ariſeth no Prophet.* And [a] *Nathaniel* of the other, *Can there any good thing come out of Nazaret?* Here then obſerue that euen Phariſies and learned men may be deceiued, as alſo that God is not tyed vnto any place, but his ſpirit [b] *bloweth where it liſteth.* And therefore we may not iudge of men either by their countrey or countie: *Ioſeph* and *Mary* liued *in Nazaret a citie of Galilee*: good people though they dwel in bad pariſhes and places, are the ſame. *Miſtically*, Nazaret is by interpretation a [c] flower; it was fit there that he (which is *the* [d] *lilly of the vallies, and the roſe of the field*) ſhould be conceiued in *flore i. in Nazaret: de flore, i. de beata Virgine: cum floribus, i. tempore floru̅*, in the ſpring or flower time. *Galilee* was the marches of the Iewes, abutting and adioyning neere to the countrey of the Gentiles, and ſo [c] Chriſts conception in Galilee doth inſinuate that in him all the nations of the world ſhall be bleſſed, Gen: 22.18. And that he ſhould breake downe the ſtop of the partition wall, and ſo make the Iewes and the Gentiles both one, Epheſ. 2.14 or *Galilee* ſignifieth an end or confine: ſo Chriſt a Galilean is the end of the law, Rom. 10.4. See this and many moe like this, *apud Pont. in feſt annun.*

[y] *Arctius.*
[z] Ioha 7.52.
[a] Iohn 1.46.
[b] Iohn 3.8.
[c] *Ludolphus de vita Chriſti. part. 1 cap 5. & Beauxamis har. fol 22.*
[d] *Cant. 2.1.*
[c] *Bonauent. Beauxamis.*

To a virgin eſpouſed to a man whoſe name was Ioſeph.] *Mary*, though a Virgin was affianced to *Ioſeph* of the houſe of *Dauid* for ſundry cauſes: 1. leſt her ſelfe ſhould be iudged an [f] adultreſſe, and ſo ſtoned to death according to *Moſes* law.

2. Leſt her ſonne ſhould be reputed a [g] baſtard, and ſo conſequently not admitted for the Meſſias. He who came into the world not to [h] deſtroy the law, but to fullfill all righteouſneſſe, Matth. 3.15. would not himſelfe bee borne vnlawfully.

3. [i] That Chriſt heereby might honour both eſtates, of maidenhead, and marriage; of maydenhead, in that ſhe was a Virgin; of marriage, becauſe ſhee was eſpouſed,

4. That *Ioſeph* might be to her ſelfe and her ſonne a [k] *curator* and a *guardian* in the time of trouble; for ſo we reade in the ſecond chapter of S. *Matthew*, that the Angell of the Lord appeared to *Ioſeph* in a dreame, ſaying; *Ariſe and take the*

[f] *Hieron. aduerſ. Helud. & Aret. in loc.*
[g] *Ambroſ. lib. 2. in Luc. cap. 1.*
[h] Matth. 5.17.
[i] *Baſil. hom. de human. Chriſti generat.*
[k] *Theophylact. Euthym.*

the babe and his mother, and flee into Ægypt,&c. Againe, *Arise, and take the babe and his mother, and goe into the land of Israel,&c.*

5. That her husband might [l] witnesse her virginitie. [m] *Sicut Thomas dubitando, palpando, constantissimus factus est Dominicæ confessor resurrectionis: Ita & Ioseph Mariam sibi desponsando eiusq; conuersationem in tempore custodiæ studiosius comprobando, factus est pudicitiæ fidelissimus testis. Pulchra vtriusq; rei conuenientia, & dubitatio Thomæ, & desponsatio Mariæ.* See *Bernard vbi in marg. Beauxam. har. Tom. 1. fol. 22. Maldonat in Matth. 1. Sixt. Senen. Bib. lib. 6. annot. 64.*

Of the house of Dauid] *S. Luke* sets downe the names of so many places and persons exactly, that we might attend his relation more diligently. [n] *Noluit nos negligenter audire, quod tam ailigenter studuit enarrare.* Because Christ is *the promised seed and Sonne of Dauid, Marie* was *espoused to Ioseph of the house of Dauid.* [o] Hereby shewing her own pedegree by her husbands genealogie; for the Iewes according to [p] Gods Law, were to take wiues out of their owne Tribes. *Dauid* is stiled a man according to Gods owne heart, Acts 13.22. And so *Ioseph*, a man of *Dauids* house, was a man according to Gods owne heart, to whom he did reueale [q] *secretissimum atque sacratissimum sui cordis arcanum*, a mysterie which [r] none of the Princes of this world vnderstood. And *Marie* being thus affianced to *Ioseph*, she proued a good housewife, being in this respect like the Snaile which is *domiporta*. She was not of the Tribe of *Gad*, a [s] busie gossip gadding about from house to house, pratling and speaking things which are not comely: but (as almost all Interpreters haue noted vpon the words of our Text, *ingressus ad eam Angelus*) she was *within*, either at her holy deuotion, or at her daily worke.

I come now to the saluation it selfe. *Haile Marie,&c.* the which (as *Luther* said of the *Pater noster*) is made by the Papists a very great Martyr. I purpose therefore to demonstrate these two points especially: First, their foule abuse: secondly, the true vse of *Aue Maria.*

The Papists iniurie this Angelicall saluation in { Grosse, by misconstruing the whole sentence ioyntly. Parcell, abusing euery particular word seuerally.

For the first, they patch it vp together, by fetching in other stitches out of other places, as [t] *blessed is the fruit of thy wombe*, and adding the name, *Maria, Iesus, amen.* And all this that it may be repeated often vpon their beades, as a maine point of holy deuotion, and why so? [u] because forsooth it was vsed by the Greeke Church in their Masse daily, for so they finde it recorded in the Liturgies of *S. Iames*, and *Chrysostome.* [x] Our answer is, that those Liturgies are counterfeit, the one being a sufficient confutation of the other. For if the Greeke Church had a Liturgie written by *S. Iames* the blessed Apostle, who would imagine that *Chrysostome* would haue made a new? and if *Chrysostome* had penned a Liturgie, he would not haue made a prayer for Pope *Nicholas*, who liued almost fiue hundred yeeres after him, and for the Emperour *Alexius*, who liued seuen hundred yeeres after him. It were very much (as [y] *B. Iewell* obiected against *D. Harding*) to say *Chrysostome* prayed for men by name so many hundred yeeres before they were borne.

But to trace the Papists a little neerer, euen from step to step, if *Aue Maria* be a prayer, it must either be a prayer for *Marie*, or to *Marie.* It cannot be a prayer for *Marie*, whether we consider the words as vttered by *Gabriel* while she liued; or as babled by them now she is dead. If in her life she was *full of grace, and* [z] *free from all sinne*, as they teach impiously; then assuredly she did not need any prayer of man or Angell, as abounding with all mercie, and abandoning all miserie, much lesse now being a Saint in heauen, and (as they would haue vs to beleeue) a Queene of heauen, ouerruling and commanding Christ himselfe to shew mercie on such as she will haue mercie.

As *Aue Maria* could not be a prayer for *Marie*, so it should not be a prayer to *Marie*, because praying to Saints hath in Gods holy Bible [a] neither precept, nor promise, nor patterne. Not to dispute this point, *Eckius* a rancke Papist acknowledgeth

l *Basil vbi sup.*
m *Bernard. hom 2. super missus est Angelus.*
n *Bernard hom. 1 super missus est Angelus.*
o *Hieron. vbi sup. & Aret. in loc.*
p Numb. 36.
q *Bernard. hom. 2. super missus est Angelus.*
r 1 Cor 2 7.
s 1 Tim. 5. 13.
t Luke 1. 42.
u *Rhem. in loc.*
x *Dr. Fulke in loc. & Mornæus de sac Eucharist. lib. 1 cap. 2.*
y *Art priuate Masse diuis. 5.*
z *Bellarmin. de amiss. grat & stat. pec. lib. 4. cap. 15, 16. & Suarez in 3. Thom. disp 4.*
a *Chemnitius exam. Con. Trid. part 3 Tit. de Sanct. inuocat. pag. 184.*

acknowlegeth in his [b] *Enchiridion*, that inuocation of Saints is not inioyned in the Scriptures expresly: not in the old Testament, because the Patriarkes and the Prophets afore the comming of Christ (as the Church of Rome beleeues) were not in Heauen, but in *Limbo*. Not in the new Testament, lest haply the Gentiles lately conuerted vnto the faith of one God, should instantly returne to the worshipping of many Gods; as the men of *Lycaonia* would haue sacrificed vnto *Paul* and *Barnabas*, Acts 14. [c] *Petrus Asoto* likewise, and other Romanists of most eminent note for learning confesse, that praying vnto Saints is not taught in Gods booke plainly, but insinuated only. So that (as [d] *Melanchthon* obserues) the Papists are faine to ride post vnto the Court for an example. We cannot come to the Princes presence, but by the mediation of some fauourite: in like sort (say they) we must exhibit our petitions vnto *Peter*, or *Paul*, especially to *Marie*, that she may commend them vnto Christ her Sonne: God himselfe hath answered this idle conceit for vs, Osea 11. 9. *I am God and not man, the holy one in the mids of thee*: and Esay 55. 8. *My wayes are not as your wayes, &c.* Earthly Princes out of necessitie must imploy many mediators and officers about them, as tongues, and eares, and eyes vnto them: but the King of heauen is all eye, and all eare, seeing, hearing, vnderstanding all things, euen the very secrets of our hearts afore we speake: *your heauenly father* (saith our [e] Sauiour) *knoweth whereof ye haue need, before ye aske of him.* Againe, [f] if a King appoint a Master of requests, he will not ordinarily receiue petitions from other: and therefore seeing the King of Kings is pleased to make Christ our only [g] Mediator and [h] Aduocate, the sole Master of the requests in heauen, [i] euer liuing to make intercession for vs; it cannot be but dishonourable to Gods choice, and Christs office, to substitute any other halfe mediators either of redemption or intercession, as Saint *Ambrose*, Com. in Rom. 1. *Misera vtantur excusatione, dicentes per istos posse ire ad Deum, sicut per comites peruenitur ad regem.* Yea but although *Aue Maria* be not a supplication, it may be taken as a thanksgiuing, and that is a kinde of prayer, according to that of [k] *Paul, I exhort that supplications, prayers, intercessions, and giuing of thanks be made for all men, &c.* Answer is made, that it is not a thanksgiuing, and if it were, yet should it not be babled vnto *Marie*, but vttered vnto God, as [l] containing his praise to whom all honour is due, *kingdome, power, and glorie.* Well, *Aue Maria* notwithstanding all this, may be vsed as a salutation: our answer is no, for that a salutation is ciuill, whereas the Papists appoint this to be said as a religious office. 2. Salutations are to persons present, but the Virgin is absent, and therefore the Papists may not, nay the Papists indeed cannot vse these words in the same sense they were deliuered by *Gabriel* and *Elizabeth*: that there should be ten *Auemaries* to one *Pater noster*, and that 150. *Auemaries* with fifteene *Pater nosters* make a Ladies Psalter, and that after the *Pater noster* which Christ himself taught vs by his owne mouth, [m] *Aue Maria* is the most excellent prayer, and that in [n] it we speake with the mother of God as the Queene of heauen & our Aduocate; is now knowne in the world to be such intolerable foppery, that (as [o] *Hierom* said of the *Pelagian* heresies) a repetition of it is a sufficient refutation.

I know that reuerend *Fox* in his Calender of Saints annexed to his Martyrologie, cals the blessed Virgin *our Ladie*, and the Church of England also termeth vsually this present feast *our Ladies day*: but herein we doe not (as the Papists) ascribe to the Virgin [p] any diuine honour, making her our Ladie, as God is our Lord. It is a ciuill vse, not a religious office, for in a holy sense to speake properly, there is but one Lord, and neuer a Ladie, [q] *one Lord, one faith, one baptisme*: or the Virgin is stiled *our Ladie*, because she was (as *Elizabeth* cals her) *the mother of our Lord*, Luke 1. 43.

Hitherto concerning the wrong done by the Papists in grosse to the *haile Marie*, let vs examine now their iniurie of euery word in particular, the first is χαῖρε, which they translate *Aue*, turning vpside downe the letters of *Eua*: the woman who did occasion the worlds woe, was named *Eua*, therfore it was fit that *Mary* who bare Christ, the worlds ioy, should be saluted with *Aue*; being opposite in name

[b] *Tit. de venerat sanct. in fine.*

[c] *Chemnitius vbi sup. pag. 190.*

[d] *Apolog. confess. August. Tom. 1. fol 102.*

[e] Matth. 6. 8.

[f] *Melanct. & Chemnitius vbi sup.*

[g] 1 Tim. 2. 5.

[h] 1 Ioh. 2. 1.

[i] Heb. 7. 25.

[k] 1 Tim 2. 1.

[l] *Luther post. in loc.*

[m] *Bellarm. cat. exposit. Aue Maria.*

[n] *Ledesma. cat. cap. 7.*

[o] *Epist. ad Ctesephon. aduersus Pelagianos.*

[p] *Dr. Fulke in Matth. 1.*

[q] Ephes. 4. 5.

[r] *Augustin de Leon. ser. 4. de Aue Maria.*

name ſo well as in nature, this playing vpon the word is prettie, but not pithie, becauſe *Aue* is Latine, whereas *Eua* is Hebrew, and χαίρε Greek, ſo that the Friers wit hath outrunne the Holy Spirits wiſdome in this expoſition and tranſpoſition of *Eua* and *Aue*. The great Predicant [f] *Illephonſo Giron*, obſerues in the three letters of *Aue*, the three perſons in holy Trinitie: A, *altitudo Patris*: V, *veritas Filij*: E, *æternitas Spiritus Sancti*. [t] Some Friers haue profoundly deriued *Aue* of (A) primatiuely taken, and *væ, quaſi ſine væ*, that is without woe: now there is a threefold woe denounced, Apocalyps 8.13. *Væ, væ, væ incolis terræ*, woe, woe, woe to the inhabitants of the earth, and this woe is for ſinne in the world, as *the* [u] *luſt of the fleſh, the luſt of the eyes, and pride of life*. Woe to the couetous, woe to the luxurious, woe to the proud: all which *Eſay* ſets downe in his fifth chapter expreſly: *Woe to them that ioyne houſe to houſe, and field to field, till there be no more place for other in the mids of the land, &c.* that is a woe to the couetous: *Woe to them that riſe vp earely to follow drunkennеſſe, &c.* that is a woe to the luxurious: *woe to them that are wiſe in their owne eyes, &c.* that is a woe to the proud: [x] now the Virgin as being poore, chaſte, and humble, was exempted from all theſe woes; and therefore worthily ſaluted by *Gabriel* with an *Aue*: or as [y] other Popiſh Expoſitors, inhabitants of the earth haue deſerued a woe for their originall ſinne, and that is the woe which is in *Limbus*: a woe for their veniall ſinne, and that is the woe which is in *Purgatory*: a woe for ther mortall ſinne, and that is the woe which is in *hell*: but *Marie* the Virgin (ſay they) was free from all theſe kinds of ſinne, and ſo conſequently free from all theſe kindes of woe; the which aſſertion is contradictory to the text of holy Scripture, concluding all vnder ſin, Rom. 3.9. Gal. 3.22. Yea but ſay [z] *Suarez* and [a] *Bellarmine*, *Marie* was exempted *ex ſpeciali Dei priuilegio*: let them if they can ſhew her patent, and we will inſtantly beleeue it, otherwiſe, Gods word is a lanterne to our feet, and a guide to our paths: if either man or Angell preach a new Goſpell, let him be [b] accurſed. That *Marie* was a bleſſed Virgin, and the mother of the worlds Sauiour; we beleeue, becauſe we reade ſo: but that ſhe was *impeccabilis*, conceiued without ſin, borne without ſinne, liuing without ſinne, dying without ſinne, we doe not beleeue, becauſe we do not reade it in the Bible, nay we reade the contrary, for *Marie* ſaith in her hymne, *my ſpirit reioyceth in God my Sauiour, &c.* If ſhee needed a Sauiour, vndoubtedly ſhe was a ſinner, for the whole need not a Phyſitian, Mat. 9.12. and therefore the Popiſh annotation of *Aue* thus applied vnto the Virgin, is both vn'earned and vntrue.

The next word is *Maria*, the which is ſo magnified and extolled by the *Romaniſts*, as that King [c] *Alphonſo* the ſixth would not haue his wife called by that high and venerable name. [d] *Petrus de Palude* (whoſe wit as it ſhould ſeeme dwelt in a fen) hath this muddie conceit, the fiue letters of *Maria*, deſigne the fiue ſingular priuiledges Almightie God granted vnto the Virgin, (M) *Mater omnium Sanctorum*, (A) *Aduocata omnium peccatorum*, (R) *Regula omnium morum & virtutum*, (I) *Interfectrix omnium vitiorum*, (A) *Harmonia Spiritus Sancti donorum*, The *Portugall* Frier and flower *Philip Diez*, approued by *Didacus Caro*, *Dominicus Bannes*, & other great Clerks of Spaine for an exquiſite Preacher, [e] affirmes that *Maria* is compounded of the firſt letters in the names of fiue moſt illuſtrious and holy women in all the Scripture, *Michol*, *Abigail*, *Rachel*, *Iudith*, *Abiſhag*. Hauing all their eminent qualities in her nature, and all their prime letters in her name, taking (M) from *Michol*, (A) from *Abigail*, (R) from *Rachel*, (I) from *Iudith*, (A) from *Abiſhag*. I muſt here quit *Philip Diez* with an old rime, which vndoeth his name with a great deale more wit.

Phi *nota fœtoris*, Lippus *malus omnibus horis*,
Phi *malus* & Lippus, *totus malus ergo* Philippus.

[f] Saint *Ambroſe* ſaith of the deuill, that he is *nox* and [g] *Bernard* of bad Diuines, that they be *tenebræ mundi*. I am vnwilling to lay the *nox* vpon *Diez*, but his obſcure fopperie deſerues I thinke verily *Bernards tenebræ*.

Well, as the Friers haue taught vs how to ſpell *Maria*, ſo let them informe likewiſe

[f] *Con. 2 in feſto annun. locum vide & vide.*
[t] *Diez Pet. de Palud, Auguſtin. de Leoniſſa, & aly.*
[u] 1 Ioh. 2.16.
[x] *Raul. ſer. 1 in annun. Dom.*
[y] *Auguſtin. de Leoniſſa, ſer 2. de Aue Maria.*
[z] *Tom. 2 in 3. Thom. diſp 2. ſect. 4.*
[a] *De amiſſ. grat. & ſtat. per. lib. 4. cap. 15.*
[b] Galat. 1.8.
[c] *Diez con. 1. in incarnat.*
[d] *Dom ſer de annun. B. Mariæ*
[e] *Vbi ſupra.*
[f] *Ser. 28.*
[g] *Ser 66. in Cant.*

likewiſe what it ſignifieth.[h] *Auguſtin. de Leoniſſa* ſaith acutely, *Maria quaſi Maria*: for as in the ſea there is a [i] gathering together of all waters; euen ſo in the Virgin a congregation of all vertues. Againe, as [k] all riuers come from the ſeas, and returne to the ſeas againe: ſo likewiſe all grace is deriued from *Mary*, and ought to be returned againe to *Mary*, for ſhe forſooth (if you will beleeue the Church of Rome in her publique deuotions) is [l] *mater gratiæ & miſericordiæ*, the mother of mercies, and goddeſſe of all grace; Chriſt is the head, but *Mary* (ſaith [m] *Ozorius* the Ieſuit) is the neck. Now whatſoeuer deſcendeth into the whole body from the head is conueied by the necke; ſo whatſoeuer bleſſing or fauour is conferred vpon other is conueied thorow the hands of the Virgin. [n] *Vt ſi quid gratiæ, ſi quid ſpei, ſi quid ſalutis in alios redundauerit, non niſi per manus Mariæ tranſierit, &c.* And therefore moſt of their ſcholiers vſually begin their ſermons and writings with an *Aue Maria*, and end them with *laus Virgini*. Their voluminous Hiſtoriographer *Card. Baronius*, concludeth his 1. Tom. of *Annales* imprinted at *Antwerp, ann. 1597. Sanctiſſimæ Virgini Mariæ vt hæc omnia accepta ferimus, ita pariter & offerimus*: That is, as I haue receiued all from the moſt holy Virgin *Mary*, ſo likewiſe I returne all to her againe. Cardinall *Bellarmine* alſo doth annex this poſtſcript vnto the 1. Tom. of his Controuerſies imprinted *Lugdun. ann.* 1587. and vnto Tom. 2. *Ingolſtad.* 1591. *Laus Deo virginique matri Mariæ.* And [o] other ſetting the cart before the horſe, *Laus beatæ Virgini & Ieſu Chriſto.* It is well if Chriſt haue the ſecond place, if any place, when his mother *Mary* commeth in place. Theſe are their poſitions, in ſome reſpects as blaſphemous as the worſt in the *Turkes Alcoran*. And theſe their practiſes, as idolatrous as any we finde in the *Pagans ſchoole*.

The third word is, κεχαριτωμένη, which they tranſlate *gratia plena*, full of grace. And hence [p] they collect a threefold plenitude of grace in *Mary*,

To wit, a fulneſſe in regard of
- Multitude, abounding with all kinds of grace.
- Magnitude, as hauing the greateſt in the greateſt meaſure.
- Latitude, exerciſing them in earth, heauen, hell.

All which is to ſhew, that whereas other holy Saints and ſeruants of God had grace by meaſure; *Marie* like to Chriſt was endued with grace beyond meaſure, being *medium & cauſa gratiæ*, as [q] *Antoninus* and *Albertus* impiouſly teach.

Yet ſome [r] popiſh Interpreters as well as Proteſtants obſerue, that κεχαριτωμένη, ſignifieth *gratificata*, [r] freely beloued, as the *Geneua tranſlation*. Or as our new, *highly fauoured, or much graced*, one which hath [t] obtained, and is [u] adorned with grace. [x] Not one that giues grace, but receiues; [y] as *Gabriel* in the 30. verſe conſtrueth himſelfe, *thou haſt found fauour with God*. And ſo Saint *Paul* expounds this word, Epheſ. 1. 6. God hath predeſtinated vs to bee adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will, to the praiſe of the glory of his grace, εἰς ἣν ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ, *wherewith he hath made vs accepted in his beloued*. And *gratioſus* in Latine doth import a fauourite, which is graced out of his friends abundant loue, rather than one who merits fauour out of his owne worth, as *Caluin* and *Eraſmus* in their annotations vpon this accurately.

But ſuppoſe the tranſlation be good, and that we may reade as indeed our [z] Communion booke doth here, *full of grace*: yet the popiſh annotation is falſe; for it is recorded in this preſent chapter, that *Iohn* the *Baptiſt*, *Elizabeth* and *Zacharie* were full of the Holy Ghoſt, and [a] elſewhere that *S. Stephen* was full of faith and of power, and the ſeuen Deacons full of wiſdome, Acts 6. 3. and that the bleſſed Apoſtles were filled with the Holy Ghoſt, Act. 2. 4. All theſe were full of grace, yet they receiued it by meaſure. So that as their own [b] Ieſuite obſerues truly, *Maria fuit gratia plena in ſe, non à ſe*; *Mary* was full of grace in her ſelfe, but not of her ſelfe. Fountaines are full of water, and riuers are full of water, and brookes are full of water: Chriſt is full of grace as the fountaine, but *Mary* full of

[h] *Ser. 5. de Aue Maria.*
[i] Gen. 1. 10.
[k] Eccleſiaſtes 1. 7.
[l] *Bellarmin. de beat. ſanct. cap. 17. & Offic. Mariæ pag. 33.*
[m] *Hom. tom. 4. con. de deuot. Mariæ virg. §. aſſimulatur.*
[n] *Altenſtaic. lex. Theolog. in verb. Maria.*
[o] *Apud Dr. Morton. Apolog. cat. part. 1. pag. 31.*
[p] *Auguſtin. de Leoniſſa ſer. 8. de Aue Maria.*
[q] *Apud Chemnit. part 3. examin. Tit. de ſanct. inuocat. pag. 147.*
[r] *Caietan. Ianſen. Giron.*
[s] *Beza gratiâ dilecta.*
[t] *Munſter. Caluin.*
[u] *Aretius.*
[x] *Culman. con. 1. in feſt. annun.*
[y] *Theophylact.*
[z] *Ita legit Ambroſ. in loc. & Auguſtin. enchirid. cap. 36. & ſer. 13. 14. 15. de tempore.*
[a] Acts 8. 6.
[b] *Maldonat. in loc. Idem Ianſen. con. cap. 3.*

of grace as a riuer issuing from the fountaine of grace. Shee was a vertuous woman, yet a woman; a sinner, not a sauiour; one that was endued with excellent grace, not by her owne merit, but by Gods especiall mercie. [c] Therefore full of grace, *because the Lord is with thee.*

The [d] Papists abuse likewise *Dominus tecum*, in making it an extraordinary salutation vnheard in the world before. Whereas *Boaz* vsed the same to the reapers, *the Lord be with you*, Ruth. 2.4. And a glorious Angell to *Gedeon*, Iudg. 6.12. *The Lord is with thee thou valiant man.* And the Psalmographer insinuates the commonnesse of this phrase among Gods people, Psal. 129.8. *They which goe by, say not so much as the Lord prosper you.* But why should I fish any longer in the Popish puddle? you may see by that which I haue deliuered already, that the Friers and Iesuites haue made [e] merchandize of *Aue Maria*, both in parcell, and in grosse. Let vs now come out of Babel into Gods Citie, from their foule abusing of this Scripture to the true construction of the same. Note then in *Gabriels* saluting of *Mary*, two things especially:

To wit, his { Formes, *Haile, the Lord with thee.* / Titles, *full of grace, blessed among women.*

And because both are double, we may learne that these Christian complements are not to be neglected or committed. A glorious Angell saluted a poore Virgin: superiours ought to salute inferiours, and inferiours to reuerence superiours, and all out of loue to respect one another. See Gospell Sunday 6. after Trinitie.

2. This Angelicall *Aue* teacheth vs to vse good formes in saluting, not such as are idle, prophane, vnsauourie. Not a pox, in stead of *haile:* nor the deuill take you, for *the Lord be with you*; not a curse, but a blessing; *Haile, full of grace, blessed art thou among women.*

3. We must vse salutation as *sent from God*, and not according to the worlds fashion only. For some [f] *speak friendly to their neighbours, but imagine mischiefe in their hearts.* [g] *Iudas* had an *haile master*, as well as *Gabriel* an *haile Mary.* Christians in their complements ought to be heartie, not hollow. See Gospell Sund. 4 after Trinitie.

Haile] The Greeke, χαῖρε, signifieth (as [h] *Erasmus* obserues) *gaudere, saluere, valere.* If we take it in the first acception, it is *Gabriels* giuing of the ioy to *Mary.* Teaching vs to wish much ioy to the good, and to labour for true ioyes in our selues, alway reioycing in the Lord, Philip. 4.4. If in the two latter, health is a good blessing of the Lord, to be desired in our owne selues, and for our other selues in this world, without which all our whole life is but a lingring death. *O Lord grant thy seruant health and heauen.* It was good for [i] *Dauid that he was in trouble:* so likewise it is good for the health of our soule, that our body be sometime sicke. [k] Affliction is the true purgatorie of the flesh; [l] *infirmitas carnis vigorem mentis exacuit.* Vpon this ground [m] *Plato* seated his *Academie* at *Athens* in an vnhealthy place. We must especially wish *haile* to the soule, praying alwaies, *Vt sit mens sana in corpore sano.*

The Lord with thee] [n] Some construe this clause by way of enunciation affirmatiuely, *the Lord is with thee.* [o] Other *imprecatorie*, by way of a good wish or salutation, *the Lord be with thee.* They who take this affirmatiuely, make it a reason of *Maries haile* reioyce *Marie*, because *full of grace*, because *the Lord is with thee*, because *blessed among women.* God is [p] *in beatis per gloriam, in electis per gratiam, in assumpta carne per vnionem, in omnibus per prouidentiam: sed in virgine per super eminentem quandam operationem.* As if *Gabriel* should haue said, I am sent from God, and so the Lord is with me: but he is *with thee* much more. The Lord is in me, because he made me: but with thee, because within thee, because he shall be borne by thee. [q] *Ita Dominus est tecum vt sit in corde tuo, sit in vtero tuo, adimpleat mentem tuam, adimpleat carnem tuam.* God the Sonne is with thee, for *thou shalt conceiue him in thy wombe*, God the Holy Ghost is with thee, for *the Holy Ghost shall come vpon thee, and the power of the most high shall ouershadow thee.*

[c] *Marlorat. in loc. Culman. con. 2. in fest. annun.*
[d] *Beauxamis. Giron. Augustin de Leonissa.*
[e] 2 Cor. 2.17.
[f] Psal 28.3.
[g] Matth. 26.49
[h] *Annot. in loc.*
[i] Psal 119.71.
[k] *Tyndal prolog. vpon Genesis,*
[l] *Salui anus de gubernat Dei, lib. 1.*
[m] *Basil de legendis lib. gentilium.*
[n] *Maldonat. Iansen.*
[o] *Caietan. Aretius.*
[p] *Beauxamis in loc.*
[q] *Augustin. ser. 12 de tempore*

God the Father is with thee, making *his Sonne thy sonne.* [r] *Dominus Filius tecum, quem carne tua induis: Dominus Spiritus Sanctus, de quo concipis: & Dominus Pater, qui genuit quem concipis.* But I follow their iudgement which vnderstand this *imprecatorie*, because the blessed Virgin her selfe tooke it so, verl. 26. She cast in her minde what manner of *salutation* that should be, *ergo*, all the words spoken by *Gabriel* vnto her hitherto were [t] *salutatorie.*

Blessed art thou among women] In comparison, or [t] aboue other women happie. The like phrase is vsed, Iudg. 5. 24. *Iael the wife of Heber the Kenite shall be blessed aboue other women.* It doth insinuate that *Marie* was highly fauoured of God, as also that she shall be praised of men throughout all generations. *Elizabeth* expounds *Gabriel* in this present chapter, at the 42. verse, *Blessed art thou among women, because the fruit of thy wombe is blessed*: and [u] *Bernard* expounds *Elizabeth, Non quia tu benedicta, ideo benedictus fructus ventris tui: sed quia ille te præuenit in benedictionibus dulcedinis, ideo tu benedicta.* *Mary* was blessed of God, in that she was chosen to be the mother of God. Other women haue beene and are the daughters of God, but *Mary* was both a daughter and a mother. The one is a speciall fauour, the other a singular honour, and *Mary* was blessed in respect of both. Albeit we doe not beare Christ bodily, yet if we spiritually beare him in our heart by faith, it is a great mercie, which we must acknowledge both in our selues and others. [x] For *he that doth the will of God is a brother, and a sister, and a mother vnto Christ.* As *Mary* was highly graced of God, so she was, and is, and shall be magnified of men. And from hence we may learne, that there is a time to commend, so well as to condemne, namely, 1. When the partie praised needeth encouragement. 2. When his gifts extolled are most excellent and eminent, as in *Mary* fulnesse of grace. 3. When he that is commended hath the grace to giue the glory to God, acknowledging himselfe to be *freely beloued*, and therefore *blessed.* 4. When the partie praising doth it as *Gabriel* here, not to flatter men, but to magnifie God.

I haue spoken of three remarkable persons in this Gospell, of the partie sending, *God*: of the partie sent, *Gabriel an Angell*: of the partie to whom he was sent, *A Virgin whose name was Mary, full of grace, blessed among women.* It remaineth I should now treat of the partie for whom all this annunciation was, and that is man. For all this was said, and all that followeth in our text was done for vs men and our saluation. I will here briefly glosse this Gospell in the words of [y] *Bernard, Felix est qui mittitur, felix à quo mittitur, felix ad quam mittitur, vt homo fiat felix pro quo mittitur.*

[r] *Bernard. hom. 3. super missus est Angelus.*

[t] *Cajetan.*
[t] *Arctius.*

[u] *Vbi supra.*

[x] Matth. 12. 50.

[y] *Apud Dormisec. ser. de annun. B. Mariæ.*

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We beseech thee Lord, powre thy grace into our hearts, that as we haue knowne Christ thy Sonnes incarnation by the message of an Angell; so by his Crosse and Passion we may be brought vnto the glory of his resurrection through the same Christ our Lord. Amen.

The Epistle. Acts 10. 34.

Peter opened his mouth, and said, of a truth I perceiue that there is no respect of persons with God, &c.

[z] *Aretius.*

The [z] summarie pith in this accurate speech of Saint *Peter* vnto *Cornelius* is, *that all men indifferently, whether they be Iewes or Gentiles, haue remission of their sinnes by faith in Christ, which is Lord ouer all things, and ordained of God to be the Iudge of all men quicke and dead.* The whole Sermon is diuided into three parts.

- Proeme, verſ. 34, 35. wherein obſerue
  - What is ſaid for the matter, *there is no reſpect of perſons with God, &c.*
  - How it is ſaid for the manner, *Peter opened his mouth, and ſaid, of a truth I perceiue.*
- A Narration, *ye know the preaching, &c.* Wherein *S. Peter*[a] catechizeth his auditor *Cornelius* in the chiefe points of holy beleefe concerning the
  - Doctrine, verſ. 36, 37.
  - Miracles, verſ. 38.
  - Life, verſ. 39.
  - Death, ibid.
  - Reſurrection, verſ. 40. 41.
  - Comming to iudgement, verſ. 42.

  of Ieſus Chriſt.
- Confirmation, by production of witneſſes,
  - New, the bleſſed Apoſtles, verſ. 39 *We are witneſſes of all things which he did, &c.* and ſuch witneſſes as *were choſen before of God*, verſ. 41.
  - Old, the holy Prophets, verſ. 43. *to him giue all the Prophets witneſſe.*

[a] *Tertul. de Corona militis, cap. 11.*

Peter opened his mouth] This phraſe doth intimate a [b] weightie ſeriouſneſſe in the ſpeech, and a [c] free libertie in the ſpeaker. In the ſpeech, a weight and grauity; ſo Chriſt (in whom are hid all the treaſures of wiſdome and knowledge) when he made that excellent Sermon vpon the mount, is ſaid to haue [d] *opened his mouth.* And [e] *Dauid* in the perſon of Chriſt, *I will open my mouth in parables, I will declare hard ſentences of old.* In the ſpeaker, a libertie to deliuer his minde freely; ſo the Lord promiſed *Ezechiel*, [f] *I will giue thee an open mouth in the middeſt of them.* And [g] *Paul* ſaith, *O Corinthians, our mouth is open vnto you.* So that to ſpeake *ore rotundo*, with an *open mouth*, is nothing elſe, but after ſilence to ſpeake out of mature deliberation and freedome of ſpirit ponderouſly, fully, cheerefully. So *S. Peter* hauing ſeene a viſion, and heard a voice from heauen inſtructing and aſſuring him in the truth of the doctrine he was now to preach: *opened his mouth, and ſaid of a truth I perceiue.* That euery ſucceſſor of *Peter* may doe the like, he muſt often pray with [h] *Dauid, O Lord open thou my lips:* and entreat his people likewiſe to pray for him, as [i] *Paul* did his Epheſians, *that vtterance may be giuen vnto him, and that he may open his mouth boldly to publiſh the ſecret of the Goſpell.*

[b] *Caluin. in loc.*
[c] *Vide Lorin. in act. cap. 8. verſ. 35.*
[d] Matth. 5. 2.
[e] Pſalm 78. 2.
[f] Ezech. 29 21
[g] 2. Cor. 6. 11
[h] Pſal. 51. 15.
[i] Epheſ. 6. 19.

Of a truth I perceiue] *Peter* aſſuredly knew before, that there is no reſpect of perſons with God; but by this experiment he did vnderſtand it better, [k] *Id nunc ſciri dicitur quod ſcitur magis.* As Almighty God knew that *Abraham* was a good man before he would haue ſacrificed his ſonne, yet vpon that occaſion he did expreſſe it more, ſaying, [l] *Now I know that thou feareſt God, ſeeing thou haſt not withheld thy ſonne, thine onely ſonne from me.* Truth is more clearly perceiued in a particular experience, than in a generall notion, in which reſpect the New Teſtament is called *truth*, in compariſon of the Old; Iohn 1. 17. *The Law was giuen by Moſes, but grace and truth came by Ieſus Chriſt.* The Law prefiguring Chriſt was *a truth conceiued*, but the Goſpell exhibiting Chriſt, *a truth perceiued.* The Law was truth in the theorie, but the Goſpell a truth in experience, *veritas facta*, ſaith the beloued Diſciple, becauſe Chriſt only ſhadowed in the Law, was actually ſhewed in the Goſpell. And ſo *Peters* (*of a truth I perceiue that there is no reſpect of perſons with God*) is like to that of [m] *Paul, In Chriſt Ieſu there is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor female, neither circumciſion auaileth any thing, neither vncircumciſion, but faith which worketh by loue.* Or we may take the clauſe (*of a truth I perceiue*) for an earneſt aſſeueration, anſwerable to that of [n] Chriſt, *I tell you the truth*, and to that of [o] *Paul, I ſpeake the truth in Chriſt, and lie not.* As if *S. Peter* ſhould haue ſaid, I deliuer nothing vnto you, but that which I certainly know to be true, by manifold reaſons, and infallible ſignes, as hauing read it *in the Prophets*, verſ. 43. and ſeene it in *a viſion*, verſ. 11, 12. and heard *by voice from heauen*, verſ. 13. 15. By this example, Preachers of the Word are taught, firſt exactly to know the truth, and then

[k] *Lorin. in loc.*
[l] Gen. 22. 12.
[m] Galat. 3. 28. & 5. 6.
[n] Ioh. 15 7.
[o] 1 Tim 2. 7.

then earnestly to deliuer it vnto Gods people. The Sermons of the Prophet *Nahum* are termed [p] *the booke of the visions of Nahum*, because saith [q] *Hierome*, he well vnderstood and saw whatsoeuer he said. A Pastor in like sort must see with *Nahum*, and say with *Peter*, *of a truth I perceiue*. For it is a shame that any should be *Doctors of the Law* (but a greater offence that any should be Preachers of the Gospell) *and vnderstand not what they speake, neither whereof they affirme*, 1 Tim. 1.7. Imitate this patterne of *Peter*, and eschew [r] vaine talkers, teaching otherwise for filthy lucres sake. It may be said better of a Minister than of a Monke; [t] *Verus ecclesiastes non videt nisi aliena bona, & sua mala; illa vt æmuletur, hæc vt emendet.*

There is no respect of persons with God] That we may well vnderstand and learne this lesson once, the Spirit repeats it often: as Deut. 10.17. 2 Chro. 19.7. Iob 34.19. Rom. 2.11. Ephes 6.9. Coloss. 3.25. 1 Pet. 1.17. [t] By *person* is meant not the substance but the qualitie, to wit, whatsoeuer is about or without a man; as his birth, education, honour, wealth, and the like; God respects not any, because they be Iewes or Gentiles, high or low, rich or poore; but *in euery nation he whosoeuer he be, that feareth him and worketh righteousnesse, is accepted with him.* Hee that is the [u] searcher of the heart, iudgeth not after outward appearance. Whereas *Pelagius* obiected, that God is a respecter of persons, in giuing grace to some, and denying it vnto other: Answer is made, that this comes to passe, *non ex dignitate humana, sed ex dignatione diuina*, it is [x] donation of bountie, not a dotation according to the rules of iustice. Now God saith in the [y] Gospell, *Is it not lawfull for me to doe as I will with mine owne?* Mans merit workes not this mercy, [z] *by grace yee are saued through faith, and that not of your selues, it is the gift of God.* And so God in giuing fauours, and forgiuing faults vnto this man, and not vnto that, is not an accepter of persons: for herein he [a] regardeth not the rich more than the poore, nor the Iew more than the Gentile, nor a man of peace more than a man of warre; as here you see *Cornelius* a Captaine, *Cornelius* a man of Cæsarea, *Cornelius* an alien from the common-wealth of Israel, is accepted with him as well as *Peter* borne among Gods owne people, and brought vp in Christs owne schoole. See *S. Augustin. contra duas epistolas Pelagianorum, lib. 2. cap. 7. Thom. vbi sup. in margin. & part. 1. quæst. 23. art. 5 ad 3. Pet. Martyr. & Pareus in Rom 2.11. Zanchius in Ephes. 6.9. Caluin & Lorin. in loc.*

Princes and Magistrates are stiled [b] Gods, as being the deputie lieutenants of God on earth, and (as it were) the fingers of that hand which rules all the world: and therefore they must be [c] followers of God as deare children, [d] mercifull as our Father in heauen is mercifull, [e] holy for that he is holy, no respecter of persons, as *there is no respect of persons with him*: as they stand in Gods place, so they should walke in Gods path: *yee shall heare the small as well as the great*, Deut. 1.17. *wrest not the law, nor respect any person, neither take reward*, Deut. 16.9. *thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour vprightly*, Leuit. 19.15. *for it is not good to haue respect of any person in iudgement*, Prou. 24.23. The [f] *Thebans* hereupon vsually pourtraied their Prince blinde, with eares, and the Iudges assisting him in iustice without hands. *Blinde*, lest he should haue respect of persons: *with eares*, that he might heare both parties indifferently: *the Iudges without hands*, lest otherwise they might be corrupted with bribes, [g] *for the gift blindeth the wise, and peruerteth the words of the righteous:* and for this end our forefathers ordained wisely, that euery Iudge should ride his Circuit in a Countrey farre distant from his owne home, whereby he might administer iustice freely without any fauour or feare. It was an old complaint of [h] *Diogenes*, that the greater theeues of the State did ordinarily punish the lesser: and another after him, that secret pillers of the Common-weale sit on the bench to condemne open robbers, standing at the barre. Magistrates in our dayes haue their houses seated so neere to Saint *Bribes*, as that few can say with [i] *Iob*, *I put on iustice, and it couered me, my iudgement was a robe and a crowne, I was eyes to the blinde, and feet to the lame*: fewer with *Samuel*,

[p] Nahum. 1.1. [q] *Præfat. in Nahum.*

[r] Tit. 1.10.

[t] *Laurent. Pisan. in Euang. paradox.*

[t] *Aretius, Caluin. Iustus Ionas in loc.*

[u] Ierem 17.10.

[x] *Thomas 2 2e. quæst 63 art. 1. & Lessius de iust. & iure lib 2. cap 32. dubit. 1.*
[y] Matth 20.15
[z] Ephes 2 8.
[a] Iob 34.19.

[b] Psalm 82.6.

[c] Ephes 5. 1.
[d] Luke 6.36.
[e] Leuit. 11.44.

[f] *Reusner. in symbol.*

[g] Exod 23.8.

[h] *Laertius in vita Diog. cynic.*

[i] Iob 29.14.

k *Samuel, whose Oxe haue I taken? or whose Asse haue I taken? or to whom haue I done wrong? or whom haue I hurt? or of whose hand haue I receiued any bribe to blinde mine eyes therewith? and I will restore it you.* None I feare with l *Nerua*, who was so good a Prince, that he did auow boldly, *se nihil fecisse, quo minus posset imperio deposito priuatus tuto viuere.* Some Magistrates vse the lawes as cob-webs, only to catch little flies: other as fox-nets, only to take great ones in a trap: and so the statutes of our kingdome (as a m reuerend Father of our Church once said) haue a good prologue, but bad epilogue: their inuention is wise, their intention honourable, but we faile in execution; and *a n law without execution is as a bell without a clapper.* A Iudge must haue two kindes of salt in him, as o *Baldus* truly, the salt of science to know the law, and the salt of conscience to determine according to the same; neither respecting the person, nor expecting the gifts of any.

k 1 Sam. 12.3.

l *Ziphilinus in vita Nerua.*

m *B Vaughan Ser. at Pauls Crosse, Nouember 22. 1601.*

n *Henningus apud Bucholtzer. in Chron. ad ann 1521.*

o *Apud Cassaneum. catalog. part. 4. conside. rat. 6.*

He that feareth him and worketh righteousnesse is accepted with him] To feare God and to keepe his commandements is the whole dutie of man, Eccles. 12. 13. and therefore these two, *the fearing of God, and working of righteousnes*, p comprehend our whole dutie. The first, all religious offices of pietie toward God: the second, all righteous offices of charitie toward our neighbour. *Cornelius* feare was not seruile, but filiall: he feared God as an obedient childe feareth a kinde father, and God is not our father after this sort but in Christ, in whom he is q well pleased, and in whom he doth r adopt vs his children, giuing vs his Spirit f whereby we cry *Abba father:* in a word, *Cornelius* feare was t faith, and by this faith he was *accepted with God*, and this faith openly shewed it selfe in *working righteousnesse* toward men. And therefore such as build vpon this example, free-will and iustification by works, are u deceiued exceedingly, x for *Cornelius* is said here, first to *feare God*, and then afterward to *worke righteousnesse.* He had heard among the Iewes of Gods holy promise concerning the sending of his Sonne our Sauiour, the which he beleeued as the Patriarkes and Prophets, and other of Gods people who liued before Christs comming into the world; and this faith (as *Paul* speakes) wrought by loue, Galat. 5.6.

p *Caluin.*

q Matth 3.17.

r Ephes. 1.5.

f Rom. 8.15.

t *Aretius.*

u *Beza.*

x *Iustus Ionas.*

It is worth obseruing, that this commendation of *Cornelius*, is remembred often in holy Scriptures, as a speciall infallible marke of Gods children. y *Iob a iust man, and one that feared God,* z *Simeon was a iust man and feared God*; but euermore, *the fearing of God*, as being the a beginning of wisdome, is mentioned as the chiefe note: father *Abraham*, a man who feared God, Gen. 22.12. *Ioseph*, a man who feared God, Gen. 42.18. the Midwiues in Ægypt feared God, Exod. 1.17. If the fearing of God once goe before, working of righteousnesse will instantly follow after, according to that of the Wiseman, b *He that feareth the Lord will doe good.* If thou seest a man in a desperate course, selling himselfe (as it is said of c *Ahab*) to worke wickednesse, d rising vp early to follow drunkennesse, and continuing at the tauerne till it be night, drawing in iniquity with cords of vanitie, and sinne as it were with cart-ropes; it is a sure signe that the true feare of God is not rooted in his soule, for whosoeuer hath a care to liue religiously toward God, will also (so farre as humane frailtie will suffer) liue soberly toward himselfe, and righteously toward his neighbour.

y Iob 1 1.

z Luke 2.25

a Prou. 1.7.

b Ecclesiasticus 15. 1.

c 1 King 21.25

d Esay 5.11.18

Ye know the preaching] The narration and confirmation ensuing, are a little creed, containing the chiefe articles of holy beleefe, but the point vrged by the blessed Apostle most, is the resurrection of Christ, expresly setting downe, 1. The author of his resurrection, *him God raised vp.* 2. The time when, *the third day.* 3. Before what witnesses, *openly shewing him vnto vs witnesses chosen before of God.* 4. What he did after he rose from death, *he did eat and drinke with vs.* 5. What he said, *he commanded vs to preach vnto the people, and to testifie that it is he which was ordained of God to be the iudge of the quicke and the dead.* In this argument of Christs resurrection, the Gospell and Epistle meet, and both are full and fit for the present feast of Easter. In that *S. Peter* maketh Apostles and Prophets ioynt witnesses of all these things, he doth insinuate that Christ is the

[c] *Paulinus epist. lib. 4. Epist. 1.*

the beginning and end of the whole Scripture, [c] *qui in lege velatur & in euangelio reuelatur.* See Gospell 1. Sunday in Aduent.

The Gospell. Luke 24. 13. *vnto v. 36.*

Behold, two of the Disciples went that same day to a towne called Emmaus, &c

THis Scripture containeth a sweet conference betweene *Christ and two Disciples, as they iourneyed in the way from Hierusalem to a towne called Emmaus.* The [f] summe whereof is, that *Christ Iesus is truly risen againe from the dead, as hauing fulfilled all things which Moses and the Prophets haue spoken of him.* The whole may be diuided into three parts:

[f] *Calman. con. 1. in loc.*

- Prologue, which occasioned the conference, vers. 13, 14. wherein these circumstances are considerable:
  - Who, *two of the Disciples.*
  - When, *that same day.*
  - Where, *in the way betweene Hierusalem and Emmaus.*
  - What, *they talked together of all the things that had hapned.*
- A Dialogue, or the conference it selfe, wherein Christ sheweth his tender care toward his Disciples, in
  - Drawing neere to them, vers. 15.
  - Walking and talking with them, verse 17. 19.
  - Correcting them for their error, verse 25.
  - Directing them in the truth, and that by
    - Words, arguings [g] from
      - reason, v. 26.
      - authority, v. 27
    - Deeds, *he sate at table with them, he tooke bread, &c.* vers. 30.
- Epilogue, declaring what ensued vpon the conference, to wit, an
  - Ingenuous confession of the faith in the two Disciples, *Did not our hearts burne within vs, &c.*
  - Earnest desire to confirme the same truth in other, *And they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, and they told, &c.* vers. 33, 34, 35.

[g] *Ardens.*

Behold two of the Disciples went the same day] [h] Two are better than one, for if they fall, the one will lift vp his fellow. And therefore the Disciples here went not alone, but in companie, *two*, that they might by their mutuall helpe and conference mitigate one anothers griefe. And for this end they went to *Emmaus*, which is [i] interpreted, a thirsting after good aduice; signifying hereby, that their afflicted soule desired earnestly to be releeued with healthfull and heauenly counsell in this extremitie. Two they were, and two *of the Disciples*: not of the twelue, (for [k] *Iudas* had hanged himselfe before this; and it is said in our present Text, at the 33. verse, that these two found the other eleuen gathered together) but of the [l] seuentie Disciples, as almost all Interpreters obserue. Yet (as [m] one notes) it may be that these were Disciples of Christ in secret, as *Ioseph* of Arimathea was. Ioh. 19. 38. One of the two Disciples is named here *Cleophas*, and he was (as [n] *Hierome* writes) a citizen of Emmaus, in whose house Christ was entertained at table, and so knowne by breaking of bread. That other Disciple not named is thought by [o] *Gregorie* the Great, [p] *Theophylact*, and [q] other, to be *S. Luke*, concealing his owne name out of modestie. But it is apparent in the proeme of this euangelicall historie, that *S. Luke* receiued his relations from other, and therefore not probable that he was one of these two. See *Iansen concord. cap. 145. & Maldonat. in Luc. 1. 1.*

[h] *Ecclesiast. 4. 9*
[i] *Bernard hom. de duobus Disc. euntibus in Emmaus.*
[k] *Matt. 27. 5.*
[l] *Luk. 10 1.*
[m] *Maldonat. in loc.*
[n] *in Epitaph. Paulæ ad Eustoc* Other, *apud Maldonat, in loc.* coniecture, that he was brother to *Ioseph* husband to *Marie.*
[o] *Præfat in lib. Iob.*
[p] *In loc.*
[q] *Nicephorus lib. 1 cap. 34.*
[r] *Hæres. 23.*
[s] *Init. com. in Ioan.*
[t] *In Luc. lib. 10. cap. vlt.*
[u] *Bullinger. apud Marlorat. in loc.*

[r] *Epiphanius* saith expresly, that this Disciple was *Nathaniel*, [s] *Origen* coniectures it was one *Simeon*, [t] *Ambrose* calleth him *Amaon.* [u] In this dissention of opinions,

opinions, obserue two things especially: 1. That it is fruitlesse to search after this name curiously, seeing the Spirit of truth and wisdome concealeth it. 2. That traditions are vncertaine though ancient, and therefore we must build our faith vpon the word written, and not vpon tales vnwritten. These two Disciples *went the same day Christ arose from the dead* out of their Colledge, but they went not out in Apostasie, like to them of whom *S. Iohn*, 1 Epist. 2. cap. vers. 19. *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs.* Neither went they forth in curiositie, like to [x] *Dina*, who went out to see the daughters of the land; but they went out from the rest of their companie like [y] bees out of their hiue, that they might returne home laden with honie: for their communication is answerable to the present doctrine and griefe of their Colledge, they gather sweet from the flowers of Christs speech, hearing him expounding the Law and the Prophets attentiuely, compelling him importunately to stay with them, and neuer leauing him vntill in breaking of bread they knew him. And then as being filled with heauenly food (which is [z] sweeter than honie and the honie combe) they returned home to the blessed Apostles and other Disciples at Hierusalem, *and told what things were done in the way.*

x Gen. 34. 1.

y *Ardens.*

z Psal. 19. 10.

To a towne called Emmaus] [a] *Plinie* reckoneth *Emmaus* among the *Toparchies* of *Iudea*, called afterward [b] *Nicopolis*, vpon the [c] victorie which *Augustus Cæsar* got against *Antonius* and *Cleopatra*. This Citie was exceeding famous, as I finde in the records of [d] antiquitie; but our Euangelist nameth it here, not for the celebritie of the towne, [e] but for the certaintie of the truth.

a *Hist. lib. 5. cap. 14.*
b *Hieron. in Dan. 8.*
c *Idem exposit. 1. epist ad Tit.*
d *Vide Baron. annal. Tom. 1. ad ann. 34 fol. 203. 204.*
e *Marlorat. in loc.*

And they talked together of all the things that had hapned] [f] Of the death of Christ, and of the Iewes inhumane crueltie who put him to death, of the womens going to his Sepulchre, and of their report vnto the brethren: their heart was fixed on Christ, and out of their hearts abundance their mouth spake.

Quicquid agit Cleophas, nihil est Cleophæ nisi Christus,
Si gaudet, si flet, si tacet, hunc loquitur.

f *Augustin ser. 144. de temp.*

The newes at Hierusalem how Christ was crucified, dead, buried, and risen againe, are called *things that hapned and chanced,* [g] in respect of the Disciples ignorance, not in respect of Gods knowledge: for as concerning the passion of Christ, it is said expressly by *S. Peter*, Act. 3. 23. that he was *deliuered, and crucified, and slaine by the determinate counsell and fore-knowledge of God*, and so nothing hapned casually, seeing euery thing was aforetime [h] *written of him in the law of Moses, and in the Prophets, and in the Psalmes.* And as for the [i] resurrection of Christ, himselfe saith in this present chapter at the 25. verse, *O fooles, and slow of heart to beleeue all that the Prophets haue spoken, ought not Christ to haue suffered these things, and to enter into his glory? And he began at Moses and all the Prophets, and interpreted vnto them in all Scriptures which were written of him.* [k] *Mystically*, these two Disciples are prayer and meditation, the which are two so neerely coupled together, as that they talke together often. In prayer our meditation is illuminated, and by meditation our deuotion in praying inflamed. *Meditatio ruminat liuores vulnerum, fixuras clauorum, lanceam & acetum, persecutorum sauitiam, Apostolorum fugam, mortem turpissimam, & corporis sepulturam: oratio fundit suspiria, pia deuotionis stillat aromata, tota resoluitur in lamenta.*

g *Arctius.*
h Luke 24. 44.
i *Suarez Tom 2. in 3. Thom. d sp. 45. sect. 1.*
k *Bernard. hom. de duobus discipulis euntibus in Emmaus.*

And it chanced while they communed together and reasoned, Iesus himselfe drew neere] [l] The Lord is nigh to such as are of a contrite heart, and in the [m] mids of such as are gathered together to praise him. In the tap-house, where the communication is idle, prophane, scandalous, and in euery respect vnsauourie, there the deuill is in the drunkards heart, and eares, and tongue: [n] but in Gods house when we meet together to magnifie his name, nay in our owne house, when as we meditate on Christs precious death and buriall, and other mysteries of holy beleefe, *Iesus himselfe* [o] *standeth behind our wall, looking forth of the windowes, shewing himselfe thorow the grates, and* [p] *putting in his hand at the hole of the doore to helpe vs*, he drawes neere to vs, and walketh along with vs, as he did with the two

l Psal 34. 17.
m Matth 18. 20
n *Beda. Bernard. Culman.*
o Cant. 2. 9.
p Cant. 5. 4.

two Disciples here, neuer leauing vs vntill he perceiue that we be thorowly confirmed and comforted in the truth. q *Ambulat cum illis in via & non dum illis ambulabant in via, inuenit enim eos exorbitasse de via*: he which is the way, seeing his Disciples out of the way, shewes them his r pathes, and s leads them forth beside the waters of comfort: and for this end he doth aske, *what manner of communications are these?* t not as doubting himselfe, but only to put them out of doubt: u *quarit ab eis quid inter se loquerentur, vt quod ipse sciebat illi faterentur.* He doth aske them and vrge them againe and againe, x that he might haue fit occasion and ample matter of discourse: and when he found them vpon conference to be dullards in his schoole, he chides them, *O fooles, and slow of heart, &c. fooles* in vnderstanding, *slow* in affecting the truth. y *Arguit eos amentiæ in parte cognoscitiua, & tarditatis in parte affectiua.* But yet in calling them *fooles* he brake not his owne law, (z *whosoeuer shall say foole to his brother is worthy to be punished with hell fire*) because this rebuke proceeds out of a a spirituall zeale for their good, and not out of any carnall hatred for their hurt. And such a reproofe is not a reproch, it is *officium*, and not *conuitium*, a work of charitie, and not a mark of malice. So b *Paul* called his Galathians *foolish*, and he gaue this precept vnto c *Timothie, improue, rebuke*, but *with all long-suffering and doctrine*, for Christ here did not only correct his Disciples error, but also direct them in the truth, and that by words and deeds. By words, vrging the truth of his death and resurrection: 1. By reason; *ought not Christ to haue suffered these things, and to enter into his glory?* 2. From authoritie, *he began at Moses and all the Prophets, and interpreted vnto them in all Scriptures which were written of him.* Here first note the sweet harmonie betweene the two Testaments, in that both agree together, and meet together in Christ, as being *alpha* and *omega*, the beginning of the Gospell, and the end of the Law. Secondly, that the grounds of all our Sermons are to be taken out of holy writ; the d Ministers and messengers of God ought to deliuer the e words of God. Thirdly, that in our preaching we should vse such Scriptures as are most apt and fit for our present occasion, as Christ here cited not all the Scriptures in all the Law, but only such as *were written of him*, euen those which euidently proued his death and resurrection. He did interpret vnto them in all Scriptures, and yet named none, f that he might incite vs hereby to the diligent searching and examination of them.

Secondly, Christ instructed his Disciples in this present controuersie with his actions; for as it is said at the 19. verse, *he was a Prophet mightie in deed and word*: g that is, in soundnesse of doctrine, and sanctitie of life. First (as h *Theophylact* obserues) powerfull in deed, and then powerfull in word. For he perswadeth vnto vertue most, who liueth best. As in this place Christ himselfe was knowne by breaking of bread, i sooner than by preaching of the word. Or as k other, powerfull in his miracles, and powerfull in his teaching. His actions here mentioned concerning the bread, are foure; *He tooke it, and blessed it, and brake it, and gaue to them.* Among all which, he was only knowne *in breaking of bread*, l for that he did miraculously breake bread with his hands, as other cut it with a knife. The which he did often in his life, and so by this easily knowne after his rising from death.

m By this dialogue you may see, that Christ is especially knowne in the Scriptures, and yet not in the Scriptures, except he first *open our eyes, and breake and giue to each one the bread of life.* And in the conclusion or epilogue following, you may see likewise the fruit of *interpreting Scriptures*, how the n ministerie of the word maketh the fire of Gods spirit to *burne*, first *in our selues*, and then afterwards to shine towards other. As the two Disciples here, so soone as *their eyes were opened to see Christ*, instantly *the same houre they rose vp, and returned to Hierusalem, and found the eleuen gathered together, and they told what things were done in the way, and how they knew him in breaking of bread*; the circumstance of the time, and distance of the place, manifestly shew their zealous affection in relating these newes vnto the brethren. *Emmaus* (as our Euangelist in the 13. verse) *was*

about

q *August ser. 140. de temp.*
r Psal. 25. 3.
s Psal. 23. 2.
t *Caluin. Ludolphus.*
u *Augustin. ser. 144. de temp.*
x *Aretius.*
y *Caietan.*
z Matth. 5. 22.
a *Marlorat.*
b Galat. 2 1.
c 2 Tim 4. 2
d 1 Cor. 4. 1.
e 1 Pet. 4. 11.
f *Aretius.*
g *Caluin.*
h *In loc. idem Iansen. & alij.*
i *Ardens.*
k *Euthym. Ludolphus. Aret.*
l *Caietan.*
m *Culman. con. 4. in loc.*
n *Marlorat.*

about threescore furlongs from Hierusalem, [o] eight furlongs make an ordinary mile, and so threescore furlongs are about seuen miles and an halfe. Some Diuines affirme that it was a iourney of [p] three or [q] foure houres on foot. If then it were *towards night* when Christ vpon their importunitie *sate at table with them*, as we reade at the 29. verse; then it was (as we may coniecture probably) midnight before they could come to Hierusalem; and yet (saith our text) they went *the same houre*, neither deferring the time, nor preferring their priuate businesse before the publike good. Howsoeuer they were (doubtlesse) after trauell weary, & after meat in the night sleepy: yet they [r] would not suffer their eyes to sleepe, nor their eye-lids to slumber, nor the temples of his head to take any rest, vntill they had published vnto the brethren how Christ was risen againe from the dead, and how they knew him in breaking of bread. That we may performe the like diligence towards Gods people, as occasion is offered in our seuerall estates and callings, let vs pray with our mother the Church:

[o] *Vide Maldonat in loc.*
[p] *Caluin apud Marlorat.*
[q] *Aretius*

[r] Psal. 132. 4.

> Almightie God which through thy onely begotten Sonne Iesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: we humbly beseech thee that as by thy speciall grace preuenting vs thou doest put in our mindes good desires: so by thy continuall helpe we may bring the same to good effect, through Iesus Christ our Lord. &c.

The Epistle. Acts 13 26.. *vnto v. 42*

Yee men and brethren, children of the generation of Abraham, &c.

THis text is part of that excellent sermon made by the blessed Apostle *S. Paul* at *Antioch, a Citie of Pisidia to the Iewes assembled together in their Synagogue, on the Sabbath day.* The maine scope whereof is, that *Iesus Christ is the Sauiour of Israel, and Messias of the world, promised vnto the Fathers, and exhibited in the fulnesse of time to their children, euen vnto vs, as being by faith a generation of Abraham, and that through him all that feare God and beleeue, receiue forgiuenesse of their sinnes, and are iustified from all things, from which they could not be iustified* by the law of *Moses.*

The whole Sermon hath especially two parts:

- Explication, from the 16. verse to the 26. intimating that Iesus Christ is the blessed seed promised in old time by the Prophets, and preached in these last dayes by *Iohn* the *Baptist*, who was [s] more than a Prophet.
- Application, in the words allotted for our present text, where in three points are principally regardable, to wit, an
  - Insinuation, *yee men and brethren*, &c.
  - Preoccupation, *for the inhabiters of Hierusalem*, &c.
  - Commination, *beware therefore lest that fall vpon you*, &c.

[s] Matth. 11. 9

The Gospell of Christ is a proclamation in writing common to all, and the Preacher is the [t] voice of a cryer, euen the mouth of God to giue notice to the people, that the contents of the proclamation concerne them and euery one of them. As Acts 2. 39. *The Promise is made to you, and to your children, and to all that are a farre off, euen as many as the Lord our God shall call* And Actes 3. 26. *Vnto you hath God raised vp his Sonne Iesus, and him hee hath sent to blesse you, in turning euery one of you from your iniquities.* And here, *Yee men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the word of this saluation sent.* And verse 38. *Be it knowne vnto you that through the man Iesus is preached vnto you the forgiuenesse of sinnes.*

[t] Iohn 1. 23.

[a] *Marlorat.*

Now that our Apostle might the better [n]insinuate himself into the mindes of his hearers, and thereby more powerfully perswade the truth of his doctrine, he cals them brethren, *children of the generation of Abraham, and such as feare God.*

[x] *Lorinus.*

[x] The first title was among the Iewes held gratious; the second and third glorious, esteeming it euer the greatest honour to be the seruants of God and sonnes of *Abraham.* And whereas Christ crucified is vnto the Iewes a [y] stumbling block, (for what Iew wil out of his own iudgement admit him for the Sauiour of Gods people, who was condemned by the chiefe Priests: and rulers, and inhabiters of Gods owne Citie Ierusalem; of which it is sayd, [z] *The Law shall goe forth of Sion, and the word of the Lord from Hierusalem*) our Apostle remoues the scandall of Christs Crosse, retorting and answering this obiection in his ensuing discourse.

[y] 1.Cor.1.23.

[z] Esay 2.3.

[a] *Calvin.*

First, he retorteth it, and maketh it aduantage in his present businesse. [a] As if hee should say, yee *men of Antioch, children of the generation of Abraham*, especially *such as feare God among you*; I say ye should the rather embrace *the word of salvation sent vnto you*, because the men of Hierusalem and their rulers killed the [b] Lord of life, *condemning him in whom they found no cause of death.* Hierusalem [c] vnderstood not the things appertaining to her peace, but [d] murthered the Prophets, and stoned such as were sent to her. Take heed therfore *ye men of Antioch*, that ye commit not the like sinne and ingratitude, lest that fall on you which is spoken of in the Prophets; *behold ye dispisers, and wonder, and perish.*

[b] Actes 3.15.
[c] Luke 19.42.
[d] Matth.23.37.

Secondly, S. *Paul* here giueth answer to this obiection. It is true that the men of Hierusalem and their rulers haue crucified the Lord of [e] glory; but it was out of their ignorãce, *because they knew him not, nor yet the voices of the Prophets which are read euery Sabbath day.* They killed, him indeed, but herein *they fulfilled all the Scriptures that are written of him*, especially that Scripture, [f] *The same stone which the builders refused is become the head stone of the corner.* And lastly, though it be granted vnto you that the Sauiour Iesus (*through whom is preached vnto you forgiuenesse of sinnes*) had a death full of ignominie, for that he *was hanged on a tree*: yet *his rising againe from the dead the third day* was exceeding glorious. in that *he* [g] *led captiuitie captiue*, triumphing ouer death, hell, and the graue.

[e] 1.Cor 2.8.

[f] Psa.118.22.

[g] Ephes.4.8.

Now that Christ is risen againe from death he proues by the witnesse of

- Apostles,
  - Himselfe, *we declare*, &c. For Christ after his resurrection was seene of *Paul*, 1.Cor.15.8.
  - Other, *who went with him from Galilee to Hierusalem, of whom he was seene many dayes*, as being witnesses chosen of God for the same purpose, Act.10.41.
- Prophets,
  - *Esay*, chap.55.3.
  - *David*, Psal.2.7.& 16.11,

The first testimonie cited by *Paul* is in the second Psalme, *Thou art my son*, &c. [h] the which I finde expounded of *David* and of Christ.

[h] *Caluin in Psal.2.*

If we take this spoken of *David*, hee may be called *the sonne of God*, as a

- King, for Princes haue their [i] power from God, and so stiled *the children of the most High.* Psalm. 82.6.
- Man, for we are *the* [k] *generation of God*, it is he who made vs, and not our selues. Psal. 100.2. and is not he thy father that made thee, Deut.32.6,
- Regenerate man, for euery one that is new borne is [l] *borne of God*, adopted his *son*, and made his *heire*, Rom.8.15.17.

[i] Iohn 19.11. Rom.13.1.

[k] Acts 17.28.

[l] 1.Iohn 3.9.

Thus it may be said by God vnto *David* in a type, *this day haue I begotten thee* but only to Christ in truth. And therefore [m] *Rabbi Solomon*, and other Doctors among the Iewes, vnderstand this of the Messias, and assuredly *Paul* in his Epistle

[m] *Galat. de arcanis lib.3.cap.7*

to

to the Hebrews, chap 1. verſ. 5. did the rather cite this text to prooue that Chriſt is God, for that he knew their Rabbines vſually conſtrued it of Iſraels Sauiour. The maine propoſition of the ſecond Pſalme is, *that the Meſſias is the King of Kings, and Lord of Lords, euen Gods onely begotten Sonne, very God of very God.* The which is concluded in this argument. He that is to be worſhipped and kiſſed of all Princes, on earth, is doubtleſſe the King of Kings: but the Meſſias ought to be worſhipped of all other *Kings* and *Rulers* and *Iudges* of the earth, *ergo*, the Meſſias *ſeated vpon Gods holy hill of Sion*, is the King of Kings, euen *the Lord who dwelleth in heauen.* If the Princes of the world ſtand vp and take counſell together againſt the Lord, and againſt his anointed, it is but in vaine. *For if his wrath be kindled (yea but a little)* they ſhall inſtantly *periſh, he ſhall bruſe them with a rod of iron, and breake them in pieces like a potters veſſell.* On the contrary, *bleſſed are they who kiſſe the Sonne, and put their truſt in him*; happy men, and *wiſe Kings are they, who ſerue the Lord in feare and reioyce before him in reuerence.* ° God onely killeth and maketh aliue; bringeth downe to the graue, and rayſeth vp. *Ergo* the Meſſias hauing this abſolute power of life and death, is vndoubtedly Gods onely begotten Sonne, whom he hath made ᵖ heire of all things, and ᵠ iudge of all men. And therefore Diuines interpret the cited words as properly ſpoken of Chriſt.

And that in reſpect of his { Generation, { Temporall. / Eternall. / Reſurrection.

ʳ Some conſtrue this of his temporarie birth, in ſaying *Thou art my Sonne*, God ſheweth his diuine generation: and in ſaying *this day haue I begotten thee*, his humane natiuitie. For *hodie*, ſignifieth in holy Scripture the preſent life, Heb. 3. 7, Pſalm 95. 8. *to day if ye will heare his voyce.* So *that I haue begotten thee this day*; as if he ſhould haue ſayd, I haue ſbrought my firſt begotten ſonne into the world, I haue cauſed thee to become ᵗ fleſh, and in the fulneſſe of time to be borne of a ᵘ woman.

ˣ Other vnderſtand this of Chriſts eternall generation. ʸ As if God ſhould haue ſayd, other are my ſonnes improperly, but thou art my Son properly.ᶻ *filius meus naturalis, ſingularis ſubſtantialis:* A ſonne not by creation, as the whole world, nor through adoption, as the whole Church: but a ſonne by nature, *my begotten and only begotten ſonne.* Iohn 3, 16, The very brightneſſe, and expreſſe character of my Perſon, Heb. 1. 3. Whereas *Arrians* and other obiect againſt this interpretation the word *hodie*; ᵃ Saint *Auguſtine* anſwereth appoſitly that with God (vnto whom all things are preſent) there is neither yeſterday, nor to morrow, but onely *to day. Apud Deum nunquam craſtinus, nunquam heſternus dies eſt, ſed ſemper hodie.* And in his *Enchiridion cap, 49, Vbi dies nec heſterni fine inchoatur, nec initio craſtini terminatur, hodiernus eſt.*

ᵇ *Hilary*, ᶜ *Euſebius*, ᵈ *Ambroſe*, with ᵉ other expound this of Chriſts reſurrection, as *Paul* here. *We declare to you how the promiſe made to the fathers, God hath fulfilled vnto their children, euen vnto vs, in that he raiſed vp Ieſus againe*, euen as it is written in the ſecond Pſalme, *thou art my Sonne, this day haue I begotten thee.* For to raiſe vp againe from death vnto life euerlaſting is a new *begetting*; and in this ſenſe Chriſt is called elſewhere *the firſt* ᶠ *begotten, and the firſt* ᵍ *borne of the dead.* Againe the circumſtances of the place, leade the Reader to this conſtruction, *Why doe the heathen ſo furiouſly rage together, and why doe the people imagine a vaine thing?* that is, as *Peter* and *Iohn* haue well applied it, Acts 4. 27. *Herod and Pontius Pilate, with the Gentiles, and people of Iſrael, gathered themſelues together againſt the Lord and againſt his Chriſt, euen his holy Sonne Ieſus*: and when they had filled all things that were written of him (as *Paul* in our text) *they tooke him downe from the tree, and put him in a ſepulchre,* ʰ rolling a great ſtone to the doore thereof, and ſealed it, and making it ſure with the watch. In all which (as the Prophet ſpeakes) their imaginations and actions were vaine; *for he that dwelleth in heauen did laugh them to ſcorne,*

ᵘ *Vide Bellarm. de Chriſt. lib. 1. cap 5 in principio.*

° 1. *Sam.* 2. 6.

ᵖ Heb. 1 2.
ᵠ Acts 10. 42.

ʳ *Euthym. Genebrard in Pſal. 2. Chriſoſt. Cyrill. Alex. Greg. Nyſſen. apud Suarez Tom. 2. diſp. 45. ſect. 1.*
ˢ Heb 1. 6.
ᵗ Ioh 1. 14.
ᵘ Galath 4. 4.
ˣ *Auguſt. in Pſal. 2 & Enchirid. cap. 49. Athanaſ ſer 3. contra Arianos. Ruffinus apud Lorin. in loc.*
ʸ *Suarez Tom. 1. diſp. 2. ſect 3.*
ᶻ *Ioan de Turrecremat in Pſalm. 2.*
ᵃ *Orat. de quinque hereſ. cap. 4. habetur Tom. 6. fol. 26.*
ᵇ *In Pſalm. 2.*
ᶜ *Demonſt. euangel. lib. 6. cap. 2.*
ᵈ *Lib. 3. de ſacram. cap. 1.*
ᵉ *Apud Lorin. in loc.*
ᶠ Apocal. 1. 5.
ᵍ Coloſſ. 1. 18.
ʰ Mat. 27. 60. 66.

scorne, the Lord had them in derision: he raised his Christ againe the third day, making him *a King ouer his holy hill of Sion*, [i] that is, absolute head of his Church giuing him *all the heathen for his inheritance, & the vttermost parts of the earth for his possession.* And so God in raising Christ vp againe from the dead, euidently shewed that he was his only begotten Sonne. As if hee should haue said, thou wert euer my Sonne before to day, before there was any day; [k] but yet in *this day* of thy resurrection, I haue most especially manifested vnto the world, that *thou art my Sonne whom I haue begotten.* It is then an [l] idle conceit, to thinke that *Paul* is not Author of that Epistle written to the Hebrewes, because the words of *Dauid* vrged here to proue Christs resurrection, are cited here, chap. 1. verse 5. to shew Christs eternall generation. For (as *Paul* in his Epistle to the Romanes, chap. 1. verse 4.) *Christ is declared mightily to be the Sonne of God by rising againe from the dead* His resurrection is an infallible demonstration of his diuinitie, seeing none euer raised another from the dead but by God: none euer raised himselfe from the dead but God. I conclude this obseruation in the words of [m] *Ambrose*, *Pulchre pater dicit ad filium, ego hodie genui te, hoc est, quando redemisti populum quando ad cœli regnum vocasti, quando implesti voluntatem meam, probasti meum te esse filium.*

[i] *Hierom: August. Genebrardus in Psalm. 2.*
[k] *Vide Caluin. in Psalm. 2. & Suarez Tom. 2. in 3. Tom. disp. 45. sect. 1.*
[l] *Apud Sixt. Senen bib sanct. lib. 7. hæres. 8. obiect. 11.*
[m] *Lib. 3. de sacram. cap. 1.*

The next Scipture quoted here by *Paul* is, Esay 55.3. The promises of God made to *Dauid* concerning the sending of Israels Sauiour, are *sure mercies, and faithfull words*: he must of necessitie therefore fulfill them in euery respect, [n] the which he could not haue done, but in raising vp Iesus againe; for the resurrection of Christ is the [o] complement, and (as it were) *Amen* of all his promises, according to that of [p] *Paul*, he died for our sinnes, and is risen againe for our iustification, See conclusion of the Gospell on S. *Thomas* day.

[n] *Aretius.*
[o] *Lorin.*
[p] Rom. 4. 25.

The last authoritie cited in this place, to proue Christs resurrection. is taken out of the 16, Psalme, verse 11. *Thou shalt not suffer thine holy one to see corruption:* The Iewes vnderstood this of *Dauid*, but saith our Apostle) *Dauid* albeit hee was a King, and a Prophet, and a [q] Patriarke, a man according to Gods owne heart, as it is recorded of him in this present chapter, at the 22. verse, yet (*after he had in his time fulfilled the will of God he fell on* [r] *sleepe, and was layd vnto his fathers and saw corruption.* Earth he was, and to earth he returned againe. But Christ Iesus, although *he was hanged on a tree, and put in a sepulchre; yet he saw no corruption.* He rose againe the third day, triumphing ouer all his enemies [s] openly saying. [t] *O Death I will be thy death O graue I will be thy destruction.* And therefore this Iesus is hee *through whom is preached vnto you forgiuenes of sinnes & by whom all that beleeue are iustifyed frō all things, from which yee could not be iustified by the law of Moses.*

[q] Actes 2. 29.
[r] 1. King. 2 10.
[s] Colos. 2. 15.
[t] Hosea 13. 14.

Mors mortis morti mortem nisi morte dedisset,
A nobis vitæ ianua clausa foret.

Beware therefore, lest that fall on you which is spoken of in the Prophets] This text is taken out of the first of Habakuck, vers. 5. [u] but for as much as all the Propheties were collected together into one volume, he saith *in the Prophets.* [x] Or according to the Hebrew phrase, *in the Prophets*, is as if he should haue sayd, in one of the Prophets; as Genes. 23.6. *In the chiefest of our sepulchres burie thy dead*; that is in one of the chiefe. He doth alter the words of the Prophet according to the sound but not according to the sense. *Habakuk* saith, *behold among the heathen*; *Paul* here, *behold ye dispisers.* In which our Apostle doth expound and not confound the Prophet: for whereas the Iewes despised the word of God, he sent them to be taught by the Caldeans: [y] as if *Habakuk* had sayd, ye wil not obey Gods voyce, yee will not learne any thing in his Schoole; wherefore ye shall ere it be long be made to know his iudgements among the heathen: *Loe* (saith the Lord) *I wil raise vp the Caldeans, that bitter and hasty nation, which shal march thorow the breadth of the land to possesse the dwelling places which are not theirs.* And [z] this their ouerthrow as a type of their future reprobation and spirituall vastity for the contempt of the Gospell.

[u] *Culman in loc.*
[x] *Ribera in Habacuc. 1.* Num. 3.
[y] *Caluin. in Habacuc. 1.*
[z] *Ribera vbi sup. Num. 7.*

These

These things are [a] ensamples, and are written to admonish vs vpon whom the ends of the world are come. Let vs therefore beware, that these heauie iudgements fall not vpon vs, as they did vpon the Iewes, *Videte & aspicite, admiramini, admiramini*, take heed, and againe I say take heed, [b] quench not the Spirit, despise not propheſying, receiue not the grace of God in vaine. [c] *Nemo malus nisi stultus*, he that is *a despiser of the sauing word* is an arrant foole; for if hee were wiser he would kisse the Sonne, and beware lest that fall on his head which is spoken of in the Prophets, *Behold ye dispisers, and wonder, and perish.*

[a] 1. Cor. 6. 11.

[b] 1. Thes. 5. 19.

[c] Saluianus lib. 5. de guber. nat. Dei.

The Gospell. Luke 24. 36. *Vide p. 49*

Iesus stood in the middest of his Disciples, &c.

CONcerning the chiefe parts and passages of this Scripture; See Gospel 1. Sunday after Easter, and Gospel on S. *Thomas* day. Here pause and pray.

Almightie Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that wee may alway serue thee in pureness of liuing and trueth, through Iesus Christ our Lord. Amen.

The Epistle. Ephes. 4. 7. *Vide p. 17*

Vnto euery one of vs is giuen grace, according to the measure of the gift of Christ. &c.

SAint *Paul* doth especially [d] two things in all his Epistles: 1. treat. 2. intreat. Hauing sufficiently treated in the former chapters of doctrinals, he commeth in this present to morals; intreating his Ephesians in generall, *to walke worthy of the vocation whereunto they were called*: in more particular, *to support one another through loue, keeping the vnitie of the spirit in the bond of peace*: pressing this one point with arguments of [e] two sorts.

[d] *Chrysost. in* Rom 6.

[e] *Aquin. Zanchius.*

The first (of which Epistle 17. Sunday after Trinitie) is taken from such things as are common vnto the whole Church, as being in all the faithfull one and the same, *there is one bodie, and one spirit, and one hope, one Lord, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all.* As if he should argue thus, if the Church your mother be but one, God your father but one, Christ your Lord but one, the holy Spirit your Comforter but one, if yee haue but one hope, one faith, one baptisme; I see no cause why yee should not liue together and loue together as all one, labouring to keepe the vnitie of the spirit in the bond of peace.

The second (contained in our present text) is taken from such graces as are in *euery one diuers.* [f] shewing that this inequalitie of gifts is not an hindrance, but rather a furtherance to vnitie: for as much as all of them are giuen by the same author for the same end. Vnto euery one of vs is giuen some gift, vnto none, all, be that hath most hath but *a measure*. As then in the naturall bodie, [g] *the eye cannot say to the hand I haue no need of thee: nor the hand againe to the feet, I haue no need of you; but euery part seeketh anothers and not his owne good*: Euen so in the Church (which is Christs mysticall bodie) God made not all Apostles, or all Prophets, or Euangelists, &c. *But some Apostles, some Prophets, some Euangelists*, &c. There be diuersities of gifts, and diuersities of administrations, and diuersities of operations, 1. Cor. 12. euery one standeth in neede of anothers gift, and thereupon is occasioned to support one another in loue, preseruing the vnitie of the spirit in the bond of peace. See Epistle 2. Sunday after Epiphanie, and 10. after Trinitie.

[f] *Aretius. Marlorat.*

[g] 1. Cor. 12. 21. 25.

In the whole foure points are to be considered especially.

1. Who, *Christ*, and that is Proued out of the 68. Psalme verse 18. *he led captiuitie captiuitie, and gaue gifts vnto men.*
2. When, *When he ascended vp on high, euen aboue all heauens to fullfill all things.*
3. What, *he made some Apostles, some Prophets, some Euangelists, &c.*
4. Why, *for the perfiting of the Saints, for the worke of the ministerie, for the edifying of the body of Christ.*

Concerning the first: in that our Apostle doth auow here that the diuersitie of grace bestowed on the Church is *the gift of Christ*, whereas he saith elsewhere, that *God the Father ordained Apostles, and Prophets, and Teachers, and that the Spirit maketh all these things, vnto euery one seuerally distributing as hee will*, we may learne two conclusions in Diuiuitie. [h] 1. That all the workes of the sacred Trinitie, *quoad extra*, without it selfe, are common and communicable to euery person of the three, 2. That God the Sonne is [i] equall in might and mercie to God the Father, *he being ascended before all heauens is the giuer of gifts vnto mẽ.* And here we must accord to the Prophet and our Apostle: The one saith, *he receiued gifts for men*; the other, *hee gaue gifts vnto men*: and these two seeme to contradict each other. [k] Answer is made, that *Dauid* speakes of this donation in time to come, but *Paul* of this donation alreadie past and accomplished *Dauid* of the promise, *Paul* of the performance. [l] Or Christ as hee was God *gaue gifts in heauen*, and as man, *he receiued gifts on earth*: or *hee receiued*, [m] in that his members receiued; according to his owne saying, Mat. 25. 40. *in as much as ye haue done it vnto one of the least of these my brethren, yee haue done it vnto me*: or he receiued [n] to giue, as Exod. 25, 2 *Speake to the children of Israel that they receiue an offering for me*, that is, (according to the translation of our [o] present Church Bible) *that they bring:* where *receiuing* (*as* [p] *Aben Ezra* notes) is *giuing*, and so *Paul* alluding rather to the sense than to the words of *Dauid*, saith, *hee gaue gifts vnto men.*

Touching the second point: it is demanded how Christ is said here to haue made some Apostles, and some Prophets, &c. *when he went vp on high, and led captiuitie captiue*, seeing wee reade in the Gospels historie, that he chose his [r] Apostles and [s] Disciples, and gaue them a commission to preach in his life time; and that after his resurrection he confirmed them in his office, by [t] *breathing on them, and giuing them the Holy Ghost, and saying, as my Father sent me, euen so send I you,* [u] *Goe teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost.* Answer may be, that Christ is reported in this Scripture to haue giuen Apostles vnto the Church *after he went vp on high*, in respect of their gifts *extension*, and *ostension.*

Extension, as hauing after Christs ascension receiued the gifts of the Holy Ghost after a more glorious manner, and in a farre greater measure. So the [x] text, *The holy Ghost was not yet giuen, because that Iesus was not yet glorified*; and [y] *If I goe not away, the Comforter will not come to you: but if I depart, I will send him vnto you.* And Christ at his ascension also charged them to wait for this promised power of the holy Ghost. See Gospel, Sunday after Ascention day.

Ostension, and that 1. in respect of the [z] solemne inauguration into their Apostleship, on the feast of [a] Pentecost in the sight of Gods people gathered together at Hierusalem out of euery nation vnder heauen. It is reported of *Dauid*, that he was first anointed King of Israel *in the middest of his brethren.* 1. Sam. 1. 16. and afterward in *Hebron.* 2. Sam. 2. But he was not called King, vntill he was annointed solemnly *before the Tribes of Israel.* 2. Sam. 5. Euen so, though it be granted that the Apostles were nominated and elected to their office before Christs death, and confirmed in their calling after Christs resurrection; yet they were not apparantly known vnto Gods people to be so, till *he went vp on high and gaue the*

[h] *Oecumen. in loc.*
[i] *Primasius in loc.*
[k] *Hieron. expos. 1. in loc.*
[l] *Aquin. in loc.*
[m] *August. in Psal. 67.*
[n] *Hieron. in Psal. 67.*
[o] *Idem Calui. & Bib. Heb. 8.*
[p] *Apud Genebrard. in Psal. 67*
[q] *Zanchius. Marlorat. in loc.*
[r] Matth. 10. 1.
[s] Luke 10. 1.
[t] Iohn 20. 21.
[u] Mat. 28. 19.
[x] Iohn 7. 39.
[y] Iohn 16. 7.
[z] *Zanchius.*
[a] Acts 2.

the gifts of the holy Ghoſt vnto them in the viſible formes of clouen and fierie tongues, Actes 2, 3. See Epiſtle on Whitſunday.

2. *Oſtention* in regard of Execution of their office, for albeit they had a commiſſion before to preach firſt vnto the [b] loſt ſheepe of *Iſrael*, and then vnto all nations in the world. Matth, 28. 19, yet they did not execute this commiſſion in gathering together a Church out of both vnto God, [c] vntill Chriſt had *aſcended farre aboue all heauens to fulfill all things*: and the reaſon hereof is rendred in our text, becauſe *Danid* had ſo propheſied of him in the 68. Pſalme, *when he went vp on high and led captiuity captiue, and gaue gifts vnto men.* And indeed it was at this time moſt fit for him, and beſt alſo for his, *to giue gifts*; it was exceeding fit for himſelfe, becauſe glorious Conquerours in their ſolemne triumphs vſually leade their chiefe enemies fettered either in iron chaines, as [d] *Paulus Æmilius* triumphed ouer *Perſeus*: or in iron cages, as [e] *Tamberlane* the Great vſed proud *Baiazet* King of the Turkes, And ſo leading *captiuitie captiue*, they deuided the ſpoile to their friends and followers, as it is in the [f] Pſalme. Chriſt aſcending on high *led captiuitie captiue*, [g] that is, the deuill and all his complices, hell, death, and the graue, triumphing ouer them openly. Giuing all gifts vnto the Church, as *Apoſtles, and Prophets, and Euangeliſts, and Paſtors and Teachers*, who might [h] looſe ſuch as Satan [i] bindes: and it was at this time beſt for his followers, as not depending any longer vpon his bodily preſence. See Goſpel. 4. Sunday after Eaſter.

The third remarkable point in this Scripture is what he gaue to men, *vnto euery one is giuen grace, according to the meaſure of the gift of Chriſt*, &c, He doth vnderſtand by *grace* not ſauing grace, for that (as he ſhewed in the former part of this chapter) is in all the members of the Church one and the ſame: *one faith, one hope, one baptiſme*, &c. [k] But ἡ χάρις, is taken here for τὰ χαρίσματα, namely, for the diuers gifts of the holy Ghoſt, as *interpretation of tongues, and diſcerning of ſpirits, and the gifts of healing, propheſie, and the word of knowledge*, and the like, of which he diſputeth at large, 1. Cor. 12. and ſo *Paul* [l] expoundeth himſelfe in our preſent text at the 11. verſe, *the ſame made ſome Apoſtles, ſome Prophets, ſome Euangeliſts, &c.*

Apoſtles were ſuch as he called himſelfe (either in his ſtate mortall, as the 12. Diſciples: or in his ſtate glorious, as *Paul*, Acts 9. 15. and *Matthias*, Acts 1. 26.) to preach his Goſpell, and to plant his Church in euery nation of the world. Prophets were ſuch as [m] interpret the Scriptures of the Prophets, 1. Cor. 14. 4. *He that propheſieth, edifieth the Church*, and Mat. 23. 34. *Behold, I ſend vnto you Prophets*, that is, Preachers. [o] Or *Prophets* were ſuch as had maruellous wiſdome, and could foretell things to come, as *Agabus*, Acts 11. 28. ſignified by the Spirit, that there ſhould be great famine thorowout all the world: which alſo came to paſſe vnder *Claudius Ceſar*. *Euangeliſts* are ſo called, either of preaching the Goſpell, and ſo [p] *Paul* exhorted *Timothy to do the worke of an Euangeliſt*: or elſe of [q] writing the Goſpell, and ſo there be but foure Euangeliſts onely, *Matthew, Marke, Luke, Iohn*. And here we may note the reaſon why the Church appointed this Scripture to be read at this time, namely, becauſe Saint *Marke* was an *Euangeliſt*. *Paſtors* are ſuch as are placed ouer a [r] certaine Cure, whereas Apoſtles had the whole Church for their charge. So [s] *Paul* ſpeakes vnto the Elders of the Church at Epheſus, *take heed to your ſelues, and to all the flocke whereof the Holy Ghoſt hath made you ouerſeers*. And ſo [t] *Biſhops* in their Dioceſſe, and [u] *Prieſts* in their Pariſhes are Paſtors. Or as [x] *Theophylact*, Paſtors and Doctors are *Presbyters* and *Deacons*. Or (as ſome [y] late Diuines obſerue) *Paſtors* are Rectors of the whole Congregation, *Doctors* are Catechiſts, and Teachers of the youth and other new-comes into Chriſts ſchoole. *Paſtors* are ſuch as [z] feed Chriſts ſheepe, and *Doctors* are ſuch as feed Chriſts Lambs: or (as [a] *Beza*) *Paſtors* are they who gouerne the Church. and *Doctors* are they who gouerne the ſchooles. But I rather embrace their opinion [b] who thinke *Paſtors* and *Doctors* are diuers names of one office, [c] euen as feeding and teaching are all one: for otherwiſe *Paul* (as *Hierome, Lombard, Anſelme* haue noted vpon the place) would haue diſtinguiſhed

[b] Matth. 10. 6.
[c] Mark. 16. 20
[d] *Liuius Decad.* 5 *lib.* 5.
[e] *Knoles* in the life of *Baiazet*.
[f] Pſal. 68. 12.
[g] *Hierom. Primaſius. Aquine.*
[h] Mat. 16. 19.
[i] Luke 13. 16.
[k] *Aretius & Zanchius ex Grec. ſchol.*
[l] *Marlorat.*
[m] *Lombard. Aquin.*
[o] *Anſelm. Beza. Zanchius.*
[p] 2. Tim. 4. 5.
[q] *Oecumen. Theophylact.*
[r] *Caluin. Zanchius.*
[s] Acts 20. 21.
[t] *Oecumen. Lombard.*
[u] *Anſelm.*
[x] *In loc.*
[y] *Aretius. Zanchius.*
[z] *Anſelm.*
[a] *Annot. in loc.*
[b] *Auguſtin. Chryſoſtom. Muſculus.* Dr *Whitgift* defenſe of his anſwer of the admonition, *fol.* 234 *Idem Bullinger & Piſcator in loc.*
[c] See Suruey of pretended holy diſcipline, *cap.* 9.

distinguished them as he did the rest, and haue said, *He gaue some Pastors some Teachers*: as well as *some Apostles, some Prophets, some Euangelists*, &c. but hee ioyneth them together *Pastors and Teachers*, [d] Insinuating that Pastors should teach, and that as (our Church speakes) both by their preaching and liuing, ensamples in word, in conuersation, in loue, in spirit, in faith, and pureneſſe, 1.Tim.4.12.

[d] *Anselm. Lombard.*

[c] Some Diuines obserue, that these functions are partly temporall and extraordinary, as *Apostles, Prophets, Euangelists:* and partly continuall and ordinary, as *Pastors and Teachers*: but herein I tread in the steps of that holy Father, my most honoured and honourable master *Archbishop Whitgift*, who [f] writing against the Schismatickes of his age saith, and proueth out of this our present text also, that all these degrees of Ministers, remaine still in some sort vntill the worlds end. For first (as *Nouelists* acknowledge) *Paul* in this place maketh a perfit platforme of a Church, & a full rehearsall of all offices therein contained, and he saith expresly, that Christ ascending vp on high, gaue them for the gathering together of the Saints, and for the worke of the Ministery, &c. *Till we all come to the vnity of the faith, and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the full age of Christ.* That is, as *Caluin, Zanchius*, and [g] other, vntill we meet in that other world to come,

[c] *Beza. Zanchius.*

[f] Defense of his answere to the admonition *fol.229.*

[g] *Aretius. Beza.*

I know there were certaine things in the blessed Apostles, which were proper vnto themselues, as their immediate calling from God, the power of working miracles, and their commission to goe into the whole world, &c. but to preach the Gospel of Christ in places where neede requireth (although it be not peculiarly committed to them) or to gouerne the Churches already planted; I see no cause why it should not be perpetuall among the Ministers of the word.

Likewise the function of an *Euangelist*, if it be taken for the writing of the Gospell, it was temporall and hath his end. But if it be taken for preaching to the people plainely and simply, as [h] *Bullinger* thinketh: or generally, for preaching the Gospell: as [i] *Musculus* supposeth, in which sense *Paul* said vnto *Timothie*, *doe the worke of an Euangelist*: or for preaching more zealously than other, [k] *Bucer* imagineth; I make no doubt but that it still remaineth in the Church.

[h] *In loc.*
[i] *Loc.com.tit. de verbi ministris.*
[k] *In loc*

Moreouer, *Prophets* if they bee taken for such as our Apostle meaneth in his [l] Epistles often, I say for such as haue an especiall gift in interpreting the Scripture, whether in vnfolding the deepe mysteries thereof vnto the learned, or in expounding the plaine sence thereof vnto the people then it must of necessitie be granted that they be perpetuall officers in the Church, as *Pastors* and *Doctors*.

[l] Rom.12.6. 1.Cor.11 4.& 1 Cor.14.1.

[m] Saint *Ambrose* therefore construeth our text thus, *Apostles* are Bishops, *Prophets* are Interpreters of the Scriptures, *Euangelists* are Deacons. And [n] *Hyperius* saith, that God will alwayes haue these degrees in the Church, and *Peter Martyr* in his Commentaries vpon the 12. to the Romanes is of opinion, that our Apostle describeth in that place such gifts as are necessarie for the Church at all times, among which he mentioneth (as a chiefe one) *propheſying*. To be short, *Bullinger* vpon this text obserues, that the words *Apostle, Prophet, Euangelist*, are confounded; and the Pastors of *Zurich*, in the latter confession of [o] *Heluetia*, chap. 18. write thus, *The Ministers of the new Testament are termed by diuers names, for they be called Apostles, Prophets, Euangelists, Bishops, Elders, Pastors, and Doctors.*

[m] *Com. in loc.*
[n] *In verb. Pauli 2.Cor.3.2. inter opuscula Hyperij. pag.671.*

[o] *See Harmon. confess sect.11. pag.339.*

And heere Protestant Diuines haue well obserued against the Church of Rome, that *Paul* among all these degrees of the Ministrie, names not the Popes office, the which he would not haue forgotten, if it had been so necessarie for the deciding of controuersies, and preseruation of vnitie in trueth, as our aduersaries pretend. And whereas the *Rhemists* reply that *Bishops, Elders and Deacons* are not mentioned in this catologue: [q] Answere is made, that the functions of *Bishops* and *Priests* (as they respect the externall gouerment and policie of the Church) are named elsewhere generally and particularly: but in respect of teaching (Which is intended here more principally) they are contained vnder *Pastors* and *Doctors*. If the Pope will bee reputed an Apostle, then (as Cardinall [r] *Caietane*

[p] *Zanchius. Marlorat.*

[q] *Dr. Fulk in loc.*

[r] *In loc.*

notes

notes) he must be both a *Prophet*: and an *Euangelist*, and a *Pastor*, and a *Teacher*, for (as he saith) an Apostleship eminently comprehendeth all these graces: it may be granted (as I conceiue, which *Anselme* collecteth here) that *Archbishops* and *Primates* haue the roomes of *Apostles* in the Church, but yet I see not how the Pope can be crouded into the text: for if this absolute supremacie were necessary then assuredly *Paul* would not haue sayd Christ made *some Apostles, some Prophets, some Euangelists*, &c. but rather Christ gaue to the Church * one Apostle, some Prophets, and many Teachers.

* One at one time, which as vniuersall Bishop of the Church, should haue the whole world for his Diocesse.

The fourth and last obseruable point in our text is, for what end Christ ascending vp on high gaue gifts vnto men, and that is threefold.

Namely, the { *Perfecting of the Saints.* / *Worke of the Ministerie.* / *Edifying of the body of Christ.*

[f] The first concernes such as are called already, *Saints*] The second, such as are to call, exercising *the worke of the Ministry*, to wit. *Apostles, Prophets, Euangelists*, &c. The third, such as are yet to be called, and to bee built vpon the foundation of the Prophets and Apostles. [t] Or the first concernes the people, the second the Pastor, and the third both.

[f] *Caietan.*

[t] *Zanchius.*

For the edifying of the Saints] I finde diuers readings of this clause. [u] Some reade *ad* [u] *constitutionem*, or *ad* [x] *condendos Sanctos*, agreeable to the present text of our Communion booke here. The Saints are of Gods [y] household; and the Church is Gods house, Hebr. 3. 6. The chiefe builders whereof vnder Christ are *Apostles, Prophets, Pastors*, and *Teachers*, as I haue shewed Epistle on Saint *Thomas* day.

[u] *Caluin.*
[x] *Castalion.*
[y] Ephes. 2. 19.

[z] Other reade *ad instaurationem*, for the repairing of such as are decayed in Gods building. [a] The iust man falleth seuen times, [b] in many things we sinne all, [c] *eum dicimus optimum qui peccat minimum* And therefore that we may not fall from grace finally, we need dayly to be [d] repaired and vnderpropt in Gods house by the powerfull exhortations of *Pastors* and *Teachers*.

[z] *Erasmus. Marlorat. Vatablus.*
[a] Prou. 24. 16
[b] Iam. 3. 2.
[c] *August. Epist 54.*
[d] *Caietan.*

Our new translation (herein agreeing with the *Syriac* and vulgar *Latine*) reads, *for the perfecting of the Saints*. And it may be so construed in two respects, first in regard of their daily growing from [e] strength to strength, vntill they bee *perfect men in Christ*: for the word is [f] profitable to teach, improue, correct, and to instruct in righteousnesse, that the man of God may be perfected, and throughly furnished vnto all good workes. 2. [g] for that their number is fully perfected and accomplished by the preaching of *Apostles, Prophets, Euangelists, Pastors, Teachers*. According to this exposition the *Geneua* Bible hath it, *for the gathering together of the Saints*. All of vs are by nature like [h] sheepe which haue gone astray; wherefore Christ, as being the [i] chiefe shepherd, *gaue some Apostles, some Prophets, some Euangelists*, to gather as together from [k] East and West, & to bring vs vnto his flocke, that there may be but [l] one sheepfold and one Shepherd. His sheepe heare his voyce, *Pastors* and *Teachers* vttering his words, are his [m] voice; he made therefore for the gathering together of his Elect, *some Apostles, some Prophets, some Euangelists*, &c.

[e] Psal. 84. 7.
[f] 2. Tim. 3. 16.
[g] *Vt eorum numerus impleatur. Hierom. Vatablus.*
[h] Esay 53 6.
[i] 1. Pet 5. 4
[k] Matth. 8. 11.
[l] Ioh. 10. 16.
[m] Iohn 1. 22. See Gosp. Sun. 4. in Aduent.

[n] Other reade *ad coagmentationem Sanctorum*, for the ioyning and ioynting of the Saints. He speaketh of the Church as of a body consisting of Gods Elect, as of many members, *a body coupled and knit together by euery ioynt*, verse 16. And therefore whereas the Saints, through *Adams* originall transgression, and their owne actuall offences, are many times out of ioynt, disunited from their head Christ, and diuided also from his members; it pleased the Lord, out of his infinite wisedome and goodnesse to *giue some Apostles, and Prophets, and Euangelists*, &c. As Chirurgians and Physitians of the soule, who might by the preaching of faith vnite them againe to their head, and by the preaching of good workes knit them together among them selues in the bonds of peace. And here you may note the true cause why the worst men and members of a parish, euermore regard a good Pastor least. It is because they be feet, and legs, and thighs, and

[n] *Aretius. Beza. Zanchius.*

and handes out of ioynt, and ſo cannot endure the touch of the Chirurgians hand, whoſe chiefe care is to worke their cure, He that is ſicke of a lethargie, deſires to ſleepe although he die for it; and hee that is lulled aſleepe in ſinne, cannot away with the [o] watchman of God. If a Miniſter ſhall either out of weakneſſe ſuffer his drowzie people to ſnort ſtill in their vncleannes, or out of wickedneſſe ſleepe with them a little himſelfe; then hee may peraduenture for a while bee reputed a good ſhepherd among thoſe ſcabbie ſheepe: but if he ſhall once rouze them, and raiſe them out of their ſecuritie, ſaying with [p] *Paul, awake thou that ſleepeſt and ſtand vp from the dead*; then inſtantly the wit-foundred drunkard crieth out, [q] *away with ſuch a fellow from the earth, it is not meet he ſhould liue, for he* [r] *ſubuerts the ſtate of the world, and* [ſ] *troubleth our Citie.* Then the couetous oppreſſor is ready to tell the Prophet, as [t] *Ahab* did *Eliah*, *Haſt thou found me, ó mine enemie?* Then the whole rabble furiouſly raging together againſt the Lord, and againſt his anointed, conclude peremptorily, that a peece of a pulpit is enough, and halfe a benefice too much for ſuch an vnquiet ſpirit. [u] *S. Auguſtine* ſweetly, *Qui phreneticum ligat, & lethargicum excitat, ambobus molestus, ambos amat.*

For the worke of the miniſtrie] The gifts of Chriſt here mentioned are not theoricall, but [x] practicall, giuen vnto Paſtors *for the worke of the miniſtery*, [y] the word *worke* forbids loytering, and the word *miniſtry* lording. I pray miſconſtrue not this gloſſe, ſeeing I meane as [z] *Paul*, and ſpeake as *B. Latimer* did almoſt in euery Sermon. *Domabis lupos, ſed non dominaberis ouibus*, as [a] *Bernard* told *Eugenius*.

For the edifying of the body of Chriſt] [b] The gift of the Spirit is giuen to euery man to edifie withall; hee therefore that is a *non edificant*, is vnworthy to bee called an *Apoſtle*, or *Prophet*, or *Euangeliſt*. [c] *Poſiti eſtis diſpenſatores, ſed in edificationem, non in deſtructionem: aliter non fidelis diſpenſatio, ſed crudelis diſſipatio.* The Doctors office is to teach, and the Paſtors calling to feed. Our great Lord repeated this iniunction vnto [d] *Peter* thrice; *feed my lambes, feed my ſheepe, feed my flocke*, that is, as [e] *Bernard* excellently, *paſce mente, paſce ore, paſce opere: paſce animi oratione, verbi exhortatione, exempli exhibitione.* And here the people likewiſe may learne to reuerence their Paſtors and teachers, as the Miniſters of Chriſt ſent from aboue, to [f] watch for their ſoules. If they muſt [g] *honorare bonum dominum etiam in malo ſerno*, reſpect euery Prophet, and Euangeliſt, and Paſtor for his workes ſake, 1. Theſſal. 5, 13, then vnto ſuch as rule well, and labour in the word and doctrine, they muſt (as our [h] Apoſtle ſpeakes) giue double honour.

[o] Ezech. 3. 17.
[p] Epheſ. 5. 14.
[q] Acts 22. 22.
[r] Acts 17. 6.
[ſ] Acts 16. 20.
[t] 1 King. 21. 20
[u] *Epiſt.* 48.
[x] *Aretius.*
[y] *Zanchius.*
[z] 2 Cor. 1. 24.
[a] *De Conſiderat. lib.* 2.
[b] 1. Cor. 12. 7.
[c] *Bernard lib.* 3. *de conſiderat.*
[d] Iohn 21.
[e] *Ser.* 2 *dereſur. Dom.*
[f] Heb. 13. 17.
[g] *Paulinus epiſt. lib* 1 *epiſt.* 1.
[h] Tim. 5. 17.

The Goſpell. IOHN 15. 1. vnto. v. 12

I am the true vine, and my Father is an Husbandman. &c.

[i] *Ianſen. concord. Cap.* 135.

AS a kinde friend loth to depart with his familiars, in giuing a farewell often breakes off his ſpeech and begins a new diſcourſe: [i] ſo Chriſt here being now to leaue the world, after he had ended one ſermon vnto his Diſciples in the chapter going before, falleth into another of the like argument in this preſent, wherein he doth eſpecially two things, *exhort* and *comfort*.

Hee

He doth exhort all his followers.

1. To continue ſtedfaſt in the faith, and that vnder the Parable of the Vine, intimating that *as the branch cannot beare fruit of it ſelfe, except it abide in the vine*; ſo they *can doe nothing, vnleſſe they abide in him.* Vrging this one point by diuers reaſons; all which may be reduced vnto the

- Puniſhment of ſuch as abide not,
  - *Pœna damni*, they beare no fruit, v.4
  - *Pœna ſenſus*, they be taken away. v.2 withered, gathered, caſt into the fire, burnt, ver.6.
- Bleſſednes of ſuch as abide being
  - Purged by God the Father, verſ 2.
  - Cleanſed by God the Sonne, v.3.
  - Cõforted by God the holy Ghoſt, *abide in me, and I will abide in you* by my [k] Spirit, verſ 4.
  - Releeued in what ſoeuer they ſhal aske. verſ. 7.

2. To make demonſtration hereof in workes of piety, *glorifying God, and louing one another.*

He comforts them againſt the worlds hatred:

1. From his owne example, verſe 18.20.
2. From the cauſe of this hatred, verſ. 19.
3. From the cauſe of the cauſe, verſ. 21. 22. 24.
4. For that God and Chriſt ſuffer with them, ver, 23
5. From the prediction of holy Scripture, verſ. 25.
6. By promiſing to ſend the Comforter, ver. 26.

I am the true vine] Chriſt is called here a *Vine*, as elſewhere a [l] Lion, a [m] Sheepe, a [n] Lambe, a [o] Corner ſtone, a [p] Doore. A *true* vine by [q] way of difference from the wilde vine; or (as *Rupertus* vpon the place) to diſtinguiſh it from the Vines of Sodome and Gomorrah, *whoſe grapes* (as [r] *Moſes* ſpeaketh in his ſong) *are grapes of gall, and their cluſters are bitter, their wine is the poiſon of dragons, and the cruell gall of Aſpes.* A *true Vine* not ſimply, but in a *ſimile*: not truely a Vine, but like a true Vine *Vera* (ſaith [s] *Auguſtine*) *per ſimilitudinem, non per proprietatem*: a true vine, [t] as in the firſt chapter of this Goſpell, at the ninth verſe, *the true light.* Now the reſemblances betweene Chriſt and a true Vine are [u] manifold.

1. A Vine is not ſowne in the ground, but planted a yong ſlip of an old tree: ſo Chriſt is a naturall branch of God the Father, euen very God of very God; but for vs men and our ſaluation, hee was tranſlated from heauen, and planted on earth, that is, *borne of the Virgin Marie*; of whom it is ſaid, Eſay 45.8. *Let the earth open, and let ſaluation and iuſtice grow foorth, let it bring them forth together, I the Lord haue created him.* A bleſſed earth, in whoſe [x] bleſſed fruit [y] all the nations of the world are bleſſed.

2. The Vine that it may beare the more fruit, is cut and pruned: and ſo Chriſt, although hee were conceiued of the Holy Ghoſt, and borne without all ſinne: yet for our ſakes he was circumciſed on the eight day, [z] *wounded for our tranſgreſſions, and broken for our iniquities.* Againe, Chriſt albeit he were [a] Lord ouer all things, and [b] heire of the whole world: yet for our ſaluation he ſuffered his glory to bee pruned with the knife of ignominie; for whereas he was the [c] King of glory, hee made himſelfe of no reputation, Philip. 2. 7. Hee tooke on him the forme of a ſeruant, & was made man (as *Dauid* ſpeakes of him, a worme and no man, a very ſcorne of men, and outcaſt of the people, Pſal. 22.6. His wealth was pruned by the knife of pouertie, [d] *Pauper in natiuitate, pauperior in vita, pauperrimus*

[k] *Caluin.*

[l] Apoc 5.5.
[m] Acts 8.32.
[n] Ioh. 1.2.
[o] Epheſ 2.20.
[p] Ioh. 10.9.
[q] *Caietan. Aretius.*
[r] Deut. 32. 32.
[s] *Tract 80. in Ioan.*
[t] *Maldonat. in loc.*
[u] *See Bernard tract. de paſſion. Dom cap. 1. 2, 3. 4 & Paratus ſer de S Marco.*
[x] Luke 1.42.
[y] Gen. 92 18.
[z] Eſay 53.4.
[a] Acts 10.36.
[b] Heb 1.2.
[c] Pſal 24.7.
[d] *Bernard. tract. de paſſion. Dom. cap. 2.*

pauperrimus in cruce: So poore in his birth, that he was borne in another mans ſtable; ſo poore in his life, that hee ſayd of himſelfe, [c] *the Foxes haue holes, and the birds of the heauen haue neſtes: but the Sonne of man hath not whereon to reſt his head.* So poore when he was dead, that he was buried in another mans tombe, Matth, 27. 60. His pleaſure was pruned by the knife of ſorrow, Lament. 1. 12, *Behold, and ſee, if there be any ſorrow like vnto my ſorrow.* His familiar acquaintance was alſo cut away from him, by the knife of feare; *Iudas* betrayed him, *Peter* denyed him, other forſooke him, all were diſperſed. *He did tread the winepreſſe alone, and of all people there was none to helpe him*, as [f] *Hierome* and [g] *Bernard* apply that of the Prophet Eſay, chap. 63, 3.

3. The Vine is dunged and digged, as we reade in the fifth chapter of *Eſay*. So Chriſt was [h] dunged when the foule-mouthed [i] Iewes ſpit vpon him, and he was digged on euery ſide, when as his aduerſaries by propounding captious queſtions, had caſt a trench round about him; as in asking, [k] *Is it lawfull that tribute be giuen to Ceſar or no?* If he ſhould haue diſputed againſt the tribute, he had offended the Prince: if for the tribute, diſpleaſed the people who did beare this heauy burthen againſt their wils. See Goſpell, Sunday 23, after Trinitie. Againe, they digged a pit round about him, in bringing the [l] woman taken in adulterie before him, and demaunding *What ſayeſt thou?* for if he ſhould haue condemned her, he might ſeeme to contradict his owne ſayings, [m] *I will haue mercie not ſacrifice*, [n] *learne of me for I am humble and meeke.* If acquit her, he ſhould contrary *Moſes* Law, Leuit. 20. 10. *The adulterer and adultereſſe ſhall die the death.* See *Bernard de paſſione Domin. cap*, 3. Moreouer Chriſt on the croſſe was digged, his ſide with a [o] ſpeare, his [p] hands and feet with nailes, and thoſe ſo b g, that (as [q] *Socrates* reporteth in his Eccleſiaſticall hyſtory) *Conſtantine* made thereof an helmet and a bridle for his owne vſe in warre.

4. The Vine is bound vnto the wood, and faſtened vnto the wall on which it groweth: euen ſo Chriſt was led away [r] bound vnto *Pontius Pilate*, and nailed vnto the wood of the Croſſe, ſo fettered and faſtned with bonds, as that the Church ſaith of him in the [s] Canticles, *my beloued is as a bundle of myrrhe vnto me. Myrrhe* being bitter and ſharpe, doth inſinuate the greiuouſneſſe of his paſſion, and a *bundle* the multitude of his ſorrowes. And [t] ſo Chriſt is vnto the Church *a bundle of myrrhe*, when as ſhe meditateth on his death and paſsion; how hee was bound, that ſhee might be made free: how he was beaten that ſhee might eſcape puniſhment: how he was broken, that ſhe might bee healed with his ſtripes, Eſay. 53. 5.

5. The Vine beeing thus planted, pruned, cut, bound, digged, dunged, ſpreads her branches farre and wide. So Chriſt (as calling his followers from [u] Eaſt and Weſt, hauing the [x] Heathen for his inheritance, and the vttermoſt parts of the earth for his poſſeſſion) extends and [y] ſtretcheth out his branches vnto the ſea, and his boughs vnto the riuer: Chriſt is the Vine, and all Chriſtians are his branches. [z] All of vs are by nature dry, and fit for nothing but the fire: therefore that we may be fruitfull and liue, we muſt firſt bee grafted into Chriſt as into a Vine by the Fathers hand: without his grace we can doe nothing, and through his helpe able to doe all things, Philip. 4 13. now the diuine vnion is [a] threefold. *Eſſentiall*; and ſo God the Father is all one with God the Sonne, and God the Holy Ghoſt: *perſonall*, and ſo God the Sonne being made fleſh, is vnited to the humane nature: *ſpirituall*, and ſo ſuch as abide in Chriſt, and are ioyned in Spirit to the Lord, are one with Chriſt the Lord. 1. Cor 6. 17.

My Father is an husbandman] The blaſphemous [b] *Arrians* obiect here, that Chriſt and God, as the vine and husbandman, are of diuers natures, and that Chriſt as the vine, muſt of neceſſitie be ſubiect and inferiour to God, which is an husbandman. Anſwere is made, that a ſimilitude runs not on foure feet, but that it ſtandeth vpon one legge principally; now the maine drift of this compariſon is not to ſhew what care this husbandman hath ouer the roote of the vine, [c] but what he doth vnto the branches. *Euery branch that beareth not fruit he will take away, and*

[c] Matth. 8. 20.
[f] In loc. Eſaiæ.
[g] Vbi ſupra.
[h] *Paratus.*
[i] Matth. 27. 30.
[k] Matth 22. 17
[l] Ioh. 8 3.
[m] Matth. 9. 13.
[n] Matth. 11. 29
[o] Ioh. 19 34.
[p] *Foderunt manus*, Pſal 22 17.
[q] *lib. 1. cap. 13.* See S. *Ambroſ. orat. de mort. Theodo. in fine. & Baron tom. 3. fol. 303.*
[r] Matth 27. 2
[s] *Cap. 1 12.*
[t] *Bernard. de paſſione Dom. cap. 4.*
[u] Matth 8. 11.
[x] Pſal. 2 8.
[y] Pſal. 80. 11.
[z] *Caluin. Beza.*
[a] *Giron. con. in feſt. B. Marci.*
[b] *Apud Ambroſ. de fide lib. 4. cap. 7.*
[c] *Theophylact. Euthym.*

and euery branch that beareth fruit will he purge, &c. Christ vttered this parable [d] as our Mediator and Head of the Church, and he could not haue beene the Churches Head, [e] except he had beene God and man. Christ then [f] as touching his manhood was inferiour to the Father: Iohn 14.28. *My Father is greater than I*: yet equall as touching his Godhead: Ioh. 10.30. *I and my Father are one*, coequall in might and mercy. So the text here, God the Father as an husbandman *purgeth euery branch that beareth fruit*, verse 2. and God the Sonne likewise doth the same, verse 3. *Now are yee cleane through the words which I haue spoken vnto you.* [g] So that Christ as God is an husmandman so well as his Father, he purgeth and pruneth the boughs of the Vine so well as he, [h] *vna enim operatio patris & filij*, Ioh. 5.19. *What soeuer the Father doth, the same things doth the Sonne also.*

Euery branch that beareth not fruit in me he taketh away] Christ exhorting his followers to continue stedfast in the faith, argueth *à pœna & præmio*, from the punishment of such as abide not in him, and from the reward of such as abide.

The punishments of hypocrites and false Christians which abide not in him are seuen:

1. *They beare no fruit.*
2. Bearing no fruit, they be *cut away* from the Vine.
3. Being cut away from the Vine, they be *cast out* of the Vineyard.
4. Being cast out of the Vineyard, *they wither.*
5. Being withered, *men gather* and fagot them.
6. Being made fagots, they be *cast into the fire.*
7. Being cast into the fire, they burne in that vnquenchable flame, [i] where the worme dieth not, and the fire neuer goeth out.

First, they beare no fruit, for saith our Saviour, *as the branch cannot beare fruit of it selfe, except it abide in the vine: no more can yee except yee abide in me, for without me can you doe nothing.* The *Pelagian* heretikes affirmed, [k] *à Deo habemus quod homines sumus, à nobis ipsis autem quod iusti sumus*; that we are men, we receiue from God; that we are good men, commeth from our selues: but Truth it selfe here *contradicit & dicit, a branch cannot beare fruit of it selfe, &c.* This one clause (saith [l] *Augustine*) *corda instruit humilium, ora obstruit superborum*, it comforts a poore Publican, but it confounds a proud Pelagian. And that other sentence, (*without me can yee doe nothing*) confuteth also the *semipelagian*, I meane the Papist, auowing that a man hath a power of free will in his owne nature, which once being stirred, and helped, can and doth of it owne selfe cooperate with grace. The word *nothing* makes very much against this opinion, as *Augustine* noteth vpon the place. For Christ said not *sine me parum potestis facere, sed sine me nihil.* Now that we may the better vnderstand this controuersie, man is to be considered in a fourefold estate, to wit,

In statu
- *Confectionis*, as he was created.
- *Infectionis*, as he was corrupted.
- *Refectionis*, as he was renewed.
- *Perfectionis*, as he shall be glorified.

In the first estate we giue to the will of man a libertie of nature, *Adamus ex im* [m] *acceperat posse si vellet, sed non habuit velle quod posset.* In the third we grant a libertie of grace, for *if the Sonne make you free, yee shall be free in deed*, Iohn 8.36. The spirit of Christ which is free, Psalm 51.12. giueth libertie to the captiues, and openeth the prison to them that are bound, Esay 61.1. and deliuereth vs from the power of darknesse, Coloss. 1.13. In the fourth estate we confesse a libertie of glorie. All the doubt betweene vs and the Papists, is of the second estate, how man corrupted is renewed, how he commeth vnto regeneration after degeneration. And yet herein we consent that the will of man, in turning vnto God and in doing good, is not a [n] stocke or a stone, in [o] all and euery respect passiue, for euery man is willingly conuerted, and by Gods grace at the very

[d] *August. tract. 80. in Ioan.*
[e] *Maldonat. in loc.*
[f] *Athanasius in symbol.*
[g] *Ambros. & Augustin. vbi supra.*
[h] *Chrysostom. Theophylact. Euthym.*
[i] Marke 9.48.
[k] *August. tract. 81. in Ioan.*
[l] *Vbi supra.*
[m] *August. de correp. & grat. cap 11.*
[n] *Melanct. in loc.*
[o] *Perkins reformed Cat Tit. Frewill, & Dr. Abbot ibidem.*

very time of his conuerſion he willeth his owne conuerſion, and ſo the will of man is in ſome ſort a co-worker with grace. For this end [p] *Paul* exhorteth vs not to receiue the grace of God in vaine, but to worke out our ſaluation in feare and trembling, Philip. 2. 12. To this purpoſe the ſaying of *Auguſtine* is very remarkable, [q] *Qui fecit te ſine te, non iuſtificabit te ſine te, Fecit neſcientem, iuſtificat volentem.* He who made thee without thee, will not iuſtifie thee without thee. What then is the maine difference betweene the Papiſts and vs in this queſtion? It is in one word this: They write that our will is a co-worker with grace by the force of nature: we ſay that it workes with grace by grace. They teach, that grace doth enable the will of it ſelfe to doe good workes if it pleaſe: but we further adde, that grace worketh in the will of man to pleaſe, to doe ſuch offices as God requireth at our hands He doth not hang his worke vpon the ſuſpended *if*, of our will, but he worketh in vs to will, and [r] *cauſeth vs to doe the things that he commandeth vs to doe.* We will indeed (ſaith [t] *Auguſtine*) but God worketh in vs to will: we worke, but God worketh in vs to worke: [t] we walke, but he cauſeth vs to walke: wee keepe his commandements, but hee worketh in vs to keepe his commandements. In the words of *Paul*, *it is God that worketh in you, both the will, and the worke, euen of his good pleaſure*, Philip. 2. 13.

If God onely made thee a man, and thou thy ſelfe haſt made thy ſelfe a good man, thy worke of neceſsitie muſt be greater than Gods worke. [u] *Melius eſt enim iuſtum eſſe, quàm te hominem eſſe*, our bare being is not ſo good as our better being: wherefore to ſtop thy preſumptuous mouth, and to beat the lie downe thy throat, Chriſt here ſaith expreſly, *ye can beare no fruit except ye abide in me, without me can ye doe nothing.* In naturall and humane actions it is true that your will is free, yet ſo that your will is alway ſubordinate to my will, [x] *in whom ye liue, and moue, and haue your being*: but in ſpirituall things appertaining to the kingdome of heauen, *your ſelues are not ſufficient as of your ſelues to* [y] *thinke*, much leſſe to ſpeake, leaſt of all to doe that which is good

Qui viret in ſolys venit à radicibus humor.

The iuyce which is in the branch, commeth originally from the root, and ſo *qui viret in filys, &c.* The graces eminent in the ſonnes of God are from aboue, proceeding from the Father of mercies and fountaine of all grace; *qui à ſeipſo ſe fructum exiſtimat ferre, in vite non eſt: qui in vite non eſt, in Chriſto non eſt: qui in Chriſto non eſt, Chriſtianus non eſt. Auguſt. tract. 81. in Euang. Iohan*, See Epiſt. Sund. 11. and 12. after Trinitie.

The reſt of the puniſhments here mentioned are very grieuous, as *to be cut away from the Vine, to be caſt out of the vin yard, to wither, &c.* but the laſt of all is the greateſt of all, I meane the *burning* of fruitleſſe branches in hell fire, which is vnquenchable. This of all terribles in the Scriptures is moſt terrible, whether we conſider in it the paine of the loſſe, or the paine of ſenſe: the reprobate which abide not in Chriſt haue paine of loſſe, for the *Vine* ſaith vnto ſuch branches at the laſt day, [z] *depart from me*, from me that am your firſt beginning and laſt end, from me that am your Redeemer, from me that made my ſelfe man for your ſakes and receiued theſe wounds for your remedy, from me that inuited you with pardon, and ye would not accept it. Wherefore depart for euer from my friendſhip, from my protection, from my kingdome, from my Paradiſe, from my ſight. And becauſe whatſoeuer is ſeparated from Chriſt, is alſo ſeparated from thoſe who goe with Chriſt; in ſaying, *depart from me*, he ſaith likewiſe depart from mine, from the Quires of my glorious Angels, from the ſweet company of my bleſſed mother, and from all my moſt happy martyrs, Apoſtles, Prophets, Confeſſors, in a word, from all the holy Saints and hoſt of heauen, *into euerlaſting fire prepared for the deuill and his angels.* For as in [a] ſin there is an auerſion from the Creator, and a conuerſion vnto the creatures, according to that of the [b] Prophet, *they haue forſaken me the fountaine of liuing waters, and haue digged pits, euen broken pits that hold no water*; ſo in the puniſhment of ſinners (as [c] Diuines obſerue) there is not onely *pœna damni*, which is anſwerable to their auerſion from the Creator,

[p] 2 Cor. 6. 1.

[q] Ser. 15. de verbis Apoſtoli.

[r] Ezech. 36. 27

[t] Lib. de bono perſeuerant. cap. 13.

[t] Auguſt cont. duas epiſt. Pelagian. lib. 4 cap. 6

[u] Auguſt. de verbis Apoſt. ſer. 15.

[x] Act. 17. 28.

[y] 2 Cor. 3. 5.

[z] Matth. 25. 41

[a] Dion Carthuſ. de 4 nouiſſ. part. 3. art. 11.

[b] Ierem. 2. 13.

[c] Thom. 1. 2e. quæſt. 87 art 4 Io de Combis compend theolog. lib. 7 cap. 22

Creator, but alſo *pœna ſenſus*, which is anſwerable to their conuerſion vnto the creatures, and therefore ſuch branches as beare no fruit, are not onely caſt out of the ſight of the Vine, and the whole vineyard: but alſo *gathered together*, and made the fagots and fewell of hell fire: the which in many reſpects is exceeding dreadfull, eſpecially becauſe the torments of this *Ætna* neuer dying, euer frying, are both vniuerſall and eternall. Hell paine is vniuerſall, afflicting euery power of the ſoule, euery part of the bodie. Concerning the ſoule, the *imaginatiue* facultie ſhall be tortured with horrid imaginations, more terrible than thoſe which a deepe melancholie man ſuffers in his dreames, or than thoſe the cruell Ægyptians ſaw, which (as the [d] Wiſeman ſpeakes) were *fearfull viſions, and ſorrowfull ſights, affrighting viſages of wilde beaſts, and hiſſing of Serpents, &c.* The *will*, as hauing in nothing it owne will, is an hell of it ſelfe to it ſelfe. The *memorie* ſhall be continually troubled with a fixed recordation of things paſſed, that it once poſſeſſed, and of the preſent which it now ſuffereth, and of thoſe which are to come in eternitie. So that it cannot thinke vpon any thing, which in any ſort ſhould adminiſter comfort: for if it calls to minde the pleaſures it had in the world, it is for its greater torment; [e] *Materia triſtitiæ, non delectationis cauſa*, ſaith *Aquine*. The *vnderſtanding* ſhall be ſo darkned, as that it ſhall be full of errors and illuſions, euen as a tumultuous ſea, with innumerable waues of imaginations, more bitter than gall, ſome going, other comming, all reſtleſſe.

[d] Wiſd 17.4.

[e] *In addit. ad 3. part. ſum. quæſt. 98. art. 7.*

As for the bodie, the damned are to be [f] bound hand and foot, crouded together in the priſon of vtter darkneſſe, like bricks in a fierie furnace, that they ſhall not be able to wrinch, hauing not ſo much as a chinke where any winde may enter to refreſh them in this [g] lake of fire burning with brimſtone. Their *ſight* is affrighted with vgly deuils and darkneſſe; their *hearing* with odious and hideous outcries; their *ſmelling* with noiſome ſtinks, and inſupportable ſweat reaking from the filthy bodies vnder torture; their *taſte* with a raging [h] thirſt, and a rauening hunger, taſting ſuch things as are more bitter than [i] gall or wormwood; the *feeling* afflicted in euery part with intollerable flames, in compariſon whereof our earthly fire is no more than as if it were but painted. The leaſt of theſe torments named, and infinite moe not named, is more grieuous than the greateſt, either ſickneſſe or ſorrow they ſuffered on earth; and yet all theſe ſhall eternally continue, without either eaſe or end. See Goſpell 1. Sunday after Trinitie. *Lombard. ſent. lib. 4. diſt. vlt. & Sententiarios ibidem. Aquin. in additionibus ad tertiam ſuæ ſummæ partem quæſt. 97. 98. 99. Io. de combis compend. Theolog. lib. 7. cap. 21. 22. Dion. Carthuſian. de quatuor nouiſſimis part. 3.* the meditations of *Luys de la puente* Ieſuite, tranſlated out of Spaniſh into Engliſh, by *Ric. Gibbons*, of the ſame Societie, meditat. 15. 16.

[f] Matth. 22. 13.

[g] Apoc. 16. 20.

[h] Luke 16. 24.

[i] Ierem. 23. 15.

Euery branch that beareth fruit will he purge] We collect here, firſt that our Purgatorie is in this life, while we go from ſtrength to ſtrength, and grow from fruit to fruit in the vineyard, that is, in the Church planted in this world. Secondly, that the [k] word and affliction are this our Purgatorie. The word, verſ. 3. *Yee are cleane through the word which I haue ſpoken vnto you.* Cleane, not by the water in Baptiſme, but by *the word*. For ſaith [l] *Auguſtine*, *Detrahe verbum & quid eſt aqua niſi aqua? ſed accedat verbum ad elementum & fit ſacramentum.* Cleane by the word, *non quia dicitur, ſed quia creditur.* The Phariſies and other hypocrites heard the word of Chriſt, but they were not hereby purged, becauſe they did not beleeue the word of Chriſt. Our fruit then ariſeth from faith; it is faith (as [m] *S. Peter* telleth vs expreſly) that purifieth our hearts. And ſo [n] *Rupertus* expounds the words of Chriſt here, you are cleane, becauſe you beleeue that which I haue ſaid vnto you concerning my death and reſurrection, how I muſt die for your ſinnes, and riſe againe for your iuſtification, and goe away to prouide a place for you. But becauſe the fleſh is ſo fraile, that we cannot do that [o] good we would, but the euill we would not; Almighty God hath appointed for vs another [p] Purgatorie; to wit, affliction, and the croſſe, the which is Gods rod wherewith he [q] ſcourgeth euery ſonne he receiueth, and *purgeth euery branch that beareth*

[k] *Io. Frith* preface before his anſwer to *Raſtals* dialogue.

[l] *Tract. 80. in Ioan.*

[m] Acts 15 9.

[n] *In loc.*

[o] Rom 7 19.

[p] *Tyndal prolog.* vpon Gen.

[q] Heb. 12. 6.

[r] *Aretius in loc.*

[f] Rom.5.3.
[t] *Paulin. epist. lib.2. epist 2.*

reth fruit, that it may bring forth more fruit. [r] The branch of the Vine that is cut vntill it bleed and weepe, beares the greater grapes, and so the good man is best vnder the crosse; [f] tribulation bringeth forth patience, and patience experience, and experience hope,&c. [t] *Tanta summi patris est pietas, vt etiam ira eius ex misericordia sit*: Our heauenly Father is so good to vs his children, that euen his anger is out of mercy, destroying the flesh to saue the spirit, 1 Cor.5.5.

3. We note from hence, that no man in this world is throughly perfect, euen the best of the Saints haue need to be purged, that they may bring forth more fruit. They be, saith [u] *Augustine, Mundi & mundandi*, not so pure, but that they must [x] increase more and more: *Mundat itaque mundos, hoc est, fructuosos, vt tanto sint fructuosiores quanto fuerint mundiores.* See Epist.2.Sund.in Lent.

[u] *Tract.80.in Ioan.*
[x] 1 Thess 4.1.

The Epistle. IAMES 1.1. vnto v. 13

Iames the seruant of God, and of the Lord Iesus Christ,&c.

THis Epistle consists of three parts; a
- Subscription, *Iames the seruant of God, and of the Lord Iesus Christ.*
- Inscription, *To the twelue tribes that are scattered abroad, greeting.*
- Prescription, *My brethren, count it exceeding ioy when ye fall into diuers tentations.*

Iames] Here two questions are moued ordinarily. The first concerning this Epistles authoritie. The second concerning this Epistles author. As for the first, I referre you to *S. Hierom. Catalog. script. eccles. in vita Iacobi Iusti. Sixt. Senen. bibliothec. lib.1. pag.25. Bellarm. de verbo Dei, lib.1. cap.18.* Dr. *Whitaker, respon. ad Campian. rat.1. Tyndal* Prologue vpon *S. Iames.* Doctor *Hanmer* obseruations vpon *Euseb.* Eccles. hist. in English, lib.2.cap.23. *Rogers* explanat. of the confession of England, art.6. *Aretius, Caluin, Marlorat. argument. & prolegom. in epist. Iacob.*

[y] Matth.10. Marke 3.
[z] *Authores vbi sup in text.*

As for the second *quære*, there were two blessed Apostles of this name, [y] *Iames* the sonne of *Zebedeus*, and *Iames* the sonne of *Alpheus*. Now this Epistle was not penned (as herein the [z] most and best Diuines accord) by *Iames* the sonne of *Zebedeus*, for he was slaine by cruell *Herod*, about the beginning of the preaching of the Gospell, Act.12. but by *Iames* the sonne of *Alpheus*, called elsewhere *Iames* the [a] *lesser, and Iames the* [b] *Lords brother*: this *Iames* was the [c] first Bishop of Hierusalem, of such vpright carriage toward men, as that he was surnamed [d] *Iustus*, and of such indefatigable deuotion in his prayers vnto God, that (as [e] *Hegesippus* reports) his knees were like a Cammels knee, benummed and made hard by reason of his continuall kneeling. And [f] *S. Chrysostome* further addeth, that his forehead also became brawnie, through his daily prostrating himselfe vpon the pauement in the Temple. The which I note, to condemne the proud and irreuerent behauiour of many, who comming into the Temple to pray, neither cast downe themselues as the Publican, nor yet stand vp as the Pharisee; but they sit on their cushions (I feare in the seat of the scornfull) as if they were to blesse God, and not God to blesse them.

[a] Mark.15.40.
[b] Galat.1.19.
[c] See *Baron. Tom 1. ad an.63*
[d] *Euseb. hist. lib. 2. cap.23. Hierom. in eius vita. Aquin. in loc.*
[e] *Apud Euseb. vbi sup.*
[f] *Hom.5. in Matth.*

Seruant of God] He that serueth himselfe, serueth a foole; he that serueth the [g] deuill, serueth his enemie; he that serues the world, serues his seruant: the perfect and only true freedome is to serue the Lord. Wherefore this stile is no way base, but exceeding honourable, desired euen of the best, ambitiously. *Samuel* was Gods seruant, *Speake Lord*, saith he, [h] *for thy seruant heareth thee. Iob* the [i] greatest of all the men of the East was Gods seruant, *hast thou not considered my seruant Iob?* said the Lord to Satan, Iob 1. 8. *Dauid* stiled in holy Scripture for his excellencie [k] *the King*, boasted notwithstanding of this title: *Behold, O Lord, how that I am thy seruant, I am thy seruant, and the sonne of thine handmaid*, Psalm.116.14. All the Patriarkes, and Prophets, and Apostles haue gloried in this

[g] See the song of Simeon.
[h] 1 Sam.3.10.
[i] Iob 1.3.
[k] Matth.1.6.

this ſeruice. For if it be reputed honourable to ſerue the King, it is aſſuredly greater preferment to ſerue the King of Kings, and Lord of Lords. It is more credit to be a[l] doore-keeper in the houſe of God, than to command in the Courts of other Princes. Now God (as earthly Kings) hath ſome ſeruants in ordinarie, and other extraordinarie. All Chriſtians are his ſworne ſeruants extraordinarie, for they vowed in holy Baptiſme *to fight vnder Chriſts banner, againſt the world, the fleſh, and the deuil, and to continue his faithfull ſouldiers and ſeruants vntill their liues end.* The true profeſſion of the true faith is Chriſts liuerie, and loue is the cognizance of his liuerie; for [m] faith working by loue, is the [n] wedding garment with Chriſts badge; *by this* (ſaith [o] he) *ſhall all men know that yee are my diſciples, if yee loue one another.*

[l] Pſal. 84. 11.

[m] Galat. 5. 6.
[n] Matth. 22. 12
[o] Iohn 13. 35.

Princes and Prophets are the ſeruants of God in ordinarie, ſo neere to God in office, that they are called Gods. A Magiſtrate is a finger (as it were) of Gods owne hand; a Preacher is a [p] ſteward in Gods owne [q] houſe. So *S. Iames* (as being an Apoſtle) was in this ſenſe the ſeruant of Ieſus Chriſt; and [r] therefore ſuch are deceiued greatly, who thinke that this author was not an Apoſtle, becauſe he calls not himſelfe an Apoſtle: for firſt *Iude* being an Apoſtle, doth vſe the ſame ſubſcription in his Epiſtle, *Iudas the ſeruant of Ieſus Chriſt.* Secondly, *ſeruant* in this acceptation is nothing elſe but an Apoſtle; wherefore many *Greeke* copies, and the *Siriac*, and the vulgar *Latine* make this title to this Epiſtle, *The generall Epiſtle of S. Iames the Apoſtle.* Here then obſerue, that to be called a Miniſter of Ieſus Chriſt is not (as the Papiſts obiect againſt our reformed Churches) any contemptible ſtile, ſeeing *S. Iames* here doth affoord vs a patterne, and *S. Paul* 1. Cor. 4. 1. a patent, *ſic nos æſtimet homo vt miniſtros Chriſti*; ſo the *Romiſh* tranſlation in Latine, and the *Remiſh* in Engliſh, *let a man eſteeme vs as the Miniſters of Chriſt.*

[p] 1 Cor. 4 1.
[q] Heb 3. 5.
[r] *Aret. in loc.*

Of God, and of the Lord Ieſus Chriſt] Theſe words are to be conſtrued [s] copulatiuely, *Iames* a ſeruant of Ieſus Chriſt, which is God and Lord, as Tit. 2. 13 *looking for that bleſſed hope, and the glorius appearing of the great God, and our Sauiour Ieſus Chriſt.* For the [t] Mediator betweene God and man, is perfect God, and perfect man, and yet not two, but one Chriſt; one not by confuſion of ſubſtance, but by vnitie of perſon, as *Athanaſius* in his Creed.

[s] *Aret. & Marlorat. in loc. Deus quoad diuinitatem, Dominus quoad humanitatem Aquin. in loc.*
[t] 1 Tim 2 5

To the twelue tribes which are ſcattered abroad] The Iewes were led captiue to Babylon, and other countries, out of which it is apparent, that ſome neuer returned into Iurie: for *Paul* (as we read in the ſtorie of the [u] Acts) found almoſt euerie where both in *Europe* and in *Aſia*, Synagogues of the Iewes. Now this diſperſion of Gods owne people for their inratitude towards him, is a manifeſt argument of his wrathfull indignation againſt ſinne, and it is written for our [x] inſtruction, vpon whom the ends of the world are come; for if God ſpared not his naturall branches, his peculiar incloſed [y] plant; [z] take heed leſt he alſo ſpare not thee, which art but a wilde Oliue by nature. Remember the words of [a] *Azariah* vnto King *Aſa*, [a] *The Lord is with you, while ye are with him: and if yee ſeeke him, he will be found of you: but if yee forſake him, he will forſake you.* Yet God in his wrath [b] remembers mercy; for among theſe ſcattered people ſome were gathered to the Church, and truly conuerted vnto Chriſt, vnto whom our Apoſtle wrote this excellent letter, [c] *Vt qui diſperſi erant corpore, congregarentur mente. S. Iames*, I ſay, ſent not this inſtruction vnto Iewes vnconuerted, [d] for then he would haue proued that Ieſus was the ſonne of *Marie*, the Meſſias of the world, promiſed to the fathers. If he had written vnto the Iewes in generall, he would (as S. *Matthew* did) haue penned *a booke of the generation of Ieſus Chriſt the ſonne of Dauid, the ſonne of Abraham*, &c. but his greeting is vnto ſuch Iewes as were turned Chriſtians, exhorting them to make demonſtration of their faith out of their workes, leading a life anſwerable to their profeſſion; for the light of the Goſpell appearing, [e] teacheth vs that we ſhould deny vngodlines & worldly luſts, and that we ſhould liue ſoberly, righteouſly, add godly in this preſent world. To conuert Iewes he wrote principally, but that which is ſaid vnto them, is ſaid vnto vs, and all;

[u] Cap. 13 14. 18. 4. 19 8
[x] 1 Cor 10. 11
[y] Eſay 5. 7.
[z] Rom 11, 21.
[a] 2 Chron, 15. 2
[b] Habakuk. 3 2
[c] *Aquin. in loc.*
[d] *Aretius.*
[e] Tit 2. 12.

[f] in which respect this letter is entituled, *The Generall or Catholike Epistle of S. Iames.*

Greeting] This kinde of salutation hath occasioned [g] some to doubt of this Epistles authority; Saint *Peter* and *S. Paul*, in their inscriptions haue *grace and peace, S. Inde, Mercy, and peace, and loue be multiplied vnto you.* But this (as they thinke) is prophane, taken rather out of *Platoes Academie*, than out of *Christs schoole.* For [h] *Plato* reports that in Greece the Physitians salutation is, ὑγιαίνειν, the Philosopher ἐν ἀρχῇ εὖ πράττειν, and the vulgars χαίρειν. [i] Answer is made, that this forme of saluting, although it were common among the Heathens, is notwithstanding apostolicall, and that a patterne hereof is found, Act. 15.23. *The Apostles and the Elders, and the brethren, vnto the brethren of the Gentiles in Antiochia, and in Syria, and in Cicilia,* χαίρειν, *greeting.* 2. Saint *Iames* being a [k] spirituall Physitian wisheth here perfect health of the [l] soule so well as the body. 3. Χαίρειν, signifying to reioyce (considering he wrote to people dispersed, and distressed vnder the Crosse) is both as fit, and as full as the salutation of peace; for there is no true ioy in the spirit, without peace of conscience, Rom. 14.7. *The kingdome of God is not meat nor drinke, but righteousnesse and peace, and ioy in the Holy Ghost*, an vpright life breeds in the iustified peace of conscience, and peace of conscience makes a ioyfull heart.

My brethren, count it exceeding ioy, when ye fall into diuers temptations] Wee reade Acts 8. that there was a great persecution against the Church at Hierusalem, and that all the conuerted Iewes were scattered abroad thorow the regions of Iudea and of Samaria. Now for the comfort of these distressed professours (as [u] some coniecture) *S. Iames* wrote this instruction: and because their condition vnder the crosse was, vnto flesh and blood exceeding grieuous, he beginneth [o] *à re ipsa*, with this exhortation [p] aptly, *count it all ioy when ye fall into diuers temptations.* He that suffers as a [q] murtherer, or as a theefe, or as an euill doer, hath hereby griefe of heart, but *blessed is the man that endureth temptation* in Christs cause. To cast our selues into temptation affords matter of sorrow, but if we for righteousnesse sake by Gods appointment *fall into sundry temptations*, our sorrow shall be turned into ioy, Iohn 16.20. Here the Gospell and Epistle meet, our Apostles (*count it for exceeding ioy when ye fall into diuers temptations*) is answerable to Christs (*let not your hearts be troubled*) and both are fitly read on this day, which is solemnized to the praise of God in commemoration of the ioyous Martyrdome of two blessed Apostles, Saint *Philip*, who for the constant profession of the Christian faith (as [r] *Hyppolitus* reports) was vnder *Domitian* the cruell Emperour crucified with his head downeward, and [s] *S. Iames* euen for the same cause being Bishop of Hierusalem was cast downe headlong by the Scribes and Pharisees from the pinnacle of the temple, and afterward stoned, and finally brained with a Fullers club.

This exhortation to constant cheerfulnesse vnder the crosse for the Gospell is pressed here by diuers and sundrie reasons (as [t] Expositors haue well obserued) all which in briefe may be reduced either to the fruit, or else to the root of this Christian vertue. The fruit in this world, *knowing this that the trying of your faith gendereth patience, and let patience haue her perfit worke, &c.* There is a twofold temptation (as [u] *Augustine* told *Consentius*) *vna deceptionis, altera probationis*: a temptation to deceiue, which is from the deuill and our owne concupiscence, verse 13,14. of this present Chapter. Againe, there is a temptation to proue and improue, the [x] which is from God, and so suffering for the Gospell is termed here *temptation*, and a *triall of our faith.* The fruit in the world to come is eternall happinesse, verse 12. *Blessed is the man that endureth temptation, for when he is tried he shall receiue the crowne of life, which the Lord hath promised to them that loue him.* See Gospell appointed for this day.

As for the root, *if any lacke wisdome*, [y] that is, true iudgement how to beare the crosse, *let him aske it of God*: he is *a giuing God*, from him is euery good and perfect gift, verse 17 *Ergo*, he giueth also this: *he giueth vnto all indifferently* without any respect of person: exclude not thy selfe from an vniuersall number, he *liberally*

[f] *Oecumen. Aretius.*
[g] *Caietan. in loc.*
[h] *Epist. ad Dionys.*
[i] *Bellarm. de verb. Dei, lib. 1. cap. 18.*
[k] *Marlorat.*
[l] *Salutem in præsenti, gratiæ. in futuro, gloriæ. Aquin. in loc.*
[m] *Aretius in* Rom. 14 17.
[n] *Aquin. in loc.*
[o] *Aretius.*
[p] *Beza*
[q] 1 Pet. 4. 15.
[r] *Apud Baron. Rom. Mart. Maij 1.*
[s] *Hegesippus apud Euseb. hist. lib. 2. cap. 23. & Hieron in vita eius & alij.*
[t] *Aretius. Beza. Piscator.*
[u] *Epist. 146.*
[x] See *Drusius annot. in loc.*
[y] *Aquin. Aretius. Calvin.*

liberally giueth, and *vpbraideth not* after he hath giuen, he giues for the measure fully, for the manner cheerefully. Wherefore come to him, and aske of him in faith, and it shall be giuen vnto you. See Gospell Sun. 5. after Easter.

The Gospell. IOHN 14. 1. *vide p.* 15

Iesus said to his Disciples, let not your hearts be troubled, &c.

THe Prophet [z] *Dauid* saith, *a troubled spirit is an acceptable sacrifice to God*, and *it* [a] *was good for me that I was in trouble.* How then is it true which is here said by the sonne of *Dauid, let not your hearts be troubled?* Answer is made, that the passions of the minde, as anger, feare, delight, and the like, are in their owne nature [b] neither simply commendable, nor yet absolutely vituperable, but either good or bad, as their obiects and ends are good and bad. To be troubled for sinne is a [c] *godly sorrow, causing repentance to saluation, not to be repented of*, and therefore grieue for offending God, and [d] grieuing his spirit, yea grieue much because thou canst grieue no more. [e] But an inordinate trouble for the things of this world, arising either out of enuie, sluggishnesse, or impatience, is forbidden in this sentence, *let not your hearts be troubled.* The Disciples as yet ambitiously sought after worldly honour, conceiuing that Christ ere it were long would [f] restore the kingdome of Israel, and so preferre them in his kingdome on earth [g] at his right hand and at his left; as yet they did expect a crowne, not a crosse. Wherefore Christ vnderstanding that they were dismayed at his words, in the former Chapter at thee 33. verse (*little children yet a little while am I with you, ye shall seeke me, but whither I goe can ye not follow me now*) he commeth in this present vnto that which is [h] *Euangelij caput & summa*, the chiefe part in the whole body of his Gospell, namely, *to* [i] *binde vp the broken hearted, and to comfort such as mourne in Sion. Isaac* the signe of Christ is interpreted laughter, [k] insinuating that Christ should be *the consolation of Israel, and great ioy to all his people*, Luke 2. 10. 25. *feare not* (as [l] one notes) is the first word in the first annunciation of his [m] conception, and the first word in the first annunciation of his [n] birth, and the first word, in the first annunciation of his [o] resurrection, and almost the last words in his last exhortation a little before his death, are *let not your hearts be troubled, and* [p] *be of good comfort*, strengthning his followers, and sweetning his crosse by diuers forcible reasons, in our text by two more principally.

The { 1. Is taken from the buckler of faith, *ye beleeue in God, beleeue also in me.*
2. From the hold of hope, *in my Fathers house are many mansions, &c.*

Ye beleeue in God, beleeue also in me] Concerning the fourefold reading of these words, examine *Iansen. concord. cap.* 134. *Erasmus annot. & Maldonat. com. in loc.* I take them as I finde them here, *yee beleeue in God, &c.* The Saints in old time [q] through faith haue subdued kingdomes, wrought righteousnesse, obtained the promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, and turned to flight the armies of Alians. In a word, faith is a shield, wherewith yee may quench all the fierie darts of the deuill, Ephes. 6. 16. If yee beleeue then in God, and cast all your care on him, he that is [r] the father of mercies, and God of all comfort, will assuredly so [s] care for you, that ye shall not any longer bee *troubled in your hearts*, a little faith, euen so small as a graine of mustard seed, is able to remoue mountaines of distrust out of your soule. Faith is a buckler, and a buckler guardeth especially the head and the heart; [t] that is, the vnderstanding and the will, [u] *vt non turbetur intellectus, non formidet affectus.* Here humane weakenesse doth obiect, (as *Philip* at the 8 verse) *Lord, shew vs the Father, and it sufficeth vs.* It is true, that we beleeue God, and beleeue in God also, but yet our hearts are troubled, thirsting after his sight and sensible knowledge, we would faine see that we beleeue; so *Moses* in the 33. chapter of Exodus, *I beseech thee shew*

[a] *Aristot. ethic. lib. 1 cap. 5.*
[c] 2 Cor. 7. 10
[d] Ephes 4. 30
[e] *Paratus & Paluderfis ser. de S Philip & Iacob.*
[f] Acts 1. 6.
[g] Matth 20. 21
[h] *Ferus com. in loc.*
[i] Esay 51. 1.
[k] *Ambros de Abraham lib 1. cap. 5.*
[l] *Martin. Molerus in Euangel. S. Philip & Iacob.*
[m] Luke 1. 30.
[n] Luke 2. 10.
[o] Matth 28. 5.
[p] Iohn 16. 33.
[q] Heb 11. 33.
[r] 2 Cor. 1. 3.
[s] 1 Pet. 5. 7.
[t] *Diez com 1 in fest. Philip. & Iacob.*
[u] *Ferus com. in loc.*

ſhew me thy glory: to whom anſwer was made by the Lord, *thou canſt not ſee my face, for there ſhall no man ſee my face and liue: yet behold, there is a place by me, and thou ſhalt ſtand vpon the rocke, and while my glory paſſeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I paſſe by, then I will take away mine hand, and thou ſhalt ſee my backe parts, but my face ſhall not be ſeene.*

x *Melanct poſt. con. de S Philip. & Iacob.*

x This *rocke* is Chriſt, as *Paul* in another caſe, 1 Cor. 10 4. and the Church is *a doue in the holes of the rocke*, Cant. 2. 14. Whoſoeuer then is placed in Chriſts Church, and hath faiths eye, may ſee God in his y hinder parts as in the world he paſſeth by, that is, in his workes of creation, and redemption, and preſeruation of his people: though he may not read Gods *priora*, yet he may know Gods *poſteriora*, beholding, him in his wonders, in his words, in his ſacraments, in his Sonne principally, being z *the brightneſſe of his glory, and expreſſe character of his perſon*: as Chriſt in our text, *he that hath ſeene me, hath ſeene alſo my father, I am in the father, and the father in me.* a Hereby prouing himſelfe to be God: 1. For that we muſt only beleeue in the Creator, and not in any creature. 2. b Becauſe God only knowes the ſecret perturbation of the heart, and c if ye beleeue that I am God, ye muſt alſo confeſſe that I am a d preſent helpe in trouble, willing and able to releeue you, for if e God be with you, who can ſtand againſt you? Why then are your hearts troubled? As if he ſhould haue ſaid; f albeit I am to ſuffer death as man; yet I will on the third day raiſe my ſelfe againe from the dead as God: it is expedient for you that I die for your ſinnes, and riſe againe for your iuſtification, and ſo *prepare a place for you in my Fathers houſe, that where I am there you may be alſo.*

y *Ex poſtico tergo, non ex antica facie. Ram. de relig. lib. 1. cap 9.*

z Heb 1 3.

a *Illephonſ. Giron & Piſcator in loc.*

b *Theophylact.*

c *Marlorat.*

d Pſal 46.

e Rom. 8. 31.

f *Chryſol & Auguſt tract. 67 in Ioan.*

In my Fathers houſe are many manſions] Saint *Paul* hauing at large diſputed of the reſurrection in his firſt Epiſtle to the Corinthians 15. chapter, prouing that the dead ſhall riſe againe by manifeſt and manifold arguments taken out of the bookes aſwell of nature as of Scripture; concludeth in in fine, *therefore my beloued brethren, be ye ſtedfaſt, vnmouable, abundant alwayes, in the worke of the Lord, for as much as ye know that your labour is not in vaine.* So Chriſt in the Goſpell vnto his followers, g *In the world ye ſhall haue affliction, and all the wicked of the world ſhall* h *hate you for my names ſake, they ſhall ſcourge you in their Synagogues, & perſecute you from citie to citie,* not affording ſo much as *an* i *hole wherein to reſt your head* in peace, yet let not your hearts be troubled as long as *in my Fathers houſe there be manſions, and I goe to prepare a place for you.* The Church militant on earth is often called in holy k Scripture *Gods houſe,* l wherein he hath a great *many manſions*, as m dwelling in our hearts by faith, and we likewiſe haue many places of preferment, *ſome being Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtors, and Teachers*, Ephes. 4. 11. It is true, that God and we too dwell here, but it is (ſaith n *Iob*) in houſes of clay, whoſe foundation is in the duſt, or (as *Paul* ſpeakes) in earthly tabernacles ſet vp to day and pulled downe to morrow: o *non habemus hic manentem ciuitatem*, in this world we haue no continuing citie. For our kingdome which cannot be ſhaken, Heb. 12. 28. Our habitation which is euerlaſting, Luke 16. 9. Our inheritance that fades not away, 1 Pet. 4. Our dwelling place mentioned in our text by Chriſt *is not made with hands, but eternall in the heauens*, 2 Cor. 5. Our beſt houſes on earth, albeit neuer ſo gorgeous, and neuer ſo glorious, hauing (if it be poſſible) wals of gold, and windowes of Saphyre, are notwithſtanding no better than Innes *for ſtrangers and pilgrims*, 1 Pet. 2. 11. Our p *manſions* and places of abode for euer, are in Hieruſalem aboue, which is without either death or danger, Apocal. 21. 4. Wherefore ſeeing we beleeue in God, and q looke for the bleſſed hope and glorious appearing of our Sauiour Chriſt (*who when he commeth againe ſhall receiue vs vnto himſelfe, that where he is in his Fathers houſe, there we may be alſo*) let vs ſay with r *Dauid, Why art thou ſo heauie, ô my ſoule? & why art thou ſo diſquieted within me? O put thy truſt in God*, and he ſhall one day ſ ſatisfie thee with the plenteouſneſſe of his houſe: t for there is not only roome for Chriſt in Gods houſe, but alſo place for all his followers: the *manſions* of heauen are *many*, the leaſt of all his ſouldiers, if

g Iohn 16. 33.

h Matth 10. 22

i Matth 8. 20.

k 1 Tim. 3. 15. Heb 3 2.

l *Paludenſis.*

m Epheſ 3. 17.

n Iob 4. 19.

o Heb 13. 14.

p *Vide Maldonat. in loc.*

q Tit 2. 3.

r Pſal. 43. 5.

ſ Pſal. 36. 8.

t *Eraſmus. Marlorat. Ianſen.*

if he [a] fight a good fight, and continue [x] faithfull vnto death, is rewarded with an [y] incorruptible crowne of glory, hauing for his inheritance, no leſſe than a whole kingdome. Againe, theſe manſions are *many*, [z] becauſe the Saints in heauen haue diuers degrees of glory. So *Paul*, 1 Cor. 15.41. *There is another glory of the Sunne, and another glory of the Moone, and another glory of the Starres, for one Starre differeth from another in glory*; [a] *ſo likewiſe in the reſurrection of the dead.* A [b] great veſſell and a little, dipped in the ſame Well, hold notwithſtanding diuers meaſures, according to their capacitie: ſo in Gods houſe, euery choſen veſſell of honour is filled vp to the brim with the water of life, but the better man hath vndoubtedly the bigger manſion, he that held more charitie here, ſhall haue more charitie hereafter. Yet (as *Auguſtine* notes vpon our text) *Non erit aliqua inuidia imparis claritatis, quoniam regnabit in omnibus vnitas charitatis.*

I goe to prepare a place for you] It is ſaid, Matth. 25.34. That the manſions in Gods houſe were prepared before the foundation of the world; how then is it true, that Chriſt at this time goeth to prepare a place? [c] Anſwer is made, that the manſions indeed are prepared from all eternitie, but the men who ſhall inhabit them, as yet were vnprepared. It was expedient therefore, that the Redeemer of the world ſhould die for their ſins, and riſe againe for their iuſtification, and aſcend into heauen to take poſſeſſion of this kingdome, and to ſet open the doores of theſe prepared manſions vnto his followers, as alſo to ſend vnto them a comforter, and a conductor, euen the Spirit of truth, who might leade them in the right way to this place. So [d] *S. Auguſtine* acutely, *Parat quodammodo manſiones, manſionibus parando manſores.* He prepareth a place, by making men fit for the place. [e] For election is in Chriſt, and through Chriſt, and ſo conſequently, *none come to the Father but by the Sonne*, we paſſe by the kingdome of grace, to the kingdome of glory, for without [f] holineſſe it is impoſſible to ſee God. Touching other readings, I referre you to *Ianſen. concord. cap.* 134. and *Eraſmus annot. in loc.*

Lord, we know not whither thou goeſt] *S. Thomas* and *S. Philip* were ſo good proficients in Chriſts ſchoole, that their maſter in the former Chapter at the 10. verſe, ſaid of them and of the reſt of their fellowes (excepting *Iudas* the traytor) *ye are cleane*: and [g] *S. Peter*, as the [h] mouth of the company profeſſed openly, *To whom ſhall we goe? thou haſt the words of eternall life, and we beleeue and know that thou art the Chriſt, the Sonne of the liuing God*: And yet their faith in the houre of tentation (as you ſee) was ſo weake, that *S. Thomas* ſaid, *Lord, we know not whither thou goeſt.* And *S. Philip*, *Lord, ſhew vs the Father, and it ſufficeth vs.* Now theſe things are written for our [i] comfort; for if theſe great pillers of the Church had ſuch a ſhake, let vs not deſpaire though haply ſometime many mountaines of diſtruſt ariſe in our troubled hearts. Aſſure thy ſelfe thou haſt a good meaſure of faith, if thou feele want of faith. [k] As a woman that feeleth the mouing of the childe in her body, though very weake, aſſureth her ſelfe that ſhe hath conceiued, and goeth with childe: ſo if we haue theſe good affections, and vnfained deſires of faith in our ſoule; if hungring and thirſting after righteouſneſſe wee ſay with the man in the [l] Goſpell, *I beleeue, Lord helpe mine vnbeleefe*: let vs not in any caſe doubt, but that we haue the Holy Spirit (who is the giuer of theſe godly motions) dwelling in vs, and ſo conſequently that we haue true faith. It is ſaid, Pſal. 10.19. that *the Lord heareth the deſire of the poore*, yea that *he fulfilleth the deſires of all ſuch as feare him*, Pſal. 145.19. It is ſufficient then (in the middeſt of any grieuous tentation) if thou truly deſire to repent and beleeue. For God ([m] accepting the will for the deed) [n] taketh a heart deſirous to repent and beleeue, for a penitent and a beleeuing heart indeed. It is recorded in the 20. Chapter of *S. Iohns* Goſpell, that [o] *Mary Magdalen* ſeeking Chriſt at his ſepulchre, found afore ſhe felt him. He talked with her, and ſtood nigh her, and comforted her; and yet the text ſaith at the 14. verſe, *ſhe knew not that it was Ieſus.* In like ſort the ſpirit of Chriſt is ſometime preſent with vs, and within vs, [p] helping our infirmities, albeit we haue little ſight or ſenſe thereof; he is a ſecret friend, and doth vs often moſt good when we leaſt perceiue it. *S. Thomas* here ſaid, *we know not the way,*

[a] 2 Tim. 4.7.
[x] Apoc. 2.10.
[y] 1 Pet. 5.4.
[z] *Auguſtine. Aretius. Maldonat.*
[a] See *Luther. Anſelme. Lombard. in loc. Pauli.*
[b] *Paluderſis.*
[c] *Luther. Rupert.*
[d] *Tract. 68. in Ioan.*
[e] See *Marlorat. in loc.*
[f] Heb. 12.14.
[g] Ioh. 6.68.
[h] *Bullinger in loc. citat.*
[i] *Luther. poſt. in loc.*
[k] *Taffin*, Marks of Gods children.
[l] Mark 9.24.
[m] 2 Cor. 8.12.
[n] *Bradford* Epiſt. to *Careleſſe.*
[o] Rom 8.26.

way, nor whither thou goest, and yet Truth it selfe auowed the contrary, *Whither I goe ye know, and the way ye know.* They knew the way, but they did not know that they knew, saith [p] *Augustine*, *Sciebant isti sed se scire nesciebant.* See the song of *S. Simeon*, and The grace of our Lord, &c. in the Liturgie.

I am the way, the truth and the life] That (as [q] *Ferus*) *Exordium salutis, ergo via: medium salutis, ergo veritas: finis salutis, ergo vita.* The beginning of heauenly happinesse, and therefore *the way*: the meane, and therefore *the truth*: the end, and therefore *the life.* [r] *Via incipientium, veritas proficientium, vita perfectorum.* Or as [s] *Euthymius*, if I am *the way*, then I am able to bring you to *the mansions in my Fathers house*: if *the truth*, I lie not in saying, *I goe to prepare a place for you*: if *the life*, then neither [t] Angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor death it selfe, shall separate you from me; but *I will receiue you to my selfe, that where I am, there ye may be also.* Or as [u] *Leo* the great, *Via conuersationis sanctæ, veritas doctrinæ diuinæ, vita beatitudinis sempiternæ.* The which is expressed by [x] *S. Bernard*, in these words elegantly, *Via in exemplo, veritas in promisso, vita in præmio*: The *way*, in my workes, and the *truth*, in my words, and the *life* in my rewards. [y] *Via ducens, veritas lucens, vita pascens.* [z] Vnto such as wander in a by-way, I am the high *way*: to such as are doubting in the way, I am the *truth*: vnto such as are wearied vnder their heauie burthen in their courses, I am the *life.* Or as *Cyril* vpon the place, for as much as we shall ascend to the *mansions in Gods house* by faith, hope, charitie, (of all which only Christ is the donor) he may be termed the *way*, for giuing vs an [a] example that we should loue one another, as he hath loued vs: the *truth*, in deliuering such infallible rules of faith: and the *life*, by comforting vs with an assured hope that we shall one day raigne with him in his Fathers house for euermore. Thus Christ is [b] *via, in qua per charitatem ambulare: veritas, cui per fidem adhærere: vita, ad quam per spem attolli debemus*: [c] or as *Augustine*, Christ is the truth, and the way, *qua itur*; and the life, *quo itur*. And in [d] another place, *Per me, venitur ad me, prouenitur in me, permanetur in me.*

[e] Other taking this phrase for an hebraisme, construe it thus, *I am the true way leading to life which is euerlasting.* Or, *I am the way to truth and life*, making *truth* and *life* but *Epitheta* to *way*. Or I am the way, and the true light going before you in the way to life, as he doth [f] expound himselfe in the words immediatly following, *No man commeth to the Father but by me*, called [g] elsewhere the light, as well as here the life; which occasioned [h] *Bernard* to say, *Nos populus tuus, & oues pascuæ tuæ sequamur te, per te, ad te.* I will end this obseruation with a meditation of [i] *S. Ambrose*, *Ingrediamur hanc viam, teneamus veritatem, vitam sequamur. Via est quæ perducit, veritas est quæ confirmat, vita quæ per se redditur. Suscipe nos Domine quasi via, confirma quasi veritas, viuifica quasi vita, nam in te sumus, viuimus, mouemur; mouemur quasi in via, sumus quasi in veritate, viuimus quasi in vita æterna.*

This one sentence doth afford many comforts vnto troubled hearts; if Christ be *the way* to life, there is [k] none other name whereby we must be saued, [l] *Aliter qui vadit, cadit.* If *the truth*, all other religions opposite to the Christian faith are either ignorant fantasies, or else arrogant heresies. If *the life*, let vs not despaire in death, our [m] Redeemer liueth, he which is the [n] resurrection and the life, shall at the last day raise our vile body, making it like [o] his glorious body, *receiuing vs to himselfe, that where he is in his fathers house, there we may be also.*

[p] *Tract. 69. in Ioan.*
[q] *Com. in loc. Idem fere Caluin. & Marlorat.*
[r] *Ferus vbi sup.*
[s] *In loc. idem. Chrysost. & Theophylact.*
[t] Rom. 8. 38.
[u] *Ser. 2. de resurrect. Dom.*
[x] *Ser. 2. de ascens. Dom.*
[y] *Ferus vbi sup.*
[z] *Bernard. tract. de gradibus humilit. in prin.*
[a] Ioh. 13. 15. 34.
[b] *Vide Iansen: concord. cap. 134. & Stapleton de vita Thomæ Apost. pag. 5. 6.*
[c] *Tract. 69. in Ioan.*
[d] *De doct. Christ. lib. 1. cap. 34.*
[e] *Maldonat. in loc.*
[f] *Aretius. Caluin.*
[g] Ioh. 1. 4. 5.
[h] *Ser. 2. de ascens. Dom.*
[i] *Lib. de bono mort. cap. 12.*
[k] Acts 4. 12.
[l] *Bernard ser. 2. in ascens. Dom.*
[m] Iob 19. 25.
[n] Iohn 11. 25.
[o] Philip. 3. 21.

The

The Epistle. ACTS 1.1. vnto v. 12

In the former treatise (O Theophilus) we haue spoken of all that Iesus began to doe and teach.

IN this History of *S. Luke*, two points are more principally remarkable, namely, [p] the

- Context, or connexion of this Treatise with his Gospell, verse 1.2.
- Text, or narration it selfe throughout the rest of the whole booke, diuided into two [q] portions,
  1. Generall, as setting downe the acts of all the blessed Apostles, in the twelue former chapters.
  2. Particular, as containing more specially the acts of Saint *Paul* in the sixteene latter chapters.

[p] *Ardens. Caluin. Iustus Ionas in loc.*

[q] *Aretius.*

In the former treatise] Saint *Luke* hauing already penned a tract *of all that Iesus did and taught*: he commeth in this present history to shew what his Apostles did and taught, [r] declaring at large that their doings and doctrine were conformable to the workes and words of their master. These two treatises howsoeuer dedicated vnto one man, are notwithstanding parted into two volumes, *Vt [s] distinctio perspicuitatē afferret, breuitas tædium eximeret, varietas voluptate afficeret.* They be parted indeed, yet so neerely linked together, that the first words of our text are nothing else but a [t] transition, or (as it were) a bridge betweene both.

[r] *Dr. Fulke, argument in act.*

[s] *Chrysost. apud Lorin. præfat. in act.*

[t] *Ardens. Beza.*

In this context or preamble, three persons are to be considered especially: By whom, To whom, Of whom — the former treatise was written.

The party writing the Gospell of *all that Iesus did and taught* was *Luke*, by birth (as [u] *Eusebius*, and [x] *Hierome* report) of *Antiochia*: by profession (as *Paul* writes, Coloss. 4. 14.) a Physitian, *Luke the beloued Physitian greets you:* by calling (as [z] some thinke) one of those seuentie Disciples our blessed Sauiour appointed, Luke 10. 1. the which is gathered by [a] *Gregorie* the great, and [b] other out of the 24. chapter of *S. Luke*, verse 13. but [c] *Irenæus*, [d] *Tertullian*, and the most [e] ancient Doctors affirme, that he was not Christs immediate Disciple, but only, *sectator & discipulus Apostolorum:* a follower and a Disciple of his Apostles. And this Saint *Luke* testifieth of himselfe in the first chapter of his Gospell, at the second verse, *sicut tradiderunt nobis, &c. as they haue deliuered them vnto vs, which from the beginning saw themselues.* Insinuating that he wrote his Gospell according to that which he heard of other: but this tract of *the acts of the Apostles*, according to that which he had seene himselfe.

[u] *Hist. lib. 3. cap. 4.*

[x] *Catalog. script. in vita Luc. Idem Theophylact. & Euthym. præfat. enarrat. Luc.*

[z] *Epiphanius hæres. 51.*

[a] *Cap. 1. præfat. in Iob.*

[b] *Theophylact. in Luc 24.* See Gosp Easter Munday.

[c] *Lib. 3. cap 11.*

[d] *Lib. 4. contra Marcian.*

[e] *Euseb. Hierom. vbi sup Beda, Nicephorus, & aly.*

This man is made by Gods appointment an Euangelist before *Peter* and *Iames*, who were counted to be [f] pillars of the Church, and seemed to be great, nay ten Apostles being passed by, this poore Physitian a companion of persecuted *Paul*, and at the best but a Disciple, was preferred to set downe the Gospels history, for so he saith, *I haue made the former treatise of all that Iesus began to doe and teach.* Here then obserue that God is tied to no man, he calleth whomsoeuer hee will vnto whatsoeuer office pleaseth him: he made silly fishermen, fishers of men: and of [g] *Paul* who was sometime a rauenous wolfe, first a milde sheepe, and then a diligent shepherd: of [h] *Amos* an herdman, a Prophet: of *Peter* a waterman, a chiefe Apostle: of *Luke* the physitian, a great Euangelist. And therefore let vs not ascribe too much vnto secondarie causes, but rather attribute all to God, who doth often greatest acts by weakest agents. And let vs be so much the more ready to beleeue this, because *Luke* wrote this, *I haue made, &c.* He was not principall author, but instrumentall actor in composing this Treatise: for the Gospell is God-spell,

[f] Galat. 1. 9.

[g] Galat. 1. 22.

[h] Amos 1. 1.

God-spell, or the Ghosts-spell, euen the word of the Spirit, as [i] *S. Peter* teacheth vs: holy men of God in old time spake not according to the will of men, but as they were moued by the Holy Ghost, [k] *ipse hæc scripsit, qui hæc scribenda dictauit.*

The partie to whom our Euangelist inscribed his Gospell is *Theophilus*, and here the [l] Doctors doubt whether this name be common or proper. [m] Cardinall *Baronius* hath vndergone some paines in discussing this point, but (like himselfe) leaues it as he found it, vncertaine. If we take it for a common appellatiue, then vnderstand that the Gospell is written vnto such as are *Theophili*, that is, louers of God. The word is a peerelesse [n] pearle, and may not be cast vnto [o] swine who despise it, but opened vnto the louers of God, which are ready to sell all that they haue to buy it: euery true Christian is a *Theophilus*, and euery *Theophilus* hath a Gospell dedicated to him, as [p] Saint *Ambrose* sweetly, *Si Deum diligis, ad te scriptum est: si ad te scriptum est, suscipe munus Euangelistæ, pignus amici, in penetralibus animi diligenter asserua.* Seeing this inestimable iewell is sent vnto thee, [q] *keepe that which is committed to thy care*, lay it vp in the treasure house of your heart, [r] where neither the moath and canker corrupt, and where theeues neither digge thorow nor steale. [s] *Consumit tinea si quod bene legeris, male credas.* *Arrius* is a moath, and *Photinus* a moath, euery hereticke is a moath, as it were fretting the garment of our blessed Sauiour. But two reasons induce me to thinke that *Theopilus* is a proper name. 1. Saint *Luke* saith, *It seemed good to me, to write vnto thee from point to point, that thou mightest acknowledge the certaintie of those things whereof thou hast beene instructed.* By which he doth [t] insinuate, that he wrote to some one particular person whom he had heretofore catechized by [u] word of mouth. 2. The title giuen vnto *Theophilus*, Luke 1.3. maketh Interpreters conceiue, that he was a certaine man of eminent qualitie: [x] some therefore say that he was a Bishop of *Antiochia*, but [y] other, that he was some chiefe Gouernour in his Common-wealth, because the word κράτιστος, vsed by *S. Luke*, (which we translate *most excellent*, or *most noble*) is the same which is ascribed elsewhere to men of great command: So *Paul* to *Festus*, Acts 26. 25. I am not mad, *O noble Festus*, ὦ κράτιστε Φῆστε So *Tertullus* an Orator, and a great master of words, vnto *Felix*, Acts 24.3. We acknowledge it wholly and in all places, (κράτιστε Φῆλιξ, *most noble Felix*) with all thankes. So *Claudius* in his subscription to the same *Felix*. Acts 23 26. *Claudius Lysius*, τῷ κρατίστῳ ἡγεμόνι, to the *most noble Gouernour Felix* greeting: and the title *optimus* of all other, was most acceptable to *Traian* the great Emperour, as *Xiphilinus* out of *Dio* reports in his life.

Hence then obserue, 1. That rich men and great men are not excluded from Gods kingdome, [z] *S. Paul* saith indeed, *not many mightie, not many noble are called*; yet some mightie, some noble, as the noble [a] *Ioseph* of *Arimathea*, the noble Chamberlaine and Treasurer of [b] *Candaces* Queene of *Æthiopia*, the noble men of [c] *Berea*, and here noble *Theophilus of Antiochia*.

2. Note by this example, that Christians ought to speake and write courteously, giuing titles of due respect vnto men of worth and worship, *feare to whom feare, honour to whom honour belongeth*, Rom. 13.7.

3. Learne from hence, that goddly men ought to be religiously politick, so wise (saith our [d] Sauiour) as serpents, in inlarging Gods kingdome. It is likely *S. Luke* dedicated this present and that former history to noble *Theophilus*, not so much out of any priuate consideration, as for the publike good of the whole Church: for if a great man in authoritie receiue the word, other instantly will embrace the same. This vndoubtedly was our Euangelists policie, and till it be our practise, the wals of Iericho will neuer be throughly pulled downe; for so long as the Chaplaines are of the closet, flattering and fostering Nobles in their sinne, no maruell if the [e] whole world lieth in wickednesse: [f] *Citharædo Principe, mimus est nobilis*, when Princes are fidlers, the people turne dancers.

The third person is of whom, and that is *Iesus*: in the former treatise *we haue spoken of all that Iesus began to doe and teach, &c.* Of all; how then is it true which is deliuered by *S. Iohn* in the conclusion of his Gospell? *there are many other things*

[i] 2 Epist. 1.21.
[k] *Gregor. cap 1. præfat. in Iob.*
[l] *Epiphan. hæres. 51.*
[m] *Annal tom. ad an 58.*
[n] Matth. 13 46
[o] Matt. 7.6.
[p] *Explanat. proœm Euang. Luc.*
[q] 1 Tim. 6.20.
[r] Matth 6.20.
[s] *Ambros. vbi sup.*
[t] *Maldonat. in Luc. 1*
[u] *Theophylact. in Luc. 1.*
[x] *Lyranus & Nicephorus lib. 2. cap. 5.*
[y] *Theophylact. argument in Luc. Oecumen. in Acts 1. Baronius vbi sup. fol 534.*
[z] 1 Cor. 1.26.
[a] Mark 15.42.
[b] Acts 8.27.
[c] Acts 17.11.
[d] Matth. 10.16.
[e] 1 John 5.19.
[f] *Iuuenal.*

things which Ieſus did, the which if they ſhould be written euery one, I ſuppoſe the world could not containe the bookes that ſhould be written. Againe, Saint *Luke* himſelfe, after hee had reported the birth of Chriſt, and the purtenances thereof, adds no more of him vntill he was twelue yeere old, diſputing with the Doctors in the Temple, and then he relates not of any thing what he did for the ſpace of eighteene yeere, from twelue yeere to thirtie. By which it doth appeare, that all which Ieſus did and taught, neither is, nor can be written. Anſwer is made by *Chryſoſtome* and [g] other, that Saint *Luke* ſaid not, I haue written all, but *of all:* inſinuating that he wrote all that Ieſus did and taught, as neceſſary to the worke of our redemption. He did not in his former treatiſe mention euery thing Ieſus did and ſaid, but only ſo much, or the chiefe heads of ſo much as was expedient to be ſaid and done, for the full accompliſhment of our ſaluation, *all* is to be referred [h] *ad genera ſingulorum*, and not *ad ſingula generum.* [i] Here then is a pregnant text againſt the Papiſts, [k] holding *that beſide the word written, there be certaine traditions vnwritten, which ought to be beleeued as neceſſarie to ſaluation.* See Goſpell 1. Sund. in Lent.

[g] *Eraſmus. Caluin. Aretius in loc.*

[h] *Ardens in loc.*
[i] *Marlorat. in loc.*
[k] *Bellar. de verb. Dei, lib. 4. cap. 3. Melchior. Canus loc com. lib. 3. cap 3. Pereſius de tradit. aſſert. 2.*

It is not ſaid of all that Ieſus did, but of all that Ieſus *began to doe and teach*: [l] by which our Euangeliſt intimates, that his Goſpell is a ſtory not of ſuch acts as Chriſt did in the beginning as God, but of that only which he did after he was in the fulneſſe of time made man, and dwelt among vs, and became our Ieſus. And this hiſtory Saint *Luke* [m] diuides into the *doings* and *doctrines* of Chriſt, and by *doings* he doth vnderſtand not his morals onely, but his miracles alſo, yea whatſoeuer Ieſus either did or ſuffered for vs men and our ſaluation, recording his death as well as his life, his paſſions as well as his actions, and indeed they muſt goe together, becauſe Chriſts righteouſneſſe conſiſts in both, in doing and in ſuffering, for in ſuffering he obeyed, and in obeyeing he ſuffered, and the very ſhedding of his bloud (to which our redemption is aſcribed more particularly) muſt not onely be conſidered as it is paſſiue, that is a ſuffering: but alſo as it is actiue, that is an obedience, in which he ſhewed his exceeding loue both to God and vs, in fulfilling the Law for vs. In this ſenſe then all the ſufferings of Chriſt are comprehended vnder the word *doing*, his reſurrection alſo from the dead, and whatſoeuer elſe he wrought for our ſake.

[l] *Aretius.*
[m] *Aretius.*

This was Chriſts honour, that he was *a* [n] *Prophet, mightie in deed and in word, before God and all the people.* Firſt, he *began to doe*, then *to teach*, ſaying to his followers, *I haue giuen an* [o] *example to you,* [p] *learne of me.* [q] Euery Doctor in like ſort, muſt adorne the ſoundneſſe of his learning with holineſſe of life. [r] The preſent inſcription of this booke doth admoniſh vs of *action*, that a good Apoſtles dutie conſiſts in *doing*, as much as in teaching. I will here confeſſe ingenuouſly with [s] *Ardens, In hoc mea, & mei ſimilium confunditur præſumptio, qui multa vobis prædico, quæ tamen non facio. Sed vtinam (fratres) per veſtras orationes, ipſa confuſio generet in me pudorem, pudor correctionem, correctio emendationem, vt quod prius non feci, poſt quam prædicauerim incipiam.*

[n] Luke 24. 19.

[o] Iob 13. 15.
[p] Matth. 11. 29
[q] *Aretius. Caluin.*
[r] *Lorin cap. 1. præfat. in Act.*
[s] *Hom in epiſt. aſcen.*

In the text following, two points are chiefly conſiderable, namely, Chriſts
- Holy conuerſation with his Apoſtles after his reſurrection, for the ſpace of fortie dayes, verſe 3,4,5,6,7,8.
- Glorious aſcenſion enſuing that his conuerſation, verſ. 9,10.11.

I haue ſpoken of the former often elſewhere, the latter is onely proper to this our preſent feaſt:

In which obſerue three circumſtances eſpecially, the { Place, Time, Manner } of Chriſts aſcenſion.

The place from whence Chriſt aſcended (as we may collect out of this Chapter at the 12. verſe) was *the mount of Oliues neere* [t] *Bethanie, containing a Sabbath dayes iourney from Ieruſalem.* He did aſcend from a mount, an open, high, eminent place, [u] that he might aſſure the certaine truth of his aſcenſion. If hee

[t] Luke 14. 50.

[u] *Caluin.*

ſhould haue withdrawne himſelfe in ſecret, haply the Diſciples would haue doubted of his aſcenſion, as they did a while of his reſurrection: but now beholding him openly, publikely mounting from a mount, they could not but affirme it themſelues, and confirme it vnto other.

2. Chriſt aſcended from a mount rather than from a valley, from an high place rather than from a low, for that it was one ſtep vnto his iournies end: [x] hereby teaching vs not to looke for extraordinary miracles, ſo long as ordinary meanes will ſerue: he went ſo farre to heauen as he could on earth, and then being on a mount, and ſo not able by naturall helpe to goe higher, *a cloud receiued him out of their ſight.*

[x] *Maldonat. Lorin.*

3. It may be Chriſt aſcended from a mount, for that he deſired to ſtay ſo long, and to ſpend ſo many houres as he conueniently could, in inſtructing his followers before he departed. Hereby demonſtrating his exceeding great loue to the Diſciples in particular, as alſo to the whole Church in generall, as you ſhall heare further in the diſcuſſing of the circumſtances of time when Chriſt aſcended.

The mount from whence he did aſcend was *the mount of Olives*, and it was the [y] ſame place from whence he went to be crucified. One place ſerued to be a paſſage both to his croſſe and to his crowne, [z] ſignifying hereby, that the way to heauen is by the gates of hell, as *Paul* and *Barnabas* preach, Acts 14.22. *through many tribulations we muſt enter into the kingdome of God.* A wicked man in proſperitie walketh as in the day, the Sunne is before, but the ſhadow behinde him: a good man on the contrary walketh as in the night, his ſhadow goes before, but great light and ioy commeth afterward. *Dines* and *Lazarus* exemplifie this in the 16. of Saint *Luke*, *Dines* in his life was furniſhed with rich apparell, and filled euery day with delicate fare, there was his Sunne-ſhine: but he died and was buried, and was exceedingly tormented in hell, there was his ſhadow, nay that which is called in the [a] Scriptures *vtter darkneſſe*. *Lazarus* on the contrary was an obſcure baſe creature, full of ſorrowes in his ſoule, and ſores in his body, there was his ſhadow: but when he died, he was conueyed by glorious Angels into the boſome of bleſſed *Abraham*, there was his light and glory. It is an hard and almoſt impoſſible thing (ſaith [b] *Hierome*) that any ſhould paſſe from great pleaſures in this world, to the greateſt pleaſures in the next, *vt quis hic ventrem, & ibi mentem impleat, vt de delicijs tranſeat ad delicias.* And as the ſame [m] Father told *Heliodore*, *Delicatus es ſi & hic vis gaudere cum ſeculo, & poſtea regnare cum Chriſto.* Here then is comfort for the diſconſolate, many through lingring diſeaſes, as the dead palſie, the gout, and the like, lie bed-rid, and as it were buried long before their death, in ſo much as their beds, which heretofore were places of reſt and eaſe to them, are now couches of teares and miſery, Yet theſe men hence haue great comfort, if they make good vſe of Gods viſitation, for their bed in their ſickneſſe on which they ſuffer ſo much heauineſſe, ſhall on their dying day be to them a *Bethanie*, from which they ſhall aſcend to the kingdome of eternall happineſſe.

[y] Luke 22.39.
[z] *Perkins expoſ. Creed, art. Aſcen.*
[a] Matth. 8. 12. & 22. 13.
[b] *Conſolat. ad Iulian tom. 1. fol. 208.*
[m] *Epiſt. ad Heliod. de vita Eremetica.*

Or [n] *Bethanie* ſignifies the houſe of obedience, wherefore ſeeing Chriſt was obedient vnto God his Father *in all things, vnto the death, euen the death of the Croſſe; therefore God hath exalted him highly*, Philip. 2.8. Through diſobedience we were caſt out of Paradiſe, and through obedience we ſhall enter in againe, [o] *ſola obedientia accepit palmam, & inobedientia pœnam.*

[n] *Paluden. ſer. de aſcen. Dom. See Ferus ſer. 3. in aſcen. Dom.*
[o] *Auguſt. apud Palud. vbi ſup.*

I paſſe from the circumſtances of place, to the circumſtances of time. *When he had ſpoken theſe things, &c.* that is, as you may reade, verſe 3. *all thoſe things which appertaine to the kingdome of God.* After he had [p] bleſſed them, and (as it is in the Goſpell allotted for this day) giuen them a large commiſſion to preach, adorned with many ſingular priuiledges and promiſes, aſſuring them and their poſteritie, that he would be preſent in Spirit with them alway [q] till the end of the world; *when he had ſpoken all theſe things, he was taken vp on high, &c.* This ſheweth euidently, that he is a moſt induſtrious and vigilant Paſtor of his Church, affecting and effecting alſo the good thereof. As the [r] gouernment is on his ſhoulder, ſo

[p] Luke 24.50.
[q] Matth. 28. 28
[r] Eſay 9.6.

was

was he more faithfull in Gods houſe than *Moſes* was, Heb.3.5,6. He did not aſcend and (as it were)breake vp ſchoole,till he had inſtructed his Diſciples in all points appertaining to their calling and his kingdome. Now locke what care Chriſt at his aſcenſion had ouer his Church, the ſame muſt euery Maſter haue ouer his houſhold, and euery Miniſter ouer his Cure, when it ſhall pleaſe God to take them out of this world. A Prophet is ſent to [f] King *Hezechia*,to bid him *put his houſe in order, for he muſt die*: ſignifying hereby, that it is the dutie of a good Maſter of a family, to haue care not only for the gouernment of his houſe whileſt he is aliue, but alſo that it may be well ordered when he is dead. The ſame care muſt in like ſort be practiſed of Miniſters, according to the patterne of [t] S.*Paul*, *I haue kept nothing backe,but haue ſhewed all the councell of God vnto you; take heed therefore,&c.for I know this, that after my departing, ſhall grieuous wolues enter in among you, not ſparing the flocke.* So likewiſe [a] *S. Peter, I know that the time is at hand that I muſt lay downe this my tabernacle, I will endeuour therefore alwayes,that ye may be able to haue remembrance of theſe things after my departure.* If it be part of thy fidelitie that Gods people, committed vnto thy particular charge, may be well inſtructed after thy death; O how carefull oughteſt thou to be for their good in thy life? *Rapite* (ſaith [x] *Auguſtine*) *quos poteſtis hortando,portando,rogando,diſputando,&c.* that is, in the words of [y] *Paul, Preach the word, be inſtant in ſeaſon and out of ſeaſon,improue,rebuke,exhort, with all long ſuffering and doctrine.*

The ſecond circumſtance of time is *while his Apoſtles beheld,&c.* If any demand, why he would not haue the whole nation of the Iewes ſee him aſcend, that ſo they might aſſuredly know that he was riſen againe from the dead, and ſo beleeue in him: [z] Anſwer is made, that it is Gods good pleaſure that the myſteries of holy beleefe, whereof Chriſts aſcenſion is one, ſhould rather be learned by [a] hearing than by ſeeing,according to that of [b] *Clemens Alexandrinus*, faith is the ſoules eare. Chriſts owne Diſciples indeed were taught his aſcenſion by ſight, that they might the better teach other, who did not ſee, they were witneſſes of theſe things choſen before of God for the ſame purpoſe,Acts 10.39 41. Whereas therefore [c] *Paul* had no witneſſe of his being taken vp into the third heauen: and [d] *Eliah* one ſpectator only, who ſaw him as he went vp in a chariot of fierie horſes and a whirle-winde into heauen; Chriſt had many beholders of his aſcenſion, he was taken vp on high, *videntibus illis*, in the ſight of all his Apoſtles aſſembled together. He did aſcend, *paulatim* (as [e] *Auguſtine* ſpeakes) he was neither ſuddenly ſnatched away, nor yet ſecretly ſtolne away: but *while they beheld, he was taken vp on high*, as it followeth in the manner of his aſcending to be conſidered, *A cloud receiued him out of their ſight.*

Now whereas he cauſed a cloud to come betweene himſelfe and their ſight, it [f] ſignified vnto them that hereafter they muſt be content with that which they had ſeene, and not curiouſly to ſeeke to know further what became of him. And the ſame thing is taught vs alſo, we muſt content our ſelues with that Almightie God hath in his holy word reuealed, and inquire no further in things appertaining to God. His word is a ſufficient lanterne to our feet, and a guide to our paths; a perfect gloſſe, yea [g] glaſſe of his knowne will, in which euery true beleeuer may ſee ſo much as he need to ſearch in this life. For the like end in giuing the Law on mount Sinai, God appeared in a [h] thicke cloud; and when he did manifeſt his glory in *Salomons* Temple, a darke cloud [i] filled the ſame.

Haply ſome will obiect,how Chriſt elſewhere promiſed he would neuer leaue his Church, *I am alway with you till the end of the world*, Matth.28.20. Anſwer is made, that theſe words are to be conſtrued of the preſence of his God-head, or Spirit, not of the preſence of his manhood: and therefore two glorious Angels at the 11. verſe, chide the Diſciples hanging on his bodily preſence, *Why ſtand ye gazing into heauen?* It is true that Chriſt is to be found in heauen, [k] yet not with the gazing eyes of fleſh, but only with the ſpirituall eyes of faith. It may be further alledged,if the God-head be preſent on earth, then the manhood muſt of neceſſitie be preſent there, becauſe both are vnited together. Our [m] Diuines anſwer,

[f] Eſay.38.1.
[t] Acts 20.27.
[a] 2 Pet.1 14.
[x] *In* Pſal.33. *con* 2.
[y] 1 Tim.4.2.
[z] *Perkins* expoſit Creed, art. Aſcen.
[a] Rom 10.17.
[b] *Stromat.* 5.
[c] 2 Cor.12.2.
[d] 2 King 11.
[e] *Ser.*178 *de tempt.*
[f] *Caluin.in loc.*
[g] Iam 1.23.
[h] Exod.19.9.
[i] 1 King.8.10
[k] *Marlorat. in* Matth 28.20.
[m] See *Perkins vbi ſup &* B *Bilſo.* againſt the Ieſuites, *fol.*786.787.&c

anſwer that this argument followes not, Chriſts manhood ſubſiſts in that perſon which is euery where, *ergo*, his manhood is euery where. The reaſon is plaine, ſaith [n] *Aquine*, becauſe the Sonne of God doth not not only ſubſiſt in his diuine nature, but alſo by his diuine nature: whereas he doth not ſubſiſt at all by the manhood, but in the manhood only; for the Word was in the beginning, when the manhood was not; *God of the ſubſtance of his Father, begotten before the worlds, man of the ſubſtance of his mother borne in the world*, as *Athanaſius* in his Creed. And therefore Chriſt alway was, is, and euer will be with vs in his ſpirit, though abſent in his body; for a cloud on this day tooke him vp on high out of our ſight, [o] *whom the heauens muſt containe till the time that all things be reſtored, which God hath ſpoken by the mouth of all his holy Prophets ſince the world began.* I conclude this argument in [p] Saint *Auguſtines* gloſſe, *Videte, aſcendentem, credite in abſentem, ſperate venientem, ſed tamen per miſericordiam occultam etiam ſentite præſentem.*

[n] *Contra gentes, lib. 4. cap. 49.*

[o] Acts 3.21.

[p] In Pſal. 46.

The Goſpell. Marke 16.14.

Ieſus appeared vnto the eleuen as they ſate at meat, &c.

[q] Albeit religion be not tied vnto time, yet can it not be planted or exerciſed, without a due diuiding and allotting out of time for it. Euery Church therefore chuſeth vnto it ſelfe a certaine time for publike prayers, and for the preaching of the Goſpell, and for the celebration of the Sacraments. And for as much as it is kindly to conſider euery great bleſſing of God in the day wherein it was wrought: it is well ordered by the true Churches, as well [r] ancient, as moderne, to ſolemnize the memoriall of Chriſts natiuitie, circumciſio, paſſion, reſurrection, aſcenſion, and ſending of the Holy Ghoſt on certaine ſet holy dayes euery yeere, *ne volumine temporum ingrata ſubrepat oblinio*, ſaith [t] *Auguſtine*, leſt haply the maruellous workes of our gratious Lord, ſhould be forgotten in a while, which ought to be had in a perpetuall [t] remembrance.

[q] *Confeſſ. Heluet. poſt. cap. 24.*

[r] *Vide Auguſt. epiſt. 118. cap. 1. & lib. cont. Adimant. cap 16*

[t] *De ciuit. Dei, lib. 10. cap. 4.*

[t] Pſalm. 111. 4.

Now Chriſts aſcenſion is the conſummation of all that which hee did, and taught, whileſt he dwelt among vs, aptly termed by [u] *Bernard, Fœlix clauſula totius Itineravij filij Dei*, the very [x] Sabbath of all his labour in the working of our redemption. He laboured ſix daies, and then he reſted on the ſeuenth. His *natiuitie* was the firſt; his *circumciſion* was the ſecond; his *preſentation in the Temple* the third; his *baptiſme* the fourth; his *paſſion* the fifth; his *reſurrection* the ſixth; and then followed his *aſcenſion*, in which he was *receiued into heauen, and now ſitteth at the right hand of God*, as hauing finiſhed the whole worke for which he came into the world. [y] *Dauid* ſaith of the naturall Sunne, *it reioyceth as a Giant to runne his courſe, it goeth forth from the vttermoſt parts of the heauen, and runneth about vnto the end of it againe, and there is nothing hid from the heat thereof.* The which (as [z] *Auguſtine* and [a] other haue noted) may be well applied vnto the ſupernaturall Sunne Ieſus Chriſt the Sonne of [b] righteouſneſſe. *As a Giant he did runne his courſe*, there you haue his incarnation, and peregrination in the fleſh: his circuit was *from the vttermoſt part of heauen vnto the end of it againe*, there you haue his reſurrection and aſcenſion: *nothing is hid from his heat*, there you haue his ſending of the Holy Ghoſt in the forme of fierie tongues, Acts 2.3. As a Giant he ran his race, for he firſt deſcended into the loweſt parts of the earth, and then aſcended farre aboue all heauens, that he might fulfill all things, Epheſ. 4.9.10. Wherefore ſeeing Chriſts aſcenſion is the complement of all his doings, and of all his doctrines, our Church is worthie to be honoured, in making this feſtiuall one of the chiefe holidaies in the whole yeere.

[x] Ser. 2 in aſcen. Dom.

[x] Raulin. ſer. 2. in aſcenſ. Dom.

[y] Pſal. 19. 6.

[z] Lib. 2. contra lit. Petilian. cap. 32.

[a] Didac. de Yanguas, con. 1. de aſcenſ. Dom.

[b] Malac. 4. 2.

In

* In the Gospell allotted for this holy Thursday two points are most obseruable: namely,

- Christs goodnesse toward his Apostles, in his
  - Apparition, *Iesus appeared vnto the eleuen.*
  - Correction, *and cast in their teeth, &c.*
  - Commission, *Goe ye into all the world, &c.*
  - Consolation, *These tokens shall follow, &c.*
  - Ascension, *So when the Lord had spoken vnto them, he was receiued into heauen, &c.*
- The Apostles obedience toward Christ, *and they went forth and preached euery where, &c.*

Iesus appeared vnto the eleuen] He had often appeared vnto his followers after his resurrection, and now he manifested himselfe *to the eleuen Apostles as they sate at meat.* Wherein he did appeare like himselfe, full of meeknesse and mercie, giuing vs assurance that he will be present with vs, [c] *orationi incumbentibus*, at our meetings in the Temple, *Quando nec recumbentibus quidem dedignatur adesse*, seeing he vouchsafed his company to his Apostles in their meales at the table. It is reported, Luke 24.43. that he did eat with them also; now this comestion (as the [d] Schoolemen out of the Fathers haue disputed) was not *egestatis*, but *potestatis.* He did eat to feed our soules, and not to fill his owne body, being after his resurrection immortall and impassible. That which he did eat, was not (as *Durandus* imagined) turned into the substance of his body, for as [e] *Gregorie* the Great disputes out of *S. Paul*, Rom.6.9. *Christ being raised from the dead, dieth no more, death hath no dominion ouer him*, his glorified body needed no sustenance to preserue life. Neither was this eating (as [f] other thinke) a seeming only to take bread, and fish, and honie: but it was a true comestion, albeit assuredly there followed no digestion, or ordinary eiection. And so by consequence he did not eat to nourish his owne flesh, [g] but only to cherish our faith, in that great article concerning the truth of his resurrection. [h] Or he did in this appearing eat with his Apostles at the table familiarly, that he might hereby the better imprint in their hearts a memoriall of his sweet loue toward them. Or he did appeare to his Apostles at meat, [i] to signifie that he giueth our food in due season, and that he filleth all things liuing with his plenteousnesse, Psal.145.15.

[c] *Bernard ser.1. in ascen.Dom.*

[d] *Vide Suarez in 3.Thom. disput.47. sect.5.*

[e] *Moral. lib. 14. cap 31.*

[f] *Apud Suarez vbi sup.*

[g] *Gregor. in Euang hom.29.*

[h] *Ardens hom. in l.c.*

[i] *Raulin.ser.4. in ascen.Dom.*

And cast in their teeth their vnbeleefe] The Patriarks, and Prophets, and Apostles instruct vs, not only by their vertues, but also by their infirmities. As there the Disciples vnbeleefe turned in fine to the confirmation of our Creed. [k] *Dubitatum est ab illis, ne dubitaretur à nobis*, vndoubtedly some did doubt (the diuine prouidence sweetly so disposing) that all other might be put out of doubt. And therfore [l] *Thomas* in beleeuing Christs resurrection so slackly, did vs hereby more good than *Mary Magdalen* in beleeuing so quickly, because Christs correction of his fault occasioned further direction for our faith, [m] *Infidelitas bona, quæ seculorum fidei militauit.* See Gospell on *S. Thomas* day.

[k] *Leo ser.1 de ascen Dom*

[l] *Gregor. vbi sup.*

[m] *August.ser. 156. de temp.*

The world doth exalt first, and then humble, Prou.14.13. The end of the worlds mirth is heauinesse. [n] But God on the contrary first humbleth, and then exalteth. As Christ here first humbled his Apostles, in rebuking their *vnbeleefe, and hardnesse of heart*, and then he doth exalt them, in making the whole world their Dioceese, *Euntes in mundum vniuersum prædicate, &c.* He being the true [o] Samaritane, powred into their wounds oyle and wine; first [p] *vinum tribulationis*, and then *oleum consolationis*, he [q] chasteneth all such as he loueth, and he scourgeth euery sonne that he receiueth.

[n] *Dieu con.1. in ascen. Dom.*

[o] Luke 10.34.

[p] *Raulin. vbi sup.*

[q] Heb 12.6.

In Christs commission or grant to his Apostles obserue two things especially,

1. Their warrant, *goe and preach*; for [r] how shall they preach except they be sent? he that runneth of his owne accord, without a calling, is a false Prophet, Ier.23.21. See Gospell 1. Sund. after Easter, and 8. after Trinitie.

2. Their work, in respect of their
- Dioces where they must preach, *in the whole world to euery creature.*
- Doctrine what they must preach, and that is said expresly, to be *the Gospell.*

[r] Rom.10.15.

[f] *Gregor. Beda, Ardens.*

Concerning their Dioces, [f] it is not the meaning of our blessed Sauiour that his Apostles should preach vnto liueles stones, or senseles plants, or witles beasts; but he doth vnderstand by (*all creatures*) only men, as being an abridgement of all the creatures. Stones haue a being, but not a life; plants haue both a being and a life, but not sense: beasts haue being, life, sense, but they want vnderstanding: Angels haue being, life, sense, vnderstanding. Now man as being a little world, and as it were the compendious *Index* of Gods great book *in folio*, participates a being with stones; life, with plants; sense, with beasts; vnderstanding with Angels: and therefore fitly called *euery creature*, as hauing the chiefe perfections of euery creature. [t] Or man may be called *all creatures*, as being that excellent creature for whom all other creatures were made, Psalm.8.6. *Thou makest him to haue dominion ouer the workes of thine hands, and thou hast put all things in subiection vnder his feet.* Or preach the Gospell vnto *all creatures*, vnderstanding onely such as are capable to receiue the Gospell. So Christ [u] elsewhere said, *all things that I haue heard of my Father haue I made knowne vnto you*, that is, *all things* which are necessary for your saluation, and are fit for you to know. And Ioh.12.17. *If I were lift vp from the earth, I will draw all men vnto me*, that is, all which are to be drawne. So [x] *Paul, Loue suffereth all things, beleeueth all things, hopeth all things*; that is, all which are to be suffered, and beleeued, and hoped. [y] Or preach the Gospell vnto *all creatures*, that is, all nations, for so Saint *Marke* may be well expounded by *S. Matthew*, who relating this commission saith, *Euntes ergo docete omnes gentes*, goe and teach all Nations. Hereby repealing a former edict, Matth.10.5. *Goe not into the way of the Gentiles, and into the Cities of the Samaritans enter ye not.* That commission is determined; now therefore *goe into all the world*, and preach the Gospell vnto *all creatures*, to men of all countries and conditions whatsoeuer. This vnlimited extraordinarie commission is expired and hath his end; for now the successors of the Apostles, as Bishops and Pastors, haue their peculiar prouinces, and proper Parishes assigned for their cure; [z] yet so, that they may preach the Gospell of Christ in other places also where need requireth, albeit the same be not particularly committed vnto them. And therefore the Church of England [a] enioyneth euery learned Pastor sometime to preach in Chapels and Churches adioyning neere to his benefice.

[t] *Aretius. Raulin.*

[u] Iohn 15.15.

[x] 1 Cor.13.7.

[y] *Iansen. Piscator. Marlorat.*

[z] *Dr. Whitgift* defense of his answer to the admonit. fol. 229.

[a] *Can* 45.

As for their worke, [b] they must employ their time neither in secular actions of the world, nor yet in idle speculations of the Schoole: but apply themselues vnto preaching, *goe yee into the world and preach.* And they must preach not their owne wisdome, but the Gospell; if any man speake, let him deliuer [c] oracles of God, [d] consenting to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse. And for as much as the Law, the Psalmes, and the Prophets, are nothing else but as it were a preface to *the booke of the generation of Iesus Christ*; I say for as much as Christ is the supplement of the Prophets, and end of the Law: they must especially preach vnto the world the glad tidings of saluation, making this sentence the period of all their Sermons, [e] *vnto vs a childe is borne, vnto vs a Sonne is giuen*: or that of Christ himselfe [f] *So God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life.* To the preaching of the

[b] *Ardens.*

[c] 1 Pet.4.11.

[d] 1 Tim.6.3.

[e] Esay 9.6.

[f] Ioh.3.16.

the Goſpell, adminiſtration of the Sacraments is adioyned, and enioyned alſo, Matth.29.19. *Goe to teach all Nations, baptizing them in the name of the Father, and the Sonne, and the Holy Ghoſt.* The which our Euangeliſt implieth here, when he ſaith, *he that beleeueth and is baptized ſhall be ſaued, but he that beleeueth not ſhall be damned.* Concerning Baptiſmes neceſſitie, ſee Goſpell on Trinity Sunday.

And theſe tokens ſhall follow them that beleeue] Theſe words are to be digeſted with a little ſalt, to be conſtrued with a great deale of caution, otherwiſe the ſimple ſoule will obiect, how ſhall I know that I beleeue, ſeeing I worke no miracles? If we take them (as many learned and ancient [g] Diuines haue done) myſtically, then euery true beleeuer *in Chriſts name caſteth out* of his heart *deuils*, that is, euils: for euery foule ſinne is a foule fiend to man; and then his ſoule being ſound, his mouth [h] *ex abundantia cordis*, out of the hearts abundance, *ſpeakes with new tongues.* His communication heretofore was impious toward God, and vncharitable toward his neighbour, his [i] throat an open ſepulchre, his tongue deceiuing, his lips [k] flattering, his mouth full of curſing and bitterneſſe. But now hauing put on the new man, he ſpeakes in a new language words of truth and ſoberneſſe, Acts 26.25. words of meekeneſſe and courteſie, Titus 3.2. words agreeable to the wholſome words of our Lord Ieſus Chriſt, and to the doctrine which is according to godlineſſe, 1 Tim.6.3. After this compunction in his heart, and confeſſion of his mouth, if any venomous temptation be ſuggeſted, he ſhall haue power to *driue away ſerpents, and if he drink any deadly thing, it ſhall not hurt him*, although he taſte of it a little, yet he ſhall not in any caſe ſwallow it downe to his vtter deſtruction. And laſtly, *he ſhall impoſe his hands vpon the ſicke*, and *they ſhall recouer*, that is, he ſhall out of his loue beare the [l] infirmities of his weake brethren, and [m] hide a multitude of their ſinnes, his exhortation and doctrine (*the Lord working with them*, as it is in the laſt words of our text) ſhall heale the ſicke, yea raiſe the very dead in ſinne to newneſſe of life.

If we take Chriſts promiſe (*theſe ſignes ſhall follow them that beleeue*) literally, then it muſt of neceſſitie be conſtrued with a few limitations and exceptions. As firſt, in reſpect of the time, [n] miracles are not neceſſarie for a Church alreadie planted, but onely for a Church in planting. So *Paul*, 1 Cor. 14. 22. *Strange tongues are for a ſigne not to them that beleeue, but to them that beleeue not*: a young plant, muſt often be watered at the firſt ſetting; but after it is once throughly rooted in the ground, it will eaſily ſprout and ſpring without irrigation; euen ſo the Church primitiue was a while watered *by ſignes and tokens in thoſe who did beleeue*: but being now perfitly grounded in Chriſt, it may not ſay, *thy wonders*, O Lord, but *thy* [o] *word*, O Lord, is a lanterne vnto my feet, and a guide to my paths.

The ſecond limitation is in reſpect of the perſons, [p] all beleeuers in the primitiue time were not workers of wonders, but only ſome few, whereof euery one had a ſeuerall gift, as *S. Paul* teacheth expreſly, 1 Cor.12.30. *Are all doers of miracles? haue all the gift of healing? doe all ſpeake with tongues?* it is ſaid indefinitely (*them that beleeue*) becauſe *theſe tokens* were wrought at the firſt *preaching of the Goſpell vnto euery creature* for the common good of ſuch as beleeue; but euery true beleeuer was not endued with a gift actually to worke theſe ſignes himſelfe. *Iohn* the *Baptiſt*, albeit he was [q] more than a Prophet, yet he did no miracle, Ioh.10 41. He had as [r] one diſtinguiſheth vpon this text, *poteſtatem faciendi miracula, ſed non actum*, a power to haue done many wonders, if need had beene, but he did act none. The meaning then of theſe comfortable words vttered by Chriſt vnto his Apoſtles is plaine; though I goe now to my Father, and ſo leaue you, yet in executing your miniſterie, ye ſhall haue power to worke *ſignes and tokens*, your preaching of my Goſpell vnto the world ſhall *euery where be confirmed with miracles.* I haue done many ſtrange things among you, yet [ſ] *I ſay vnto you, verily, verily, he that beleeueth in me, the workes that I doe he ſhall doe alſo, yea greater than theſe ſhall he doe.* And he did performe ſo much as he did promiſe,

[g] *Gregor hom. 29 in Euangel. Bernard ſer. 1. in Aſcen Dom. Ardens hom. in loc. Ianſen. concord. cap 149.*
[h] Matth.12.34
[i] Pſal.14.3,6.
[k] Pſal.12.2.
[l] Rom.14.1.
[m] Iames 5.20.
[n] *Gregor. Ardens. Ianſen. vbi ſup. Idem Auguſt. de vtilitate credendi cont. Manichæos cap. 16.*
[o] Pſal.119.105
[p] *Aretius in loc. & Marlorat. in* Matth.28.19.
[q] Matth 11 9.
[r] *Maldonat.*
[ſ] Ioh.14.12.

promise, for we reade that his Apostles *in his name did cast out deuills*, Acts 16.18. and *spake with new tongues*, Acts 2.4 and *driue away serpents*, as *Paul*, Act.28.5. shooke off a viper from his hand into the fire and felt no harme: and *heale the sicke*, as *Peter*, Acts 9 34. There was a certaine man at Lydda, named *Æneas*, which had kept his bed eight yeeres, and was sicke of the palsie, to whom *Peter* said, *Æneas, Iesus Christ maketh thee whole; arise, and make vp thy bed, and he arose immediatly.* Yea they did *greater signes* in Christs name than Christ himselfe, greater in [t] number, for whereas Christ wrought all his workes either about the borders, or else within the bounds of Iudea; his Apostles *preached vnto all the world, and had the word confirmed euery where with miracles.* [u] Other thinke that they did greater works in nature, *maius est enim vt sanet vmbra, quàm simbria*, saith [x] *Augustine*; it was a greater miracle, that the very shadow of Saint *Peter* as he walked in the street should heale many sicke, Acts 5.15. than that the hemme of Christs vesture should heale one woman, who had an issue of bloud, Matth.9.22. But here you must obserue, [y] that Christ said not, he that beleeueth in me shall doe greater workes than I can, or than I will doe; but only *greater than these* which I haue done. Hereby signifying, that they should not doe greater works out of their owne power, but only through his helpe. *Hoc* (saith *Euthymius*) *est demonstratio potentiæ eius qui signa dedit, non eius qui signa edit.* And *Augustin. tract.71. in Ioan. Maiora quàm ipse fecit dicit eos esse facturos, sed in eis, vel per eos se faciente, non ipsis tanquam ex seipsis.* He saith [z] elsewhere, *without me can yee do nothing, but in my name they shall cast out deuils, and speake with new tongues, &c.* [a] The seruant is not greater than his Lord, nor the Disciple greater than his Master, nor man greater than his Maker. In the beginning he made [b] the world without them, and he made [c] them also without them, and in vouchsafing to be man he made himselfe without them, [d] *ipse sine ipsis fecit hunc mundum, ipse sine ipsis fecit eos, ipse sine ipsis fecit & seipsum:* but alas what haue they without him, excepting sinne. Christ then in saying (*he that beleeueth in me shall doe greater works than I doe*) [e] meaneth vndoubtedly this, *if your heart be so troubled that yee cannot now beleeue that I am in the Father, and the Father in me*: yet when *I am gone to the Father, and shall in his kingdome sit at his right hand*, yee shall euidently see that I am God, and that [f] *I and my Father are one*; for I will in my corporall absence from you, doe *greater works* in you, and by you, than euer I did hitherto before you. So himselfe doth interpret himselfe in the words immediatly following, *whatsoeuer yee aske in my name, that will I doe, that the Father may be glorified in the Sonne*: and againe, *if yee shall aske any thing in my name, I will doe it* The which is agreeable to the tenour of our Text, verse 17. *In my name they shall cast out deuils, &c.* and vers.20. *The Lord wrought with them, and confirmed the word with miracles following.*

He was receiued into heauen] [g] *S. Augustine*, [h] *Gregorie* the Great, and [i] other Diuines obserue, that the foure beasts mentioned Ezechiel 1. and Apocalyps 4 mystically represent the foure chiefe actions of Christ in his working of our redemption. *The first beast had a face like a Man, the second like a Bullocke, the third like a Lion, the fourth like a flying Eagle.* So Christ in his incarnation was found as *a Man*, in his passion as a sacrificed *Bullocke*, in his resurrection like a *Lion*, in his ascension as a *flying* [k] *Eagle*, mounting aboue the clouds, and sitting at the right hand of God in the highest heauens. And therefore *S. Marke* relating here the glorious ascension of Christ, adds to the name *Iesus*, the title *Dominus*: so when *the Lord* had spoken vnto them, he was receiued into heauen, [l] hereby shewing that he was Lord of all things, able to command the clouds in heauen, as well as the clods on earth. He manifested himselfe to be Lord of the seas, in [m] walking on the water without a ship, and in [n] calming the stormie waues when he was in a ship. He manifested himselfe to be Lord of the land, in commanding the graue to giue forth her prisoner [o] *Lazarus*, which had beene dead foure dayes. He manifested himselfe to be commander of hell, in casting out [p] deuils, and when hee did ouercome Sathan in his temptations, and [q] take from him all his armour wherein

[t] *Aretius. Arboreus in Ioan.14.*
[u] *Augustin. Beda, Rupert. in Ioan.14.*
[x] *Tract.71.& 72.in Ioan.*
[y] *Theophylact. Euthym. Maldonat.in Ioan.14*
[z] Iohn 15.5.
[a] Matth.10.24
[b] Iohn 1.3. Heb.1.2.
[c] Psal 100.3.
[d] *Augustin. tract.72.in Ioan.*
[e] *Vide Marlorat.& Maldonat in Ioan.14.*
[f] Ioh.10.30.
[g] *Ser.157.de temp.*
[h] *Hom.4.in Ezechiel.*
[i] *Rupert. Aretius. Meyer.in Apocalyp.4.*
[k] *Vide Didac. de Yanguas con.2. in Ascen. Dom.*
[l] *Ferus ser 2 in Ascen.Dom.& Aretius in Act.1*
[m] Matth 14.25
[n] Matth 8.26.
[o] Ioh 11.44.
[p] Matth 8.32.
[q] Luke 11.22.

wherein he truſted, and diuided his ſpoiles, openly triumphing ouer him and his, on the Croſſe, Coloſſ.2.15. And now to ſhew that he was Lord of heauen, and [r] equall with God, he did aſcend [f] farre aboue all heauens, and is (ſaith our text) *on the right hand of God.* To *ſit* (as *Ardens* vpon the place pithily) *quieſcentis, regnantis, & iudicantis eſt, ergo bene Redemptor noſter poſt paſſionem aſcenſionem q. ſuam ſedere deſcribitur; quia poſt laborem requieſcit, poſt prælium regnat, & poſtquam iudicatus eſt iudicat.*

[r] Philip 2. 6.
[f] Epheſ 4.10.

Is Chriſt aſcended on high? Then let vs [t] ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God. Albeit our bodies be tied with the fetters of fleſh on earth, yet let our ſoules aſcend with the wings of faith into heauen, euen to the place from whence commeth all our helpe and hope. *Saluator noſter aſcendit in cœlum, non ergo turbemur in terra: ibi ſit mens, & hic erit requies,* as [u] *Auguſtine* ſweetly. The way to make a ladder vp to heauen (as the ſame Father teacheth in his third Sermon preached on this day) is to trample ſinne vnder our feet, *de vitys noſtris ſcalam nobis facimus, ſi vitia calcamus*; tread pride vnder thy feet, and thou ſhalt inſtantly paſſe one ſtep, [x] *he that humbleth himſelfe ſhall be exalted*; tread couetouſneſſe vnder thy feet, and it will proue another ſtep, [y] *how hard is it for them who truſt in riches to enter into the kingdome of God?* tread maliciouſneſſe vnder thy feet, and thou ſhalt approach as yet neerer vnto heauen, *for* [z] *God is loue, and he that dwelleth in loue dwelleth in God, and God in him.*

[t] Coloſſ.3.1. See *Auguſt. ſer. 174. de temp. & Greg hom.29. in Euang.*
[u] *Ser.175. de temp.*
[x] Luke 18.14.
[y] Matth.10.24
[z] 1 Ioh 4.6.

Grant we beſeech thee, Almighty God, that like as we doe beleeue thine onely begotten Sonne our Lord to haue aſcended into the heauen: ſo we may alſo in heart and minde thither aſcend, and with him continually dwell. Amen.

The Epiſtle. Acts 10.34.

Then Peter opened his mouth, &c.

THe former part of this text is expounded on Eaſter Munday, the contents of the latter on Whitſunday.

The Goſpell. Iohn 3.16.

So God loued the world, that he gaue his onely begotten Sonne, that whoſoeuer beleeueth in him ſhould not periſh but haue euerlaſting life, &c.

IT is reported of a noble Lantgraue, [a] *Fredericke* by name, that the very gingling of his ſpurre was a terrour to his foes. And ſo the very repeating of this ſweet text, is able to make Satan our greateſt enemie to quake, for it is (as [b] one calleth it) *a common armorie for the Chriſtian*, as it were the Tower of [c] *Dauid, a thouſand ſhields hang therein, and all the targets of the ſtrong men.* Apply this one ſentence to thy ſoule, and thou ſhalt in thy moſt grieuous agonie, [d] *quench all the fierie darts of the deuill.*

[a] *Manlius loc. com tit. de calamitat.*
[b] *Martin. Molleri in loc.*
[c] Cant. 4.4.
[d] Epheſ 6.16.

It brancheth it ſelfe into three conſiderations eſpecially;
- Who, *God loued.*
- What, *the world.*
- How, *ſo that he gaue his onely begotten Sonne, &c.*

Ambitious men in the Court, loſe their time, libertie, their eſtate, yea ſometime with *Iſcariot* they ſell vnder hand their owne ſoule, their owne Sauiour, to gaine the Princes reſpect, or elſe ſome fauour of his chiefe Fauourite. But behold a greater than *Salomon* in all his royaltie, higher than the higheſt, immortall, almightie, without beginning or end, loued vs, and [e] his loue muſt of neceſſitie be greater than others loue, for that himſelfe is the greateſt of all.

[e] *Dietz Cont. 1. in loc.*

God

God loued, and herein he neither expected nor yet reſpected any correſpondence of loue, for (ſaith our text) *he loued the world.* That he ſhould loue the glorious Angels is not ſtrange, becauſe they be his [f] *meſſengers and miniſters, executing his* [g] *pleaſure.* That he ſhould loue good men is not ſtrange, becauſe they loue him, *O thou whom my ſoule loueth,* Cant.1.6. That he ſhould loue both his witleſſe and his ſenſeleſſe creatures is not ſtrange, becauſe [h] *fire and haile, ſnow and vapours, winde and ſtorme fulfill his word.* [i] But herein appeares the greatneſſe of his loue, that he loued *the world, mundum immundum,* the worthleſſe world [k] *lying in wickednesse, caſting out its malice* (ſaith the [l] Prophet) *as the fountaine caſteth out her waters.* A world (as [m] *Auguſtine* deſcribeth) *impuris voluptatibus illecebroſus, nefandis crudelitatibus furioſus, erroribus & terroribus inimicus.* A bad world, a mad world, a deceiuing world, a blinde world that knew him not, Ioh.1.10. A bloudy world, that [n] hated him and all his. Herein God ſetteth out his loue toward vs for that he reconciled vs to himſelfe, euen while we were his enemies, Rom.5.10. *he loued* [o] *vs firſt,* euen before we would, yea before we could loue him. [p] He that is moſt high and moſt holy, debtor vnto no man, and wanting nothing, loued vs which are but [q] duſt and aſhes, [r] conceiued in ſinne, and brought forth in iniquitie, [ſ] corrupt in our conuerſation, and abominable, doing no good, and infected with euery kinde of euill, euen from the ſole of the foot vnto the head, there was in vs nothing whole, but wounds and ſwelling, and ſores full of putrifaction, Eſay 1.6.

But how did he loue? *ſo loued,* that is, ſo fatherly, ſo freely, ſo fully, *that hee gaue.* He did not ſell, or let, or lend: but *giue.* [t] Not an Angell, or a Prophet, or any ſeruant: but *a ſonne.* And that not anothers, but *his:* and his ſonne not adoptiue, but naturall, his *begotten* ſonne: and further, not one among many, but his *onely* begotten ſonne. If a man had 32. ſonnes as [u] *Babo,* or ſeuentie ſonnes as *Gideon,* Iudg.8.30, Or 80. ſonnes as *Sciburus,* or if a man had as many ſonnes as a woman in Paris, called [x] *Yolond Baillie,* from whoſe body while ſhe liued (as we read) iſſued 295. children; yet he would hardly part with any to his friend, much leſſe to his foe. When the Patriarke *Iacob* had conceiued that *Ioſeph* his ſonne was deuoured of ſome wilde beaſt, [y] *he rent his clothes, and put ſackcloth about his loines, and ſorrowed for him a long ſeaſon. And when his other ſonnes and his daughters roſe vp to comfort him, he would not be comforted, but ſaid, I will ſurely go downe into the graue vnto my ſonne mourning.* How bitterly did *Dauid* lament the death of a rebellious ſonne, [z] *O my ſonne Abſalon, my ſonne, my ſonne Abſalon: would God I had died for thee, O Abſalon, my ſonne, my ſonne!* How did an harlot pitie the fruit of her wombe before king *Salomon,* 1 Kings 3. *O my Lord, giue her the liuing childe, and ſlay him not.* Almightie God then manifeſted the riches of his mercy toward vs, in *giuing his only ſonne,* not only to be borne, but alſo to die for vs, and that vpon the Croſſe moſt ignominiouſly. So Chriſt in the words immediatly going before this our preſent text, as *Moſes* lift vp the Serpent in the wilderneſſe, ſo muſt the ſonne of man be lift vp, *probatio dilectionis exhibitio operis,* his exceeding great gift is a demonſtration of his exceeding great loue. Thus in briefe you ſee the fact, let vs examine now the fruit, for what end God gaue his onely begotten ſonne.

That whoſoeuer beleeueth in him] In which obſerue [a] two things eſpecially:

The { Felicitie gained by this gift, { A deliuerance from damnation, *he ſhall not periſh.* / A poſſeſſion of ſaluation, *he ſhall haue life euerlaſting.*
Facilitie how to get it, *whoſoeuer beleeueth,* Almightie God requires not at thy hands an exact obſeruation of his law, but only that thou beleeue in his ſonne whom he gaue to die for thy ſinnes, and to riſe againe for thy iuſtification. He did abundantly ſatisfie the law for thee, making thy ſinnes his ſinnes; and on the contrary, making his righteouſneſſe, thy righteouſneſſe, [b] couering all thine iniquities, and [c] healing all thine infirmities.

This

[f] Heb.1.7.
[g] Pſalm.103. 20,21.
[h] Pſal.148.8.
[i] *Aretius. Culman. Mollerus in loc.*
[k] 1 Ioh.5.19.
[l] Ier.6.7.
[m] *De ciuit. Dei, lib.1.cap.17.*
[n] Matth.10.22 Iohn 15.19.
[o] 1 Iohn 4.19.
[p] *Ianſen. concord. cap.10 & Kilius in loc.*
[q] Gen.18.27.
[r] Pſalm.51.5.
[ſ] Pſalm.14.2.
[t] See *Theophylact. Aretius. Ianſen. in loc.*
[u] *Kilius in loc.*
[x] Reſtitut. of decayed intelligence, pag.3. and it is written on her tombe in Saint Innocent Churchyard Paris.
[y] Gen.37.34.
[z] 2 Sam.18.33
[a] *Aretius. Ianſen.*
[b] 1 Ioh.2.2.
[c] Pſalm.103.3.

This one ſentence doth afford many profitable leſſons appertaining to doctrine and exhortation. 1. It ſheweth our dignitie, though a man be duſt and dung, fading like graſſe, fickle like glaſſe, like a thing of nought, Pſalm. 144 4. yet God ſo much honoured him, as that he gaue his only begotten Sonne, *to bee liſt vp, as Moſes liſt vp the Serpent in the wilderneſſe*; that is, to be crucified for him. [d] *O Lord, what is man that thou haſt ſuch reſpect vnto him; or the ſonne of man that thou ſo regardeſt him?*

[d] Pſal. 8 4. & 144. 3.

2. It doth adminiſter comfort in temptation; if the deuill obiect againſt thy ſinne Gods ſeuere iuſtice, thou maiſt anſwer that God is alſo [e] *rich in mercy*, [f] louing vs in [g] his beſt beloued, and that with an euerlaſting loue, Ierem. 31. 3. If thy cunning aduerſary make reply, that theſe ſweet texts only concerne the iuſt and godly, thou haſt here Chriſt on thy ſide, ſaying, *God loued the world*, reconciling ſinners his enemies vnto himſelfe by the death of his Sonne, Rom. 5. 10.

[e] Epheſ 2. 4.
[f] Iohn 16. 27.
[g] Epheſ. 1. 5.

3. It proues euidently that Chriſt is very God of very God, againſt [h] *Arrius*, as being not only Gods *Sonne*, but *his only begotten*, for a ſonne begotten, is a naturall and a true ſonne.

[h] *Cyrillus. Theophylact.*

4. It confutes the [i] *Nouatian* hereſie, denying repentance to ſuch as after Baptiſme fall into grieuous ſinnes. If we muſt be ſo mercifull as our Father in heauen is mercifull, how ſhall we denie repentance to thoſe whom *God ſo loued as that he gaue his only begotten Sonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life.*

[i] *Ambroſ de pœnit lib. 1. cap. 10.*

5. This confoundeth all [k] merit-mongers aſcribing iuſtification and ſaluation vnto their owne good workes. *He that beleeues ſhall not periſh, but haue euerlaſting life.* We are ſaued by grace [l] through faith, apprehending and applying the mercies of God the Father, and the merits of Chriſt his Sonne. *He that beleeueth in him ſhall not be condemned, but he that beleeueth not is already condemned*, as it followeth in our text. [m] *Quare ſaluator dictus eſt mundi, niſi vt ſaluet mundum, non vt iudicet mundum, ſaluari non vis ab ipſo, ex te ipſo iudicaberis.*

[k] *Melanct. Culman. Marlorat.*
[l] Epheſ. 2. 8.
[m] *Auguſt. tract. 12. in Ioan.*

As for exhortation, [n] if God ſo loued vs, let vs alſo loue one another: if he [o] ſpared not his owne and only Sonne, but gaue him for vs: [p] it is meet that we ſhould expend our ſubſtance for the good of his Church and children in need. It is an old prouerbe, *loue me, loue my friend.* Let vs then manifeſt our loue to Chriſt in louing his members, and in cheriſhing ſuch as mourne in Sion. His firſt comming (as it followeth in our text) *was not to condemne, but ſaue the world.* He came to call [q] ſinners vnto repentance, to ſeeke the [r] loſt ſheepe, to binde vp the [ſ] broken hearted, to [t] refreſh the weary, to giue reſt vnto the laden ſoule. His ſecond comming ſhall be to iudge the world, and then there ſhall be [u] iudgement mercileſſe to him that ſhewed no mercy, but vnto thoſe which haue beene mercifull, as his Father in heauen is mercifull, he ſhall ſay, *come ye bleſſed, inherit ye the kingdome prepared for you from the foundations of the world, for I was hungrie, and ye gaue me meat: I thirſted, and ye gaue me drinke, &c.*

[n] 1 Ioh. 4. 11.
[o] Rom 8. 32.
[p] *Euthym. in loc.*
[q] Matth. 9. 13.
[r] Luke 15 6.
[ſ] Eſay 61. 1.
[t] Matth 11. 28
[u] Iames 2. 13.

If any ſhall aske why this text is allotted for a *Whitſun holiday*, which is a memoriall of the Goſpell, and of Chriſts ſending downe the Holy Ghoſt; [x] anſwer may be that the ſpirit of truth teacheth vs [y] all things according to Chriſts owne doctrine preached in the world, the ſumme whereof is this one little line, *ſo God loued the world, &c.*

[x] *Martin. Moſerus in loc*
[y] 1 Iohn 2 27.

The Epiſtle. Acts 8. 14. vnto v. 18

When the Apoſtles which were at Hieruſalem, had heard ſay that Samaria had receiued the word of God, they ſent vnto them Peter and Iohn, &c.

THe bleſſed Apoſtles inioyned by Chriſt at his laſt appearing to [z] goe into the whole world, and to teach [a] all nations, hearing now *that Samaria had receiued*

[z] Mark. 16. 15.
[a] Matth 28. 19

receiued the Word of God, they sent vnto them Peter and Iohn, to build vp the Churches of Samaria, whose foundation had beene laid afore by *Philip.*

In this embassage two points are more chiefly regardable, namely, the { Vigilant care of the whole Colledge in sending, vers. 14. / Diligent faithfulnesse of *Peter* and *Iohn*, that were sent, executing their charge by { Prayer, verse 15. / Imposition of hands, verse 17.

When the Apostles of Hierusalem heard] They shew their solicitous care for the Churches in [b] hearkning after their good, and in [c] affording their helping hand of their own accord readily when any fit occasion was offered. For we read not here that the brethren of Samaria wrote to the Colledge to send them an Apostle, yet they did send two, and those two which of all their companie were of the most [d] eminent note, *Peter* and *Iohn.* Euery Bishop (as more properly succeeding Apostles in office) is taught from hence to be [e] *non tam celer ad cathedram, quàm vigil ad curam,* If any congregation in his Dioceese need confirmation, he must either send those Suffragans which are fit like to *Peter* and *Iohn,* or else come himselfe *to pray for them, and to lay his hands on them.*

[f] Protestant Diuines vrge this example, to proue that *S. Peter* was not head of the Apostles, or absolute soueraigne, because the text is plaine, Ioh. 13. 16. *the messenger is not greater than he that sent him.* I know the foure great Cardinals of Rome, [g] *Turrecremata,* [h] *Caietan,* [i] *Baronius,* [k] *Bellarmine,* (which vpon the point, are the foure chiefe supporters of *S. Peters* chaire of estate) haue found out many shifts how to decline the heauy blow of this weightie reason, and [b] they who gather sticks vnder these Cardinals hedge, report and repeat their distinctions as vnanswerable. But examine them, and you shall instantly see, that they be like *Hercules tragicall club,* in shew massie, but in substance nothing else but shreds and straw (as the Poet speakes) *an affrighting vanitie.*

To their first example, God the Sonne is sent into the world by God the Father, and yet in the Trinitie none is greater or lesse than another: [m] Answer is made, that Christ was sent into the world as he was in the forme of a seruant, according to that of *Paul,* Galat. 4 4. *God sent forth his Sonne made of a woman;* and Christ as man acknowledgeth himselfe to be lesse than his Father, Iohn 14. 18. *my Father is greater than I:* but Christ (if you consider him in the forme of [n] God) [o] filled heauen and earth, and so he may be said to send himselfe, as [p] elsewhere, to giue himselfe for vs. See *S. Augustin. vbi sup. in margin. Lombard. sent. lib. 1. dist. 15. Thomas part. 1. quæst. 43. art. 8.*

Touching that eternall sending of the Holy Spirit from the Father and the Sonne: [q] we say, that the mysteries of the sacred Trinitie being ineffable, the words are almost all borrowed that are vsed to shew the distinct operations of the same. [r] *S. Augustine* speaking of the generation of the Sonne, and proceeding of the Holy Ghost, ingenuously confessed his want of wit and words, *Inter illam generationem, & hanc processionem distinguere nescio, non valeo, non sufficio: quia & illa & ista est ineffabilis.* But here the Apostles in proper phrase of speaking, sent *Peter* and *Iohn, ergo* they were subiect to their authoritie.

Thirdly, whereas they say, that there is a twofold *sending,* one which is *amoris,* and another which is *imperij:* for an equall or an inferiour, may perswade his friend to doe his businesse for him, a bodie politike may send their head to the Parliament, and a Common-weale their Prince to the warres: Our answer is ready, that an inferiour intreating his friend, cannot truly say that he sent his peere, much lesse his superiour, neither can a corporation that is vnder a soueraigne head (such as the Church of Rome would haue *Peter* to be) choose him to be their foot to goe for them, he may peraduenture goe by his owne consent or desire, but he cannot be sent; neither can a Common-weale thrust their absolute King into the danger of warre, [t] *Sponte hoc ille faciendum iudicat, sed ab illis ad bellum gerendum extrudi non potest.* Lastly, [s] we say that *Peter* here was sent not

[b] *Aretius.*
[c] *Calvin.*
[d] Galat. 2. 6. 9.
[e] *Bernard.*
[f] *B. Iewel answer to Harding art suprem. diuis.* 20 *Caluin. Institu. lib.* 4 *cap.* 6 §. 7. *Dr. Sutlif. de Rō. Pont. lib.* 2. *cap.* 1 *Aretius. Beza. Marlorat. in loc.*
[g] *Lib* 2. *sum. cap* 14.
[h] *In loc.*
[i] *Annal. tom* 1. *ad ann* 35. *fol.* 253.
[k] *De Rom Pont. lib.* 1. *cap.* 16. §. *ad illud autem*
[l] *Rhemist & Lorin. in loc.*
[m] *Augustin. de Trinit. lib* 2. *cap.* 5.
[n] Philip. 2. 8.
[o] Ier 23. 24.
[p] Ephes 5. 2.
[q] *Dr. Fulke in loc.*
[r] *Contra Maximinum, lib* 3. *cap.* 14.
[s] *Dr. Sutlif. vbi sup.*
[t] *Aretius. Caluin.*

not as a Prince, but as a peere, for *Iohn* was ioyned with him in the mission and commission, as a [u] copertner in his office: so the text, *they sent Peter and Iohn.* And *Peter* being sent into Samaria by his brethren [x] repined not as holding himselfe their gouernour, but went his way as their messenger; and [y] elsewhere being questioned by the Apostles for going to *Cornelius*, and eating with vncircumcised heathens, he forthwith excused himselfe and came to his answer.

Fourthly, whereas they be driuen here to confesse, that the Colledge of Apostles comprising *Peter*, was greater than *Peter* their head alone: [z] We say (this being granted) that *Peters* Popedome was not the soueraigne power of Christ, neither was *Peter* head of the Apostles as Christs Vicar, for the whole Church comprising Christ the head thereof is not of greater authoritie than Christ himselfe. Againe, it is a receiued opinion among moderne Iesuited Papists, [a] that *the Church is nothing else but the Pope*; so that the successor of *Peter*, is now farre greater than *Peter* himselfe, for he will be tied neither to Councell, nor Canon, nor custome, more than himselfe liketh.

Who when they were come downe, prayed for them, that they might receiue the Holy Ghost] It is probable, that *Peter* and *Iohn* did preach as well as pray, [b] but *S. Luke* reporteth only, what new thing hapned to Samaria by their comming, namely, *the receiuing of the Holy Ghost*, through *imposition of hands and prayer.* Here [c] *S. Augustine*, [d] *Lombard* and [e] other obserue, that Christ is God in giuing the Holy Spirit, *quantus Deus est qui dat Deum.* His Apostles did not giue the Holy Ghost at Samaria, *they prayed for them that they might receiue the Holy Ghost, and they laid their hands on them: and they receiued the Holy Ghost.* Euery good gift is from aboue; Samaria then had extraordinarie gifts of the Spirit, by *Peter* and *Iohn*, not from *Peter* and *Iohn*; and *Simon Magus* insinuates so much in his offer of money to them, at the 19. verse, *giue me this power, that on whomsoeuer I lay the hands, he may receiue the Holy Ghost.* He did not say, that I might giue; but only *that he may receiue.* Haply some will obiect, that *Paul* gaue the Spirit to the Galathians, as it may seeme when he saith, [f] *he that ministreth vnto you the Spirit, and worketh miracles among you, doth he it through the workes of the Law, or by the hearing of faith preached?* Our answer may be gathered out of the text, [g] that he gaue not the Spirit by his proper power, but only that they receiued the Spirit through his preaching and ministry.

They were baptized only in the Name of Christ Iesus] You must here referre the word [h] *only* to *baptized*, and not to the clause following, *in the name of Christ Iesus.* It is not the meaning of Saint *Luke*, that they were baptized in the name of God the Sonne only: for it is Christs owne Canon, Matth. 28. 29. that all the three persons of the blessed Trinitie must expresly be named in Baptisme, *Goe teach all nations, baptizing them in the name of the Father, and the Sonne, and the Holy Ghost.* See *Bellarm. de Baptismo. lib.* 1. *cap.* 3. *Suarez in Thom* 3. *part. tom.* 3. *disput* 21. *Caluin & Lorin. in Act.* 2. 38. So that to be *baptized in the name of Iesus Christ*, in this and other like places of this booke, [i] is to baptized in the faith of Iesus Christ, or in the power of Iesus Christ, or according to the prescript of Iesus Christ. Here then a question is moued, how the faithfull in Samaria were baptized, and *yet the holy Ghost was come on none of them.* He that is baptized, must acknowledge that Christ is the Lord, and *no man* (as [k] *Paul* telleth vs) *can say that Iesus is the Lord but by the Holy Ghost. All that are* [l] *Baptized into Christ haue put on Christ, and are* [m] *buried with him in his death, that like as Christ was raised vp from the dead by the glory of the Father, so they likewise should walke in newnesse of life,* [n] Answer is made, that the Samaritans had already receiued inuisible graces of the sanctifying Spirit, which are common vnto all such as truly beleeue: but as yet Samaria had not any singular and extraordinarie miraculous gifts, as in Christs name to cast out deuils, and to speake with new tongues, and to heale the sicke, &c. the which in the Primitiue time was conferred vpon certaine persons, acording to the will of the Spirit, for the confirmation of the Gospell. It is apparant, that the Apostles had the sanctifying and illuminating Spirit for their

[u] *Sibi socium, vt Arator lib.* 1. *Carm. in Act.*
[x] *B Iewel vbi sup.*
[y] Act. 11 3.
[z] *Dr. Fulke in loc.*
[a] *See B Bilson against the Iesuits, part* 3. *fol.* 367.
[b] *Caluin in loc.*
[c] *De Trinit. lib.* 15. *cap* : 6
[d] *Lib.* 1 *sent. dist* 14. *cap hic quæritur.*
[e] *Lorin.*
[f] Galat. 3. 5.
[g] *Lombard vbi sup. cap. sed huic videtur. Idem August. Ambros. Aquin in Gal.* 3.
[h] *Lyran & Lorin. in loc.*
[i] *Bellarm. de baptismo lib.* 1. *cap.* 2.
[k] 1. Cor 12 3.
[l] Gal. 3. 17.
[m] Rom. 6. 4.
[n] *Caluin instit. lib.* 4. *cap* 19. § 8. *Idem Aretius. Iustus Ionas. Marlorat. Lorin. in loc.*

guide from the very beginning of their preaching, Matth. 10.20. *It is not ye that speake, but the spirit of your Father which speaketh in you.* Yet we reade, Iohn 7.38. *that the Holy Ghost was not yet giuen, because Iesus was not yet glorified.* For they receiued not those miraculous gifts of healing, and speaking with strange tongues, according to the comfortable promises of Christ at his [o] farwell, vntill the Holy Ghost on the feast of Pentecost, came downe to them, appearing in clouen and fiery tongues, Acts 2.

[o] Mark. 16. 17.

[p] Other thinke that the Churches of Samaria by these prayers and imposition of hands, receiued a greater measure of sanctification, and so they cite this text, to proue *confirmation after baptisme.* As also that *Bishops* only must administer this confirmation; and hereupon we call it in our Country, *Bishopping. Philip*, as a Deacon, did his part in baptizing and in preaching the word, but imposition of hands appertaining not to his order and office. See *Chrysost. in loc Cyprian. Epist. 73. ad Iubaian. August. de Trinit. lib. 15. cap. 26. Ambros. & Haymo. in Hebr. 6. 2. Thom. 3 part quæst. 72. art. 11. Hooker vbi sup. in marg. Dr. Hakewill tract.* of confirmation, cap. 3

[p] *Gloss inter lin. & ordinar. Beda. Hugo. Caietan. in loc. Hooker* Eccles. polit *li. 5 § 66.* and *Dr Fulke* disallowing it not in Act 8. and his testimonie is cited sum. conference, *pag. 32.*

The Gospell. Iohn 10.1.

Verily, verily, I say vnto you, he that entreth not in by the doore into the sheepfold, but climbeth vp some other way, the same is a theefe and a murtherer, &c.

THE text following in this Chapter (*I am the good shepherd*) appointed for the Gospell, 2. Sund. after *Easter*, is both an [q] explication, and an application of this our present *parable.* Thither I send the courteous Reader, and so my loue be with him in the Lord, to whom only wise, be glory through Iesus Christ euermore. Amen.

[q] *Aretius. Bullinger. Piscator in Ioan. 10. Idem Pontan. con. ser. 3. Pentecost.* See *S. August. tract. 45. 46. 47. in Ioan.*

SAINT

SAINT IONH
BAPTISTS DAY.

The Epistle. Esay 40.1. *Vnto* ℣ 12

Be of good cheere, my people; O yee Prophets, comfort my people, saith your God, &c.

THE Sermons of *Isaiah* are for the greater part so Gospell-like, that (as [a] *Hierome* notes) he seemes to be rather an Euangelist, or Apostle, than a Prophet: for he speakes of Christs [b] conception, as if he had beene taught by the glorious Angell, who brought the first annunciation of it vnto the blessed Virgin his mother: of Christ [c] birth, as if with old *Simeon* he had lulled him in his armes: of Christs death [d] and passion, as if with the beloued Disciple *Iohn* he had stood by the Crosse when he was crucified: of Christs [e] resurrection, as if with all the faithfull Apostles he had beene Present vpon mount Oliuet, where the Lord vsed a cloud, as his heauenly Chariot, to conuey him out of the world to his Father.

The text now read is a propheſie concerning the comming of Christ in the [f] flesh, and the comming of Christ in the flesh is the [g] consolation of Israel, and *comfort of Hierusalem*; and this comfort, the [h] God of all comfort, will haue proclaimed vnto *Hierusalems heart*, by the mouth of all his Preachers, as namely, his *Prophets*, his *Apostles*, his *Prodromus* or Harbinger, *Iohn* the *Baptist* a [i] midling betweene the Prophets and Apostles.

1. By the Prophets, *Comfort my people, O ye Prophets, comfort my people*, &c. verse 1, 2,

2. By *Iohn* the *Baptist*, *A voyce cried in the wilderneſſe, prepare the way of the Lord*, &c. verſ. 3, 4, 5, 6, 7, 8.

3. By the Apostles, *Goe vp into the high hill (O Sion) thou that bringeſt good tidings*, &c. verſ 9, 10, 11.

Comfort my people] In this commission obserue first Gods bountie, then his Prophets dutie. You may behold the riches of Gods mercy toward his afflicted people, 1. In raising vp Prophets vnto them in their captiuitie, when as otherwise they might haue complained with the Psalmist, [k] *O God, wherefore art thou absent from vs so long, and why is thy wrath so kindled against the sheepe of thy pasture? we see not our tokens, there is not one Prophet more, no not one is there among vs that vnderstandeth any more.*

2. [l] For that he sent not one or two, but many: the number is plurall, comfort *ye*, speake *ye*, [m] the Lord giuing his word, great was the number of the Preachers.

3. For that he called not all his Prophets at once, but at sundry times, according

[a] *Proœ. com. in Esa. & epist. Paulin. tom 3 fol. 9. Non prophetiam videtur texere, sed Euangelium.*
[b] *Cap 7. 14.*
[c] *Cap 9. 6.*
[d] *Cap. 53. verſ. 3. 4. 5 6.*
[e] *Cap. 53. verſe. 8.*
[f] *Muſculus. Hyperius. Caluin. in loc.*
[g] Luke 2. 25.
[h] 2. Cor 1. 3.
[i] *Tertullian. cont Marcian. lib 4. cap. 33. Cyril. Cat. 3. Auguſt de Io. Baptiſt. ſer. 1.*
[k] Psal 74. 1.
[l] *Caluin.*
[m] Psal. 68. 11.

ding to the Churches exigence. Wherefore [n] some reade not as our translation here, *saith your God*, in the present; but in the future, *will your God say*: [o] Signifying hereby, that God will in all ages to come so prouide for his Church, as that it shall neuer be destitute of Prophets; and so we finde in holy Bible, that he stirred vp *Daniel, Haggai, Malachi, Zachariah, Ezra, Nehemiah*, and other (vntill the comming of Christ himselfe the [p] chiefe shepherd) who did alwayes exhort his people *to be of good comfort*; and to [q] hope against hope; so *Zacharias* in his hymne, *Blessed be the Lord God of Israel, for he hath visited and redeemed his people, raising vp the horne of saluation vnto vs, as he spake by the mouth of all his Prophets which haue beene since the world began.* So *S. Peter* in his Sermon *ad populum*, Acts 3.24. *All the Prophets from Samuel, and thenceforth, as many as haue spoken, haue likewise foretold of these dayes*; and to *Cornelius*, Act. 10.43. *To him all the Prophets giue witnesse, that through his name all that beleeue in him shall receiue remission of sinnes.*

[n] *Musculus. Calain.*
[o] *Genena Gloss.*
[p] 1. Pet. 5.4.
[q] Rom. 4.18.

4. The [r] doubling and tripling of this charge to the Prophets (*comfort ye, comfort yee, speake yee comfortably*) expresseth as it were the very bowels of compassion in God, as if he could not endure that his people should suffer any more miserie, giuing them also further assurance, that he will euer be their God, euen in their greatest aduersitie, when as they seeme to be swallowed vp of death and desperation, and that they shall be still his Hierusalem and his people, *your God* will say, comfort *my people.*

[r] *Hyperius. Musculus.*

Concerning the Prophets office, God in this charge requireth on their part, that they *speake comfortably to his Hierusalems heart*: Yet here you must obserue with [s] Ecclesiastes, that *there is a time for all things*; a time for admonition, a time for reprehension, a time for consolation; a time [t] *to shew Gods people their transgression, and to the house of Iacob their sinnes*; as well as a time to tell Hierusalem in distresse, that *her trauell is ended, and her iniquitie pardoned*; a time, saith our Prophet [u] elsewhere, to denounce *woe to such as iustifie the wicked* for a reward; a time to denounce *woe to such as speake good of euill and euill of good*; a time to denounce *woe to such as follow drunkennesse, and are strong to powre in strong drinke.* And assuredly (beloued) the Prophets haue iust occasion in this age to cry out against such [x] *as are at ease in Sion*, making (as [y] *Paul* speakes) *their belly their God*, and their gullet their glory. For swinish, idle, base drunkennesse, heretofore scorned as the beggers fault, is now reputed (among moe then a good many) not only the Seruingmans complement, but also the Gentlemans grace. God as hauing [z] *no pleasure in the death of a sinner*, but a longing desire to haue the coles of his wrath quenced with the teares of our repentance, commandeth his Prophets in the dayes of securitie, to sound out the threats of his seueritie, denouncing a woe before woe, that is, a woe of instruction, before there come the woe of destruction. For albeit the [a] *axe be laid vnto the root of the tree*, yet shall it not be *hewen downe*, so long as there is any hope of *the fruits of amendment.* Though there be [b] *yet but fortie dayes, and Nineue shall be destroyed, yet if Nineue proclaime a fast, and put on sackcloth from the greatest vnto the least, the Lord will repent of the euill he said he would doe vnto them, and turne away from his fierce wrath.* As soone then as Hierusalem *hath receiued at the Lords hand sufficient correction for all her sinnes*, it is time *to tell her that her trauell is at an end, and that her offence is pardoned.* After once the law hath humbled and terrified distressed consciences; after all her [c] waues and stormes haue rent asunder troubled spirits, it is time *to bring* [d] *glad tidings of saluation vnto the poore, to bind vp the broken hearted, to preach libertie to the captiue, to comfort all that mourne in Sion, to giue beauty for ashes, and the garment of gladnesse for the spirit of heauinesse*; among many, this one doubtlesse is the maine part in the Prophets office, *to comfort Hierusalem at the heart.*

[s] Eccles. 3.1.
[t] Esay. 58.1.
[u] Esay 5.
[x] Amos 6.1.
[y] Philip 3.19.
[z] Ezech. 33.11.
[a] Luke 3.9.
[b] Ionas 3.
[c] Psal 42.9.
[d] Esay 61.

This ought to be performed plainely, painfully, powerfully: [e] Plainly, *cry to her, and lift vp thy voyce*, for if the Prophet whisper only, this consolation haply might seeme doubtfull or weake, but all doubting is taken away, seeing it is to be deliuered freely with a loud voyce: [f] Painefully, comforting Hierusalem againe and

[e] *Calain.*
[f] *Musculus.*

and againe, *comfort ye, comfort ye*, &c. [g] Powerfully, for the Prophet ought to speake not only to Hierusalems eare, but also fully to her heart, that he may like a good Orator *relinquere aculeos in auditorum animis*: [h] the words of the wise are like goads, and like nailes fastned by the masters of the assemblies, and the best way to fasten a naile is to strike home. Gods word is an [i] hammer, and our exhortations are like nailes, and therefore we must often and earnestly strike home, that we may pricke the hearts of the hearers, as *S. Peter* did, Acts 2 37.

Or as [k] other expound this clause, to speake *to the heart of Hierusalem*, is in Scripture phrase nothing else but to speake that which is pleasing and acceptable. So *Sychem* the sonne of *Hamor* is said to speake to the heart of *Dinah*, Gen. 34. 3. Now the glad message to be preached vnto Hierusalem, is, *that her trauell is at an end, and her offence pardoned*: for as Physitians in healing bodily diseases, or dirily remoue first the cause from whence they spring; euen so the Lord dealeth with vs in curing our spirituall infirmities. The rods wherewith he beateth vs, proceed from our sinnes, he must of necessitie therefore pardon them, ere his strokes can cease, so that remission of our sinnes is the ground of our comfort, that man and only that man is blessed, [l] *whose vnrighteousnes is forgiuen, and whose sinne is couered*, he that trauels with mischiefe, conceiues sorrow, Psalm. 7. 15. [m] There is no peace to the wicked, saith our God; a [n] heathen Philosopher could say, that *the best way to shun sadnesse is to liue well*. Idolatrie, stinking drunkennesse, and other sinnes are called by the Prophet [o] *Hosea shame*, because they bring with them alway confusion and shame: Hierusalems warfare was neuer at an end, till her sinnes on her part were repented, and on Gods part pardoned,

But how was her offence forgiuen? because *she had receiued at the Lords hand double for all her sinnes*: [p] that is, double grace for her double griefe. As Hierusalem had a double punishment, one in her soule, another in her bodie: so now she shall haue by Christ a double blessing, to wit, in the world collation of grace, and in the world to come possession of glorie: or a double fauour, 1. in that *her trauell is ended*: 2. *for that her sinne is pardoned*; or *double*, [q] that is, many benefits, a certaine number for an vncertaine, the sufferings of Christ are a sufficient propitiation for all her sinnes, and for the sinnes of the wole world, 1. Iohn 2. 2. yea where sinne abounded there grace superabounded, Rom. 5. 20.

[r] Other haue construed it as our Church here translateth it, she hath receiued *double*, that is, *sufficient correction of all her sinnes*, insinuating that the Lord will afflict his people no more so long, nor so sharply, because his louing kindnesse hath ouercome his heauy displeasure, [s] So the word *double* ought to be taken for enough or full, as it is vsed, Chap. 61. 7. Here then a question is moued, if Hierusalems iniquitie were forgiuen, how did *she receiue sufficient correction at the Lords hand for all her sinnes*? If she were *pardoned* freely, what place could there be for satisfaction or satif-passion? [t] Answer is made, that this punishment was inflicted on Gods people, not as a satisfaction for their offence, but as an exercise rather for their humiliation, and when Almightie God had exercised them enough in the schoole of affliction, he commanded his Prophets againe and againe to *comfort them at the very heart*. And whereas it is obiected further, that their sinne deserued eternall punishment, *ergo*, this temporarie could not be sufficient correction: It is answered in a word, that howsoeuer it was not in it selfe sufficient, yet vnto God being pleased it was enough; albeit they deserued to be beaten with a great many moe stripes, yet those few blowes sufficed the Lord, as [u] *smiting in measure*, moderating his strokes, as a [x] father that pitieth his children, in his very [y] wrath remembring mercy: so the Prophet [z] *Ieremie* desires the Lord to correct him *in iudgement*, [a] that is, in measure, that so the blowes might be proportionable to his infirmitie, not answerable to his iniquitie: God, saith [b] *Paul*, is faithfull, and will not suffer vs to be temped aboue that we are able to beare, [c] for he knoweth whereof we are made, he remembreth that we are but dust, and therefore chasticing vs for our good, he doth accept a little punishment for a *sufficient correction*.

[g] *Hyperius. Dan. Arcularius.*
[h] Eccle. 12. 11.
[i] Ierem. 23. 29.
[k] *Hieron. Vatablus, Caluin.*
[l] Psalm 32. 1.
[m] Esay 57. 21.
[n] *Socrates.*
[o] *Cap. 4. vers. 18* See *Ribera in loc.*
[p] *Musculus.*
[q] *Vatablus, Arcularius,*
[r] *Hieron. Hyperius. Castalion.*
[s] *Caluin.*
[t] *Musculus in loc. Idem caluin Instit lib. 3. cap. 4. §. 33.*
[u] Esay 27. 8.
[x] Psal 103 13.
[y] Abacuc 3. 2.
[z] *Cap. 10 ver. 24.*
[a] *Caluin in Esai 27. 8.*
[b] 1. Cor. 10. 13.
[c] Psal. 103. 14.

A voyce cryed in the wildernesse] All the [d] foure Euangelists expound this of *Iohn the Baptist*, how fitly, see Gospell on the fourth Sunday in Aduent. The summary pith of the proclamation, verse 6,7,8. is in briefe [e] this our selues are mortall, it is good therefore that we should haue something else to rest our soules vpon: we consist of *flesh*, and that is *like vnto the grasse*, and if we should imagine other men to be better than our selues, and so put our trust in [f] Princes, yet are they but as we are: for *all flesh is grasse, and all the grace thereof is as the flower of the field.* Wherefore let vs embrace the mercy which is offered by the Sonne of God, the Sauiour of the world, the Redeemer of mankinde, the great Shepheard of our soules, *he shall gather the lambes together with his arme, and carry them in his bosome*, &c.

All flesh is grasse, and *the grace*, that is, the best of all flesh (as *Peter* expounds it) *all the glory of man*, as wisdome, valour, industry, iudgement, *all is like grasse*: [h] for the drift of the text sheweth euidently, that *Esay* speakes not of the outward man only, but also comprehends the gifts of the minde, whereby men are beautified aboue other, [i] *intelligit totum hominem, & quicquid in rebus humanis illustre*: all men are corruptible *like grasse*, and the most gracefull among all men are *like the flower of the field*, the which haply whilest it flourisheth is more glorious [k] than *Salomon* in all his royaltie, but the flower of the field being deuoured at a trice by the beast of the field, becommeth in a few houres a stinking excrement. I could here compasse you about with a very great cloud of witnesses: the witty Poet [l] *Anacreon* was in a moment choaked with the kernell of a rayson, and [m] *Fabius* a graue Senator in drinking milke was strangled with a haire: the famous Emperour [n] *Fredericke Barbarossa* going for Palestina to recouer the holy land out of the hands of the Saracens (a seruice which he thought acceptable o Christ, and for effecting whereof he left his friends and country) was by the way as he passed suddenly drowned in the riuer Sapheth. When [o] *Harrald* King of Denmarke made warre vpon *Harquinus*, and was ready to ioyne battell, a dart was seene in the ayre flying this way and that way, as though it sought vpon whom to rest, and when all men stood wondring what would become of this strange matter, euery man fearing himselfe; at the last the dart fell vpon *Harquinus* head and slew him. The French King [p] *Charles* the 8. as he was beholding tenisse players, among other talke he said, that he hoped to doe nothing hereafter that should offend God; which words were no sooner out of his mouth but he fell downe speechlesse, and languishing a few houres, he died in the same place. A popish priest called [q] *Nightingall* in the dayes of Queene *Marie*, Parson of Crondall in Kent, as he was boasting in the pulpit of the Popes absolution, and by reason of it of his owne pureneſſe, most fearfully fell downe and died instantly. The Pope (though he doth exalt himselfe aboue all that is called God) perisheth notwithstanding as a man, and hereupon at his inauguration, the [r] master of the Ceremonies vsed to burne an handfull of flax before him, as in solemne procession he passed by, saying with a loud voyce *ecce pater sancte, sic transit gloria mundi.* I conclude this argument in [s] *Gregories* glosse, man is like to grasse, *quia per natiuitatem viret in carne, per iuuentutem candescit flore, per mortem aret in puluere*, by his birth he is greene in his flesh, by his youth he is white in his blossome, by his death he is withered in the dust.

Whether the grasse wither, or that the flower, fade away. yet the word of God endureth for euer] [t] This repetition is added once more to bring all the glory of proud flesh vnto nothing: it also containeth an excellent comfort, namely, that the Lord hauing humbled his seruants in aduersitie, forthwith affords them matter of ioy, *the grasse withers but the word of the Lord* (which is the ground of our consolation) *endures for euer*; it is (as [u] Saint *Peter* termeth it) *an incorruptible seed, a liuing, yea euerliuing word.* And that in [x] two respects especially: 1. in respect of the giuer, as being the word of the [y] liuing God, which [z] onely hath immortalitie: 2. in respect of the receiuers, in that it bringeth all true beleeuers vnto life which endures for euer, according to that of *Peter* vnto Christ,

[d] Matth. 3.3. Marke 1.3. Luke 3.4. Ioh. 1.23.
[e] *Melanct. in Ioan.* 1. See *Dr. Abbots* sermon at the funerall *of Thomas* Earle of Dorset, pag. 2.
[f] Psal. 146.2.
[g] 1. *Epistle*, 1.24.
[h] *Caluin.*
[i] *Arcularius in loc.*
[k] Matth 6.29.
[l] *Plin. nat. hist. lib 7 cap. 7.*
[m] *Idem.*
[n] *Ibid. Matth. Paris in Ric.*
[o] Sir *Ric. Barckley*, discourse of felicitie, *lib 5. pag. 450.*
[p] *Philip. Commi. hist. li. 8. cap. 18.*
[q] *Fox Mart. fol. 1731.*
[r] *Walsingham in Hen. 5. pa. 444. Idem Paradinus in symbol pag. 126.*
[s] *in Psalm. 5. pœniten. vers. 4.*
[t] *Caluin.*
[u] 1. Pet. 1.23.
[x] *Arcularius.*
[y] Heb. 10.31.
[z] 1. Tim. 6.16.

Christ [a] *thou hast the words of eternall life.* [b] Here then in a few words is comprehended the whole summe of the Gospell; it consists in acknowledging our owne miserie, weakenesse and vanitie, that being humbled enough in the consideration of our faults and frailtie, we might haue recourse to Christ our only Sauiour, by whose grace we shall be wholly restored. Againe, from hence we may learne to seeke true consolation and contentment no where but in eternitie, the which is only to be found in God: all flesh is grasse, and the grace thereof as the flower of the field, the grasse withereth, and the flower fadeth away, there can be no stabilitie in earth and earthly things, and therefore let vs not set our affections on things below, but alway [c] seeke those things which are aboue, let our conuersation be in heauen, and from thence let vs looke for saluation, Philip. 3.20.

[a] Iohn 6 68.
[b] *Caluin.*
[c] Coloss 3.2.

Get vp vnto the high hill, O Sion] This commission (as [d] some thinke) concernes especially the Apostles: in which obserue, 1. How they must preach. 2. What they must preach. How they must *get vp into the high hill,* [e] euen so high, that their exalted voice may well be heard, and accordingly we finde, that [f] *their sound went into all the earth, and their words vnto the ends of the world.* [g] Here you may see that the dumbe Idols in the Papacie boast of the name of the Church absurdly, for the Church (as being the [h] piller of truth and [i] mother of all the faithfull) is not taught of God that she should keepe her knowledge to her selfe, but that she should *proclaime* that vnto other which shee hath learned, and that earnestly with a free spirit, *O thou preacher Hierusalem lift vp thy voyce without feare.* Now the tenour of the doctrine to be published by the Apostles and their successors in the Church for euer is briefly this, that Christ Iesus is our God and Sauiour, *behold your God,* both able and willing to redeeme his people, able, for that *he shall come with power, & a strong arme, who can measure out the waters in his fist, & mete heauen with his span, and comprehend the dust of the earth in a measure, and weigh the mountaines in scales, and the hills in a ballance:* willing for that *he shall feed his flocke like an heardman, he shall gather the lambes together with his arme: and carry them in his bosome, and shall intreat kindly those that beare young.*

[d] The translators of our Church Bible in the contents of this chapter. *& Arcularius in loc.*
[e] *Musculus.*
[f] Rom. 10. 18.
[g] *Caluin.*
[h] 1. Tim 3. 15.
[i] Esa. 66. 11, 12, 13.

The Gospell. Luke 1. 57.

Elizabeths time came that she should be deliuered, and she brought forth a sonne, &c.

SAint [k] *Ambrose* preaching on this day was a great deale troubled, where he should either begin or end the praises of *Iohn* the *Baptist*: for whatsoeuer was eminent almost in [l] all other, is found in this one Saint, as being an [m] Angell, a [n] Prophet, an [o] Apostle, an [p] Euangelist, a Confessor constantly teaching the truth, and patiently suffering for the same, his ingresse into the world, progresse in the world, egresse out of the world, were not (as our text speakes) without *a maruellous noise throughout all the countries of Iurie, and the* [q] *coast about Iordan;* he was in his death a Martyr, in his life a miracle, yet his natiuitie surmounted both; and therefore whereas the Church ordinarily celebrates the liues and deaths of other Saints, it doth especially solemnize the birth of *Iohn* the *Baptist;* allotting for this feast a Gospell accordingly, that sets downe the chiefe parts and purtenance thereof, as namely,

[k] *Serm* 63.
[l] See *Ferus ser.* 1. *de Io. Bapt.*
[m] Malac 3. 1. *Angelus officio.*
[n] Luk. 1. 76.
[o] Iohn 1 6.
[p] Mar. 1. 7. Iohn 1. 29.
[q] Matt 3. 5.

1. *Elizabeths* safe deliuerance, *when her time was come,* vers. 57.
2. The congregation of neighbours and cousins for this *great mercy shewed vpon her,* vers. 58.
3. The circumcision of *Iohn,* verse. 59.
4. The contention about his name, vers 60, 61, 62, 63.
5. The maruelling of such as were present vpon the sight of these things, and of such as were absent vpon the report noised abroad, vers. 63, 65, 66.

The *Benedictus* of *Zacharie, Blessed be the Lord God of Israel.* &c.

Elizabeths

Elizabeths time was come] The word of the Lord is true, Psalme.33.4. *I the Lord haue spoken it, and I will performe it*, Ezech 37.14. Whereas therefore God promised old *Zacharie* by the mouth of his Angell at the 13. verse, that *Elizabeth his wife should beare him a sonne*; he now deales with his seruant according to his word, for albeit *Zacharie* was a forspent man, and *Elizabeth* in respect both of yeeres and sickneſſe a [r] barren woman; yet *when her time came that she should be deliuered, she brought forth a sonne.* The most almightie Truth, and most true Almightinesse effected whatsoeuer he determined. [t] *Plinie*, [t] *Gellius*, and [u] other secretaries of nature, report that some children are borne in the 7. moneth after their conception, other in the 8. other in the 10. but ordinarily children are borne in the 9. moneth: and [x] so *Iohn* was brought into the world, when his mother *Elizabeths time came that she should be deliuered*, according to the most vsuall course of nature.

[y] Hereupon we may build a generall rule, namely that nothing is able to disappoint Gods holy determinations and purposes, and therefore whereas he hath [z] appointed that all men shall once die, and after death come to iudgement, whereas he saith expresly that they who [a] sleepe in the dust of the graue, shall awake some to perpetuall contempt, and other to an [b] incorruptible crowne of glory; (for the [c] sea and the sepulchre shall deliuer vp the dead which are in them at the last day:) let vs looke for the [d] blessed hope and glorious appearing of Christ our Sauiour, who shall [e] change our vile body that it may be like his glorious body; though haply the resurrection of the dead seeme most impossible to nature, yet let vs which are [f] borne not of bloud, nor of the will of the flesh, nor of the will of man, but of God, comfort our selues in these things, as being assured that our [g] Redeemer liueth, and that he which is the [h] resurrection and the life, shall himselfe [i] descend from heauen with a shout, and with the voyce of the Arch-angell, and with the trumpet of God, and the dead in Christ shall arise first, and then the liuing that remaine shall also be caught vp with them in the clouds to meet the Lord in the ayre, and so we shall be with him euermore.

Shee brought forth a sonne] It is probable that *Zacharie* being at his deuotion in the temple, prayed not for any priuate blessing, but for the publike good of the whole congregation; and namely, that God would (according to his gratious promises) giue his Sonne, and so forgiue the sinne of his people: the coherence then of *Gabriels* speech vnto him at the 13. verse (*feare not Zacharie, for thy prayer is heard, and thy wife Elizabeth shall beare thee a sonne*) may be [k] this, thy prayer is heard for the Messias of the world, in that *thy wife shall beare a sonne, who shall be great in the sight of the Lord, and shall goe before him in the spirit and power of Elias, as a Prophet to prepare his wayes, and to make readie a people for him.* He which is the [l] light of the world, and [m] delight of his people, shall ere it be long be borne of a Virgin, and *Elizabeth* thy wife shall haue a sonne, who shall as his beadle goe before his face, the sonne of a barren shall preach vnto the world the sonne of the Virgin, [n] *Et pulchrè de sene & sterili nascitur, qui nasciturum de virgine prædicare veniebat, vt mirabiliter natus mirabilius nasciturum demonstraret.*

Or as other [o] obserue, *thy prayer is heard* for the sinnes of the people, because *thy wife Elizabeth shall beare thee a sonne*, who shall openly proclaime the Messias, and say, *Behold the Lambe of God which taketh away the sinne of the world*, [p] *Dum ille solicitus pro salute populi supplicat, promissus est per quem populus saluaretur.*

Or as Saint [q] *Ambrose*, God according to his [r] rich grace [s] giuing to all men liberally, did not only heare the prayer of *Zachary* for the common good, but also for his owne comfort in particular: and therefore [t] some construe the clause (*thy prayer is heard*) of his priuate suit for a sonne, commenced either at this instant in Gods house (for being high Priest as [u] many coniecture, his office was to [x] *make an atonement for himselfe, and his household, and for all the congregation of Israel*) or else often [y] heretofore in his owne house praying with *Elizabeth* his wife.

[r] Luk.1.7.
[t] *Nat.hist.lib.7. cap.5.*
[t] *Attic.noc.lib.3. cap.16.*
[u] *Arist de nat. animal.lib.7. cap 3.4.*
[x] *Aretius. Maldonat.*
[y] *Heming post. in fest.Io.Baptist.*
[z] Heb.9.27.
[a] Dan.12.2.
[b] 1.Pet 5.4.
[c] Apocal.20.13
[d] Tit.2.13.
[e] Philip 3 21.
[f] Iohn 1.13.
[g] Iob 19.25.
[h] Iohn 11.25.
[i] 1.Thess.4.16.
[k] *Augustin. quæst.Euang. lib.2 cap 1.*
[l] Iohn 1.9.
[m] Cant. 1.3. Haggai 2.8.
[n] *Ardens hom. in loc.*
[o] *Theophylact. Euthym. Iansen.*
[p] *Eusch Emisen. hom.2.de.S.Io. B.*
[q] *Com in Luc.1. verse 13.*
[r] Ephes.1.7.
[s] Iames 1.5.
[t] *Arboreus. Caluin*
[u] *Apud Marlorat & Maldonat.in loc.*
[x] Leuit.16.17.
[y] *Heming. Caluin. Maldonat.*

wife. We finde a parallel example to this, Acts 10.4. *Cornelius* a deuout man euidently saw in a vision an Angell of God comming vnto him and saying, *thy prayers and thine almes are come vp into remembrance before God.* It is not said, that *Cornelus* at that houre was either praying vnto God, or giuing almes vnto men: but the Lords Angell speakes of duties and bounties already past: and so *Gabriel* in saying *thy prayer is heard*, insinuates that his former and frequent suit for a childe was obtained now, *thy wife shall bare thee a sonne*, and our text reports accordingly, that *in due time she brought forth a sonne*: from hence learne, 1. That the prayer of the righteous [z] availeth much if it be feruent: *Iohn* is gotten, and (as [a] *Ambrose* speakes also) begotten of his parents, *non tam complexibus, quàm orationibus.*

[z] Iames 5.16.
[a] Ser. 63.

2. [b] That we must not cease from praying because many times our requests are delaied long; it is our dutie to continue knocking vntill the Father of mercies open the doore of grace; Christ in his preamble to that exquisite forme of prayer inioyneth vs to call vpon God in faith, hope, loue: faith, in saying *father*: loue, in saying *our*: hope, in saying *which art in heauen*: I finde the like conceit in [c] *Augustine* vpon the *fish, egge, and bread*, mentioned Luk. 11. *fides in pisce, spes in ouo, charitas in pane.* [d] *Paulinus* said of the woman anointing Christs feet, that she was *pudenter impudens, & piè improba*: so we must in our prayers vnto God (as it were) put on a modest impudence, fainting occasioneth a failing, whereas [e] importunitie preuaileth euen with vnrighteous men on earth, and therefore much more with our holy Father in heauen.

[b] *Heming. post. in fest. 10. Bap.*
[c] *Epist. 121. cap. 8.*
[d] *Epist. lib. 1. epist. 4.*
[e] Luk. 18.5.

3. That married couples ought to liue in the feare of God, alway relying vpon his gratious prouidence both in wealth and woe: more principally the Preachers of the word and their wiues ought to shine before others in all kinde of vertues, in feruent and frequent prayers especially.

[f] *Plutarch.* " "

And her neighbours and her cousins] [f] *Themistocles* intending to sell a farme, caused the Crier to proclaime that it had among other commodities *a good neighbour*, as being assured that this one circumstance would the rather induce chapmen to purchase it: old *Zachary* and *Elizabeth* had good neighbours, who did not enuy their happinesse, but according to the precept of [g] *Paul*, *reioyce with those that reioyce.* A Preacher that liueth among such hath obtained a fair benefice, he may well acknowledge with [h] *Dauid, the lot is fallen vnto me in a faire ground, and I haue a godly heritage*, but woe to that *Zacharie* which *is a* [i] *brother vnto Dragons, and a companion of Ostriches,* [k] *constrained to dwell with Mesech and to haue his habitation among the tents of Kedar.*

[g] Rom. 12.15.
[h] Psal. 16.7.
[i] Iob 30.29.
[k] Psal. 120.5.

As *Zacharie* the Priest had good neighbours, so likewise kinde *cousins*, for albeit they might haue well expected large legacies if he had died without issue, yet *they reioyced at the birth of his sonne*; an [l] enuious man hath a great deale of lesse wit in his malice than a very brute, for whereas neither fowle nor fish is taken in a snare without a baite, the spitfull wretch is brought to the deuils hooke without any pleasant bite: the voluptuous man hath a little pleasure for his soule, the couetous a little profit for his soule, the proud and ambitious a little honour for his soule; but an enuious man hath nothing of the deuill, or flesh, or world, for his soule, but hearts-griefe, [m] *hoc solũ inuidus bene agit quod se cruciat.* Wherefore [n] laying aside all maliciousnesse and enuie, let vs imitate the good neighbours and allies of *Elizabeth* here: let vs as feeling and fellow members of the same mysticall body, [o] remember those that are in bonds, as though our selues were bound with them, and if any [p] member be had in honour, to reioyce with it.

[l] *Diez con. 1. in fest. 10. Bap.*
[m] *Laurent. Pisan. Euang. paradox.*
[n] 1. Pet. 2.1.
[o] Heb. 13.2.
[p] 1. Cor. 12.26.

These neighbours and cousins visiting *Elizabeth* in childe-bed, came not (as [q] one notes vpon the place) with basket and bottle to drinke and eat, (though I confesse that kinde of neighbour-hood were better vsed in a Priests house, than in a tap-house) neither came they like the gossips in our time with a great deale of [r] tattle, speaking things vncomely: but they came to praise God for his goodnesse shewed vpon their friend *Elizabeth*: 1. [s] In taking away the reproach of barrennesse: 2. For giuing her a sonne; so the text, *they heard how the Lord had shewed*

[q] *Culman con. 1. in loc.*
[r] 1. Tim. 5.13.
[s] *Paluanss. Beauxamis.*

ſhewed great mercie vpon her, and they reioyced with her; it was *mercie* that ſhee brought forth a ſonne; *great mercie*, that ſhe bare ſuch a ſonne. The *Thracians* vſed to laugh at the death, and to weepe at the birth of men; but the Scripture teacheth vs to reioyce when a ſonne is borne: [t] children and the fruit of the wombe are a gift that commeth of the Lord, and therefore when *Euah* conceiued and bare *Cain*, ſhe ſaid, [u] I *haue gotten a man from the Lord*: and [x] *Lamech* hauing gotten a ſonne, called his name *Noah*, ſaying, *this ſame ſhall comfort vs concerning our worke and ſorrow of our hands* &c. When *Iſaac* was borne, *Sarah* his mother ſaid, [y] *God hath made me to laugh*: a woman (as Chriſt ſpeakes Iohn 16.21.) when ſhe is in trauell hath ſorrow, becauſe her houre is come, but as ſoone as ſhe is deliuered of the childe, ſhe remembers no more the paine, for ioy that a man is borne into the world: [z] *quid dulcius in humanis quàm gignere ſibi ſimilem, aut beatius in terris quàm natos videre natorum?* *Elizabeth* then had good cauſe to praiſe God in the gift of a ſonne; but her ſelfe and her friends had greater cauſe to reioyce, becauſe ſhe bare ſuch a ſonne, [a] *tantum & talem filium*, a ſonne ſo *great in the ſight of the Lord, filled with the Holy Ghoſt, and ſtrong in ſpirit, euen from his mothers wombe*; ſuch a ſon, of whom as yet in ſwadling clouts, his father moued by the Spirit ſaid, he ſhould be *the Prophet of the moſt high*; of whom alſo (when he was growen vp and executed his office) [b] Chriſt himſelfe gaue this teſtimony, that *among thoſe which are borne of women, there hath not riſen a greater then Iohn the Baptiſt*. If a [c] wiſe ſonne make a glad father, and a fooliſh ſonne bring heauineſſe to his mother; *Elizabeth* had great mercie ſhewed vpon her, in that ſhe brought forth a *Iohn* into the world.

[d] *Myſtically*, gracious *Iohn* borne of barren *Elizabeth*, liuely repreſents the fulneſſe and fruitfulneſſe of the Gentiles, ariſing from the barrenneſſe of the Iewes, and therefore the [e] Prophet exhorts the Church, *Reioyce thou barren that beareſt not, breake forth into ſinging thou that trauelleſt not, for the deſolate hath many moe children than ſhe which hath an husband.*

In the eighth day they came to circumciſe the childe] *Zacharias* and *Elizabeth* [f] walking in all the Commandements and Ordinances of the Lord without blame, cauſed their new borne babe to be circumciſed according to the preſcript of the Law. Concerning the time when, part where, cauſe why; ſee Goſpell on the Circumciſion of Chriſt.

Now [g] baptiſme ſucceeds circumciſion, and ſo conſequently parents are taught by this example to bring their children in due time to holy baptiſme; wherein they be made *the members of Chriſt, the children of God, and inheritours of the kingdome of heauen*. Againe, parents may learne by this [h] preſident (except ſome great neceſſitie compell them otherwiſe) to baptize their infants in the face of the congregation, and not in the corner or a chamber or chimney: there was a great meeting of neighbours and couſins at the circumciſion of *Iohn* in his fathers houſe, and the Iewes at this day circumciſe their children in their publike Synagogues: and laſtly, from hence we may further obſerue three things, eſpecially concerning impoſition of names among Gods children in old time:

1. That names were giuen in circumciſion, as among vs in baptiſme, *they came to circumciſe the childe, and called his name Zachary*: the reaſon hereof is plaine, [i] that as often as we heare our ſelues named, we might inſtantly call to minde the ſolemne couenant betweene God and vs in holy baptiſme: or (as [k] other obſerue) becauſe circumciſion and baptiſme are ſeales of Gods grace, whereby men are firſt admitted into the Church, and as it were [l] *written in the booke of the liuing*: it is fit that none ſhould be named or regiſtred as the ſeruants and ſouldiers of Chriſt afore they haue receiued his Sacrament, which is the [m] badge of their profeſſion, and ſigne of their new birth.

2. From hence we may note, [n] that Gods people did vſually name their children after the names of their anceſtours, except God in ſome ſingular caſe, by reuelation, inioyned the contrary: for the neighbours and couſins of *Elizabeth* (as not knowing the Lords expreſſe pleaſure concerning the naming of her childe)

[t] Pſal. 127.
[u] Gen. 4.1.
[x] Gen. 5.29.
[y] Gen. 21.6.
[z] Æneas Syluius epiſt. progenitori ſuo.
[a] Paludenſis.
[b] Matth 11.11.
[c] Prou 10.1.
[d] Euſeb. Emiſen. hom 2 de Io. Bap. Idem Beaux. & alij.
[e] Eſay 54.1. Galat. 4.27.
[f] Luke 1.6.
[g] Coloſſ. 11.12
[h] Caluin Bacuxamis.
[i] Heming poſt. in Euangel. Circum Chriſti.
[k] Theophylact. Ianſen. Beauxam in loc.
[l] Pſal. 69.29. See Sixt. Senen. Bibliothec ſanct. lib. 2. fol. 126.
[m] Anglican. confeſſ. art. 27.
[n] Maldonat.

childe) began to *call his name Zachary, after the name of his father*; and when *Elizabeth* answered and said, *Not so, but his name shal be called Iohn*; they replied, *there is none of thy kindred that is named with this name.* This example condemnes the niceneſſe of ſome, who thinke it vnlawfull to giue their children [o] vſuall names of their nation and families, as *Edward, George, Robert*, and the like: as alſo the prophaneſſe of other, who giue names of [p] flowers, or ſtones, or heathen names vnto Chriſtians: if we name not our children after the names of our anceſtours, it is fit that we ſhould take the names of [q] Saints that may put vs in minde of their vertues, as *Iohn, Peter, Stephen*, &c. and not the names of Idols, as *Venus, Mercurie, Bacchus*, or the ſtrange names of Saxon and Romane Infidels: and therefore the Popes and Cardinals are worthily cenſured by reuerend [r] *Fulke*, for that hauing moſt antichriſtianly renounced their names giuen in baptiſme, by which they were firſt dedicated vnto Chriſt: they chuſe many times vnto themſelues prophane names, as *Sergius, Leo, Iulius, Cæſar, Sixtus*, &c.

3. We may learne from hence, that impoſition of names is a dutie belonging properly to parents, eſpecially to the father, and therefore *Gabriel* ſaid vnto *Zachary, thou ſhalt call his name Iohn.* And in our preſent text, the determination of the queſtion about the childs name was wholly referred vnto the father, *they made ſignes to his father how he would haue him called, and he asked for writing tables, and wrote, ſaying, his name is Iohn.*

Not ſo, but his name ſhall be called Iohn] It [f] may be (*Zachary* being now dumbe and not able to ſpeake) that the neighbours asked *Elizabeth* his wife how the childe ſhould be named, or haply hearing their conſultation about this buſineſſe, ſhe might (as knowing the Lords pleaſure herein) anſwer them vnasked, *his name ſhall be called Iohn.* Here then a queſtion is moued, by what meanes *Elizabeth* vnderſtood Gods expreſſe commandement in appointing his name, ſeeing her husband (to whom only *Gabriel* had made this knowne) was mute: to this obiection [t] anſwer is made, that ſhe knew the name by reuelation as a Propheteſſe, *per prophetiam didicit, quod non didicerat à marito*, ſaith [u] *Ambroſe*: or (as [x] other aſſoyle the boubt) it may be *Zachary* ſignified ſo much vnto her in writing heretofore, as now to his neighbours and kinſmen, for *he asked for writing tables, and wrote, ſaying, his name is Iohn.* [y] Here then obſerue, that the parents of *Iohn* obey the commandement of God before the counſell of their friends and kinſmen, albeit they were neuer ſo deare to them. [z] *Agamus quæ Chriſtus iuſſit, vt adipiſcamur quæ Chriſtus ſpoſpondit, veritas illius nobis adſit, illi fides noſtra non deſit*, &c. If the Lord ſay *follow me*, then inſtantly we muſt *forſake all, and leaue the dead to bury the dead*, Matth. 8 22.

His name is Iohn] [a] As if *Zachary* ſhould haue ſaid, I gaue not this name, but God himſelfe hath appointed it. The words of his Angell (*thou ſhalt call his name Iohn*) are [b] *non ſolum prædictio, ſed* [c] *etiam præceptio nominis imponendi.* Now the word ſignifies *fauoured of God*, or *the grace of God*, a name fit for the Baptiſt in many reſpects, as firſt, [c] for that he was the fore-runner and firſt preacher of Chriſt, [d] *of whoſe fulneſſe we receiue grace vpon grace, for the Law was giuen by Moſes, but grace and truth came by Ieſus Chriſt.* [e] The bunch of grapes that the ſpies of the children of Iſrael caried from the land of promiſe, was borne by two ſtrong men vpon a ſtaffe or pole, he that went before could not ſee the grape, but he that was behind might both ſee and eat of it: So the Fathers of the old Teſtament did not in like manner ſee the bunch of grapes, that was the Sonne of God made man, as they that went behinde vnder the new Teſtament ſaw and taſted it, after *Iohn* had openly ſhewed this grape, *behold the Lambe of God that taketh away the ſinne of the world.*

2. The Baptiſt is ſo called, [f] as being filled with the Holy Ghoſt, abounding with a great many [g] prerogatiues of grace both in his conception, birth, and conuerſation.

3. So called, as being borne not by natures ordinarie power, [h] but beſtowed vpon his parents by Gods extraordinarie grace.

4. So

[o] *Aretius.*

[p] *Eſtius*, hiſt. of the Goſpell, pag. 125.

[q] *Rhem. in loc.*

[r] *Annot. in loc.*

[t] *Theophylact. Euthym. Caietan.*

[u] *Com. in loc.*

[x] *Dio Carthuſ. Aretius.*

[y] *Beauxam. Culman.*

[z] *Paulinus epiſt. lib. 1 epiſt. 1*

[a] *Ambroſ. Ianſen.*

[b] *Maldonat.*

[c] *Ardens. Luther. Culman.*

[d] Iohn 1. 16.

[e] Num. 13. 23.

[f] *Aretius Paludenſis.*

[g] See *Raulin. ſer. de nat. Io. Baptiſt.*

[h] *Bonauent. Beauxamis.*

4. So called, as being [i] gratious among men, for many reioyced at his birth, and moe at his doctrine, [k] Hierusalem and all Iudea went out vnto him in the wilderneſſe, and were baptized of him in the riuer Iordan.

- God the
  - Father, as being vpon the point his God-father, [l] impoſing his name by the mouth of his Angell.
  - Sonne, for [m] Christ highly commended him in reſpect of his calling and cariage.
  - Holy Ghoſt, as being *ſtrong in ſpirit, and going before Christ in the power of Elias*, Luk. 1. 17.
- To compendiat all theſe notes in a few words, *Iohn* was gratious in the ſight of
  - Kindred,
    - The bleſſed Virgin *Marie* viſited his mother afore his birth, Luk. 1. 40.
    - Other Couſins reioyced at his birth, acknowledging it for *a great mercy*.
  - Men,
    - Good, who were both [n] aduiſed by him, and baptized of him: he *ſpeake comfortably to Hierusalems heart*, and therefore gratious in the eyes of all good people.
    - Bad, for they thought his life too ſtrict, Matth. 11. 18. and his greateſt enemie cruell *Herod*, [o] who bound him, and put him in priſon, and in fine beheaded him alſo, for *Herodias* ſake his brother *Philips* wife, did notwithſtanding [p] *reuerence him, and in many things heard him gladly, knowing that he was a iuſt man, and an holy.*
  - Strangers,

[i] *Paratus ſer. 2. de Io. Baptiſt.*
[k] Matth. 3. 5. Mark. 1. 5.
[l] Luke 1. 13.
[m] Matth. 11.
[n] Luke 3.
[o] Matth. 14.
[p] Mark. 6. 20.

[q] Pſal 48. 9. We may pronounce then in ſome ſort of *Iohn*, as the [q] Pſalmiſt of God, *according to thy name, ſo is thy praiſe vnto the worlds end: Iohn* is thy name and gratious was thy perſon. O bleſſed Saint, if thou wert now liuing, thou wouldeſt goe to the Courts of Princes, and tell *Herod* to his face (whileſt other Prophets haply ſowe [r] pellowes vnder his elbowes) that [s] *it is not lawfull for him to haue his brothers wife*: if he were now liuing, he would call our Pharisies a [t] *generation of vipers*: if he were now liuing, he would not ſtand vpon by-queſtions and idle diſputations, which are fruitleſſe, but the ſumme of all his Sermons ſhould be, *repent, for the kingdome of heauen is at hand*: if he were now liuing and preaching in the wilderneſſe, he would teach vs all to be more modeſt in our apparell, and moderate in our diet.

[r] Ezech. 13. 18.
[s] Mark. 6. 18.
[t] Matth. 3. 7.

This gratious Saint hath a [u] ſurname added to his name, called Matth. 3. 1. *Iohn* the *Baptiſt*, either [x] for that he baptized Christ, or elſe for that he was the [y] firſt miniſter of holy baptiſme.

[u] *Caietan. in Matth. 3.*
[x] *Maldonat.*
[y] *Aretius. Marlorat. Piſcator.*

And his mouth was opened immediatly] The dumbneſſe of *Zacharie* (ſaith [z] *Euſebius Emiſenus*) *& fidem rei præſentis expreſſit, & myſterium figurauit*: it was a ſeale of Gods preſent promiſe, for when old *Zacharie* doubted, and ſaid vnto *Gabriel* at the 18. verſe, *whereby ſhall I know that I ſhall haue a ſonne?* the Lords Angell anſwered, *behold thou ſhalt be dumbe, and not able to ſpeake vntill the day that theſe things be done, becauſe thou beleeueſt not my words which ſhall be fulfilled in their ſeaſon.* His puniſhment is [a] anſwerable to his fault, he was ſtricken

[z] *Hom. 2. de S. Io. Bap.*
[a] *Theophylact. Caluin.*

striken deafe, for that he would not hearken vnto the word of God; and dumbe, for that he contradicted it: he was made mute through vnbeleefe, but as soone as he beleeued, his mouth was opened, [b] *quam vinxerat incredulitas, fides soluit*: so that *Zacharie* might apply that of the [c] Psalmist vnto himselfe, *I beleeued, and therefore haue I spoken.* At the birth of *Iohn* (which, as I haue shewed, signifies the grace of God) he who was dumbe *began to speake and to praise the Lord.* [d] Sinne closed his mouth, and on the contrary grace loosed his tongue. The guilt of grieuous sinne confoundeth a man, and maketh him mute, not daring to [e] *open his mouth any more because of his shame.* Ignorance maketh a man mute; Ecclesiast. 20.6. *Some man holdeth his tongue, because he hath not to answer.* Esay 56.10. *Their watchmen are all blinde, they haue no knowledge, they are all dumbe dogs and cannot barke.* The forgetting of Gods aboundant mercy maketh a man mute; Psal. 137.6. *If I doe not remember thee, let my tongue cleaue to the roofe of my mouth.* Now Gods grace remoueth all these stops and impediments, it is he that [f] teacheth man knowledge, it is he that out of the mouth of [g] infants hath obtained strength, it is he that openeth a [h] doore of vtterance. Wherefore let vs pray with *Dauid*, *O Lord open thou my lips, and my mouth shall shew thy praise.*

[b] *Ambros. com. in loc.*
[c] Psal. 116.10
[d] *Hugo Card. Beauxamis.*
[e] Ezech. 16.63.
[f] Psal. 94.10.
[g] Psal 8.2.
[h] Colos 4.3.

2. The dumbenesse of *Zacharie* the Priest vpon the conception of *Iohn* the *Baptist* is [i] *mystically* insinuating that now the Priests and Prophets also should hold their peace. So Christ himselfe teacheth in the [k] Gospell, *all the Prophets and the Law propheſied vnto Iohn*, but after once *Iohn* had not only painted out in his preaching, but also pointed out with his finger the Messias of the world, saying, *behold the lambe of God*, &c. After once the center of the Prophets, and end of the Law was come, it was time for Priest and Prophet to be silent, *he shall cause the sacrifice and oblation to cease.* Dan. 9.27. Then as [l] *Hierome* doth apply the words of *Iob*, *The Princes stayed talke, and laid their hand on their lips, and their tongue cleaued vnto the roofe of their mouth*, Iob 29.9. In this houre the time drew nigh, wherein there should be [m] *neither Prince, nor Prophet, nor burnt offering, nor sacrifice, nor oblation, nor incense. Iohn is the voyce of him that cryeth in the wilderneſſe*, it was therefore fit that his father *Zacharie* should vpon his conception become mute, as [n] *Augustine* acutely, *Tacet Zacharias generaturus vocem.* Hence we may learne to confound the stubborne Iewes as yet continuing in vnbeleefe, [o] *Aut Christum veniſſe conſentiant, aut si renuunt, dent prophetas qui annuncient eſſe venturum*, either they must acknowledge that the Messias is come, or else shew the Priests and Prophets in holy Bible which as yet foretell his comming.

[i] *Hieron. com. in Iob, cap 29. Origen. hom. 5. in Luc. Augustin. hom. 44.*
[k] Matth. 11.13.
[l] *Vbi sup.*
[m] Song of the three children, ver 38.
[n] *Hom 44.*
[o] *Emisen. hom. 2. de Io. Baptist.*

The hand of the Lord was with him] Almightie God is said in sacred Writ to haue feet, and hands, and eyes, [p] not properly, but metaphorically, not simply, but in a *simile*, *Nihil enim in Deo nisi Deus, nihil habet in se, nisi se, non partibus conſtat vt corpus, non affectibus diſtat vt anima, non formis subſtat vt omne quod factum eſt, vnus eſt, sed non vnitus*, as [q] *Bernard* excellently.

[p] *August. de gen. ad lit. lib. 6 cap 12 & ollo 11. quæſt. 12 quæſt. Thomas part 1. quæſt 3 art. 1.*
[q] *Lib. 5. de conſid. ad Eugen.*

Now the word *hand*, in a borrowed sense signifies sometime *counsell*, as in the words of *Dauid* vnto the woman of Tekoah, [r] *Is not the hand of Ioab with thee in all this?* Sometimes *hand* is vsed for *power*, as Psal. 102.25. *The heauens are the workes of thy hands*, and [s] Ier. 18.6. *Behold, saith the Lord, as the clay is in the potters hand, so are ye in mine hand.* And [t] *Dauid* reports, how God brought his Israel out of Ægypt, *with a mightie hand and stretched out arme.* Sometime the giuing of the hand is a token of *amitie*, so [u] *Iehu* to *Ionadab*, *Giue me thine hand.* So [u] *Iames* and *Cephas* and *Iohn* gaue to *Paul* and *Barnabas the right hand of fellowship.* In all these respects, *the hand of the Lord was with Iohn*, his counsell, and power, and loue was with him. 1. *Iohn being filled with the Holy Ghost had the Spirit of* [x] *counsell*, he was the fore-runner of the [y] *counsellor*, and so consequently well acquainted with that hidden [z] *mystorie of Christ in other ages vnknowne vnto the sons of men.* 2. The *power* of the Lord was apparently with him in his conception and birth, in so much that all *marueiled at these things, and said in their heart, what manner of childe shall this be?* 3. Gods *grace* and *loue* was with him euen from his

[r] 2. Sam. 14.19.
[s] Psal. 136.12.
[t] 2 King. 10.15.
[u] Galat 2.9.
[x] Esay 11.2.
[y] Esa 9.6.
[z] Ephes. 3.4.

his mothers wombe, both in his conuerſation and doctrine. See *Illephonſ. Giron. con* 3. *in feſto Io. Baptiſt.*

[a] *Auguſt. cont. Fauſt. Man. lib. 14 cap. 5.*

A mans writing is called his [a] *hand*, ſo the Client hath his *Lawyers hand* to his bill, and the Merchant his *debtors hand* to his booke; the cunning Artificer alſo calleth his painting *his hand*, and his caruing *his hand*; and ſo the piller of *Abſolon* is termed *manus Abſolom* in the vulgar tranſlation, 2 Sam. 18.18. After this manner the Lords hand was with *Iohn*, he was ſo powrefull in his preaching, ſo ſanctified in his life, that euery one might ſay with [b] *Dauid*, *how that this is thine hand, and that thou Lord haſt done it.* [c] A Bird taken in the neſt is ſoone made gentile; whereas a flying bird caught in a net is hardly tamed: our bleſſed Sauiour encloſed his Apoſtles within the net of his mercy when they were growne ancient; and therefore they forſooke their old nature with a great deale of difficultie; but he tooke *Iohn* the *Baptiſt* in the neſt as it were, ſanctifying him euen in his mothers wombe, ſo that he was from his childhood [d] *a burning and a ſhining light*, that is, as [e] *Aquine* gloſſeth, *Ardens per exemplum, lucens per verbum.*

[b] Pſal. 109 26.
[c] *Diez con.* 1. *in feſt Io. Baptiſt.*
[d] Ioh. 5.35.
[e] *Ser feſt. in loc.*

God hath two hands, a right hand of mercy, and a left hand of iuſtice. So we reade in the [f] Goſpell, how Chriſt at the laſt day ſhall ſet the ſheepe on the *right hand*, and the goats on his *left*. His right hand is full of mercies, able to guard, open to giue: Able to guard his people; for he ſaith of it, [g] *none ſhall plucke my ſheepe out of my hand*: Open to giue, for he doth [h] *open his hand, and filleth all things liuing with plenteouſneſſe.* In theſe two reſpects, his hands are termed by the Church, *as* [i] *gold rings ſet with the berill*, that is, exceeding rich vnto ſuch as call vpon him. Rom. 10.12. the cup of wrath is in his left hand, Eſay 51. 17. The [k] fingers of his hand wrote vpon the plaiſter of the wall of *Balſhazzars* palace, *Mene, mene, Tekel, vpharſin.* Of this hand *Iob* ſaid, *withdraw thine hand from me*, Iob, 13.21. And [l] *Paul, It is a fearefull thing to fall into the hands of the liuing God.*

[f] Matth. 25.33.
[g] Ioh. 10.28.
[h] Pſal. 145.16.
[i] Cant. 5.14.
[k] Dan. 5.25.
[l] Heb. 10 31.

Now both hands of God are *right hands* vnto the iuſt and godly [m] *thouoh he fall he ſhall not be caſt away, for the Lord vpholdeth him with his hand*; [n] all things, euen woe ſo well as weale, worke together for the beſt vnto him, he findes and feeles each hand of the Lord gentle, for [o] *in his right hand is length of dayes, and in his left hand riches and glory.* Both hands of the Lord were ſo with *Iohn* the *Baptiſt*, as that it was no wonder if all men wondred at him. The firſt part of *Zacharies* hymne concerning Chriſt and his kingdome, is expounded in the Liturgie, tit. *the Benedictus.* The latter touching *Iohn* the *Baptiſt* and his office, Goſp. Sund. 3. and 4. in Aduent.

[m] Pſal 37.24.
[n] Rom. 8.28.
[o] Prou. 3.16.

The Epiſtle. Acts 12.1. *vnd. p. 12*

At the ſame time Herod the King ſtretched forth his hands to vex certaine of the Congregation, &c.

THis Chapter containeth a relation of *Herods*
- Bloudy life, in
  - *Killing Iames the brother of Iohn with the ſword.*
  - *Impriſoning Peter.*
- Terrible death, *An Angell of the Lord ſmote him in the middeſt of his pride, becauſe he gaue not glorie vnto God, ſo that he was eaten vp of wormes and gaue vp the Ghoſt.*

I am to treat of *Saint Iames martyrdome* vpon his proper holy day; that which eſpecially concernes our preſent feſtiuall, is *S. Peters impriſonment.* Wherein (according to the record of *S. Luke*) two things are more chiefly remarkable;

To

- To wit, his
  - Durance by *Herods* cruelty in
    - Apprehending and taking him aggrauated by circumstances of the
      - Cause why, *for that it pleased the Iewes,*
      - Time when, *in the dayes of sweet bread.*
    - Holding and keeping him fast:
      1. *He put him in prison.*
      2. *He deliuered him to foure quaternions of souldiers to be kept.*
      3. He caused him to be *bound with two chaines.*
      4. He set *keepers and a double watch ouer him.*
  - Deliuerance by Gods mercie, wherein also note the
    - Motiues, *prayer without ceasing of the congregation.*
    - Meane *an Angell of the Lord.*
    - Manner, *a light shined,* &c.

Because he saw it pleased the Iewes] *Herod* persecuted the Saints of God [P] not out of any hatred to Christs Gospell, or any loue to *Moses* law, but onely to serue his owne turne, namely, *to please the people.* So *Pilate* to content the Iewes (as it is apparent in the 4 Gospels historie) quit *Barrabas* a notable prisoner, Matth. 27.16. a notorious murtherer, Marke 15.7. but scourged Iesus, and deliuered him into their hands to be crucified, albeit he did openly confesse that he was *a iust man, in whom he could finde no fault at all*, Iohn 19.4. So *Felix* willing to get fauour of the Iewes, left *Paul* bound, Acts 24.28. It is a base sinne in a subiect to be made his Princes instrument in any wicked designe, as [r] *Ioab* was king *Dauids* agent in murthering *Vriah* the Hittite, and the [f] nobles of Iezreel *Ahabs* and *Iezebels* instruments in killing *Naboth* for his Vineyard. But it is a most vnworthy thing for a Prince to flatter and to follow his subiects in their giddie courses, for ordinarily the people walke not in the best but in the barren way, [t] *non qua eundum est, sed qua itur.* It is a good [u] obseruation that popular and military dependence in noble men to make them great, are like *Icarus* two wings, which were ioyned on with wax, they will haply for a while mount them aloft, and then faile them at the height. It is therefore better to stand vpon two feet than to flie vpon two wings, the two feet are the two kinds of Iustice, *Commutatiue* and *Distributiue*, for great men shall grow greater if they will aduance merit, and releeue wrongs.

The Scriptures are plentifull in this argument, [x] *If sinners entice thee, consent not*; [y] *thou shalt not follow a multitude to doe euill*: [z] *Blessed is the man that hath not walked in the counsell of the vngodly, nor stood in the way of sinners*, &c. *If* (said [a] *Paul*) *I should yet please men, I were not the seruant of Christ*: and therefore let Princes and Prelates also take heed that they be not too popular in their courses, alway remembring the wards of *Peter* and *Iohn*, Acts 4.19. *Whether it be right in the sight of God to hearken vnto you more than vnto God, iudge ye.*

2. From hence we may learne, that the wicked accord in doing mischiefe, though otherwise they be most opposite. The *Sadduces*, *Herodians* and *Pharisees*, were Sectaries of diuers and [b] aduerse factions, all differing one from another, and yet all these ioyned together against Christ, Matth. 22. The *Libertines*, and *Cyreneans*, and *Alexandrians*, and *Cilicians*, and *Asians*, disputed against *S. Stephen*, Acts 6. The *Macedonians*, *Arrians*, and *Eunomians* had [c] confused language like the Giants in old time, who built the tower of [d] *Babell*; and yet in malice they were linked against the true Catholikes. *Herod* neither loued the Iewes, nor the Iewes *Herod*, yet both agree *to vex the Church*, according to that in the second Psalme, *The kings of the earth stand vp, and the rulers take counsell together against the Lord, and against his anointed*: and therefore that [e] *Wisdome may be iustified of all her children*, let vs which are true Christians [f] *endeuour to keepe the vnitie of the spirit in the bond of peace, being of* [g] *one heart, and of one soule, of one* [h] *accord.*

P Caluin & Pelargus in loc.

P Matth. 27. Marke 15. Luke 23. Iohn 19.

r 2 Sam 11.
f 1 King 21.

t Seneca.
u Sir. Fran. Bacon. apolog. pag. 17.

x Prou 1.10.
y Exod 23 2.
z Psalm. 1.1.
a Galat. 1.10.

b Iosephus antiquit. lib. 18. ca. 2.

c Socrates hist. lib. 5 cap 10.
d Gen. 11.

e Luke 7.35.
f Ephes. 4.3.
g Acts 4.32.
h Philip. 2.2.

and of one iudgement, that as there is a ſocietie of *Ieſuites*, a family of *Anabaptiſts*, a brotherhood of *Schiſmatickes*; euen ſo to confront all theſe, let there be ſtill a Communion of Saints, and a perpetuall holy league in truth, againſt all ſuch as trouble Gods Iſrael. See Goſpell Sund. 18. and 23. after Trinitie.

Then were the dayes of ſweet bread] The feaſt of vnleauened bread was inſtituted by [i] *Moſes* according to Gods owne direction, and afterward repeated by Duke [k] *Ioſua*, and from his time, celebrated by Gods people ſolemnly till this day. [l] This circumſtance then aggrauates the bloudie ſinne of *Herod*, who did not abſtaine from his michieuous enterpriſes on a feaſt ſo high and holy. The Iewes obſerued their Eaſter in abſtaining from leauened bread, the myſterie whereof and morall (as [m] *Paul* teacheth) is, that we ſhould *purge the old leauen of ſinne*, [n] that corrupteth and ſowreth all the ſweetneſſe of our life before God, and become *a new lumpe, voide of the leauen of malicious neſſe and wickednesse*: but *Herod* here contrariwiſe ſowred the whole dough with his leauen of miſchiefe and malice.

[i] Exod. 12.
[k] Ioſua 5.10.
[l] *Aretius. Salmeron.*
[m] 1.Cor.5.7,8.
[n] Church hom. of the reſurrection of Chriſt

Againe from hence we further obſerue *Herods* [o] hypocriſie, who ſeemed to reuerence the feaſt in ſuch ſort that he would not ſlay *Peter in the dayes of ſweet bread*, and yet he *caught him, and put him in priſon, and deliuered him to foure quaternions of ſouldiers to be kept, intending after Eaſter to bring him forth to the people*: ſo the chiefe Prieſts who gaue *Iudas Iſcariot* thirtie peeces of ſiluer to betray Chriſt, afterward ſaid, [p] *it was the priſe of bloud, and therefore not lawfull for vs to put them into the treaſurie*: ſo the Phariſies [q] *ſtrained out a gnat, and ſwallowed vp a camell*: ſo the [r] Popiſh Monks *hold it an honeſter thing for a Prieſt to be intangled with many concubines in ſecret, than openly to be ioyned in mariage with one wife.*

[o] *Caluin. Kilius. Arcularius.*
[p] Matth.27.6.
[q] Matth.23.24.
[r] See Epiſtle Sun.1.in Lent.

He put him in priſon.] [s] Foure things increaſe the miſeries of a man in cuſtodie, *the priſon, ſouldiers, chaines, and keepers*, all which *Herod* vſed in the perſecution of *S.Peter* at this time. 1. *He put Peter in priſon.* 2. [t] Doubting that the priſon was not ſtrong enough, he *deliuered him vnto foure quaternions*, [u] that is, ſixteene *ſouldiers*: for [x] *quaternion* is not as *centurion*, a word of office, but of number. Now theſe ſixteene, by foure and foure, did euery [y] ſix houres throughout the whole night and day watch *Peter*, or elſe euery [z] three houres in the night only: [a] or it may be, that all the ſixteene did watch all the night, *two* within the priſon, and the reſt in a guard without. 3. *Herod* fearing that his priſoner, notwithſtanding all this, might eſcape, cauſed him to *be bound with two chaines*. 4. Leſt haply chaines and all ſhould faile, *the keepers before the doore kept the priſon*, his intent was to make all ſure, that he might *after Eaſter bring him forth*, and expoſe him vnto the peoples malice. Poore *Peter* was bound, not only with one, but with *two chaines* and he ſlept betweene *two ſouldiers*, and he was guarded by *two watches, the firſt and the ſecond*. So [b] *Nebuchadnezzar* full of indignation and rage, commanded that the fierie furnace, into the midſt whereof *Shadrach*, *Meſhech*, and *Abednego* were to be caſt, ſhould *at once be made hot ſeuen times more than it was wont*. So the perſecutors of [c] *Daniel*, after he was throwne by them into the Lions den, laid a ſtone vpon the mouth of the den, leaſt otherwiſe he might eſcape their violent iawes and pawes. So the Prieſts and Phariſies intreated *Pilate* when Chriſt was dead, that he would *giue* [d] *command for the making of his Sepulchre ſure, leaſt his Diſciples ſhould come by night and ſteale him away*. Now the Lord who dwelleth in heauen, and is a preſent helpe to his ſeruants in trouble, [e] laughs them to ſcorne, for when the three children were now ready to be caſt into the flames of the ſcorching furnace, they told *Nebuchadnezzar* vnto his face, *we are not carefull to anſwer thee in this matter*. And *Daniel* in the Lions den had an Angell of God for his guard, *who ſtopped the mouthes of the beaſts, and ſo no manner of hurt was found vpon him*: and ſo S. *Peter* here, though he were caſt into priſon, and bound with two chaines, yet (hauing a good cauſe and a good conſcience) ſecurely *ſlept betweene two ſouldiers*, euen the night before cruell *Herod* would haue brought him out vnto the people. The prophane [f] Poet ſpake diuinely, *ſat fautorum habet ſemper qui rectè facit*; and therefore *Peter* in his indurance caſt his burden

[s] *Laurinus & gloſſa in loc.*
[t] *Aretius.*
[u] *Oecumen. vertit ſyrus ſexdecem. militibus.*
[x] *Lorinus.*
[y] *Arius Montan.*
[z] *Oecumen.*
[a] *Aretius.*
[b] Dan.3.19.
[c] Dan 6.17.
[d] Matth.27.64.
[e] Pſal.2.4.
[f] *Plaut.prolog. Amphit.*

[g] burthen vpon the Lord, and ſaid happily with [h] *Dauid, I will lay me downe in peace, and take my reſt, for it is thou Lord only that makes me dwell in ſafetie.* God either deliuereth his ſeruants out of perſecution, as he did *Peter*; or elſe if he crowne them with martyrdome as he did *S. Iames*, he will in his kingdome of glory giue them in ſtead of this bitter a better inheritance. [i] *Pro veritate morientes, cum veritate viuentes.*

Prayer was made without ceaſing of the Congregation] Prayers and teares are the Churches armour, and therefore when *Peter* was impriſoned by cruell *Herod*, the Congregation commeth vnto prayer, and not vnto powder for his deliuerance, they did not aſſault the priſon, nor kill the ſouldiers, nor breake the chaines, only prayer and patience were their weapons, [k] *arma Chriſtianorum in aduerſis alia eſſe non debent quàm patientia & precatio*: prayer (quoth [l] *Auguſtine*) is the key of heauen, and as it were that fierie chariot of [m] *Eliah*, whereby we mount vp, and haue our conuerſation with God on high, it is the hand of a Chriſtian which is able to reach from earth to heauen, and to take forth euerie manner of good gift out of the Lords treaſure; ſo the Scripture ſpeakes in expreſſe termes, [n] *aske & ye ſhal haue*, &c, *The prayer of a righteous man auaileth much if it be feruent*, Iames 5.16. *Aske in* [o] *faith, and then all things are poſſible to him that beleeueth*, Marke 9.23. Many times our prayers are ſent out like to incenſe, made happily according to the Lords direction, but not kindled with fire from his altar; that is, petitions lawfull enough, and agreeable to Gods holy word, but not poured out in feruencie. We fall into them often without preparation, and vtter a number of words without deuotion, and therefore no maruell if we miſſe, when as we thus aske amiſſe. But if our prayer be, like the Churches here, *made without ceaſing*, if it be faithfull and feruent, the God of all grace will out of the riches of his mercy giue vs either that we deſired, as [p] *Eliah* prayed for raine, and the heauen gaue raine: or elſe that which is better, as God tooke [q] *Moſes* into the ſpirituall Canaan, becauſe he did not enioy that earthly Canaan: or at the leaſt that which is ſufficient, as he told *Paul*, 2.Cor.12.9. *My grace is ſufficient for thee.* See Goſp. Sun. 5. after Eſter.

There is nothing in the word [r] more ſtrong than a man who giueth himſelfe to feruent prayer, his deuotion is ſo powerfull as that it [ſ] commandeth all things in heauen, earth, and hell; it commandeth all the foure Elements, ayre, fire, water, earth: *Ayre*, Iames 5.17. *Elias* prayed earneſtly that it might not raine, and it rained not on the earth for three yeares and ſix monethes, he *ſhut vp heauen* as the [t] Wiſeman reports of him, he ſaid, [u] *as the Lord God of Iſrael liueth before whom I ſtand, there ſhall be neither dew nor raine theſe yeeres, but according to my word*: againe he prayed for raine, and the raine fell, and the earth brought forth her fruit. *Fire*, the ſame Prophet *Elias* by his prayers [x] three times brought fire from heauen, Eccleſiaſticus 48.3. *Water*, at the [y] crying of *Moſes* vnto the Lord, the red ſea runne backe and was made drie land, ſo that Gods Iſrael walked vpon firme ground in the middeſt of the ſea: but when their enemies purſued them, all the diuided waters returned, and ouer-whelmed them in the deepe; and at the prayer of the ſame *Moſes*, bitter waters were made ſweet, Exod.15.25. *Earth*, vpon the complaint of *Moſes* vnto God, the [z] earth opened her mouth, and ſwallowed vp *Korath*, *Dathan* and *Abiram*, and all their families, and all their goods: inſo much that they together with all theirs went downe quicke into the pit, and the ground cloſed vpon them, and they periſhed in the ſight of Gods people. Nay the prayer of one deuout man is able to conquer an hoaſt of enemies in battell, for in the fight betweene Iſrael and *Amalek*, [a] when *Moſes* held vp his hand, Iſrael preuailed, but when he let his hand downe, *Amalek* preuailed. In this preſent text the prayer of the congregation without ceaſing, fetched *an Angell out of heauen*, and brought *a ſhining light* into the darke dungeon, and looſed the fetters from Saint *Peters* feet, *and the chaines from his hands*, it brake thorow *the firſt and ſecond watch, and opened an iron gate*, and ſo deliuered the ſeruant of God *from the waiting of the Iewes.*

[g] Pſal.55 23.
[h] Pſal.4.9.
[i] *Auguſt. de Ciuit. Dei, lib.4. cap 30.*
[k] *Salmeron tract 35. in Act.*
[l] Church. hom. concerning Prayer, part.2.
[m] 2.King 2.11.
[n] Matth.7.7.
[o] Iames 1.6.
[p] Iames 5.18.
[q] Deut.34.
[r] *Chryſoſtom.*
[ſ] *Eſt quædam omnipotentia precum, Alſtedius ſyſtem. Theolog. lib.4. cap.2*
[t] Eccleſ 48 3.
[u] 1.King.17.1.
[x] 1.Kin.18.38. 2 Kin 1.10.12
[y] Exod.14.
[z] Numb.16.
[a] Exod.17.11.

What ſhould I ſay more? prayer is ſo potent, that it raiſeth the[b] dead; it ouercommeth [c] Angels, it caſteth out[d] deuils, and that which is yet more wonderfull, it maſtereth euen God himſelfe: for when [e] *Iacob* wreſtled with God, he ſaid, *I will not let thee goe, except thou bleſſe me*: when the Lord ſaid, *let me goe*, becommeth it *Iacob* to ſay, *I will not let thee goe*? yea (beloued) there be ſome things wherein the Lord is very well content that his ſeruants ſtriue with him as namely, when they haue his word for their warrant, it is a commendable ſtrife to take no refuſall at his hand, and in effect it is nothing elſe but a conſtant affirmation that his truth is inuiolable. So the woman of [f] Canaan ſtroue with Chriſt, ſhe would take no deniall of that which he had promiſed: and blinde [g] *Bartimeus* made Chriſt as he paſſed in his way to ſtand ſtill, he could not for the multitude lay hands on him, and yet his prayers reached vnto him, and held him faſt vntill he receiued a comfortable anſwer, *receiue thy ſight, thy faith hath ſaued thee*: So when Almightie God would haue deſtroyed his people becauſe they worſhipped the golden Calfe, ſaying, *theſe be thy Gods O Iſrael, which haue brought thee out of the land of Ægypt*: *Moſes* fell downe on his face before the Lord, and prayed vnto his God, he ſtood (ſaith the [h] Pfalmiſt) in the gap as a mediator betweene God and his people, to turne away his wrathfull indignation, and this prayer was ſo powerfull, as that it conſtrained the Lord in the middſt of his anger to ſay vnto *Moſes* [i] *let me alone, that my wrath may waxe hot againſt them*: all the powers of heauen, and the crying of all men on earth, are not able to hold the Lord from doing any worke he is about to doe, for he can[k] *meaſure the waters in his fiſt; and mete heauen with his ſpan; and weigh the mountaines in ſcales; and the hils in a ballance*; [l] *whatſoeuer pleaſeth him he doth in heauen, and in earth, and in the ſea*: yet the prayers of his children are able to binde him hand and foot, and to compell him (as it were) to powre downe an vndeſerued bleſſing, and to turne away a iuſt deſerued puniſhment: the very crying of an infant that vtters no diſtinct voyce, moues a mother vnto compaſſion, and ſo the Lord pittying vs as a [m] father, and comforting vs as a [n] mother, heareth our very groanes, and ſo [o] fulfilleth our deſires, if we call vpon him in faith and feare.

Now the reaſon why the prayers of the faithfull are ſo powrefull, is, becauſe they be not ours, but the interceſſion of Gods owne ſpirit in vs, powred out in the name of Chriſt his owne Sonne, in whom he is euer [p] well pleaſed. For as for vs, [q] *we know not what to pray as we ought, but the ſpirit it ſelfe makes requeſt for vs with ſighes which cannot be expreſſed; it is the ſpirit whereby we cry abba father*; [r] as in vs the ſpirit makes requeſt for vs, ſo with the Father he grants our ſuits, and forgiues our ſinnes, that for which we pray, euen he giueth vnto vs who giueth vs this grace to pray: God inuiteth vs to [s] come vnto him, and to [t] call vpon him in all our troubles; and his holy ſpirit when as we preſent our ſelues before the throne of grace, helpeth our infirmities, and maketh interceſſion for vs: and therefore no maruell if the Lord be bound by deuout men with his owne promiſes, as [u] *Sampſon* was by *Dalila* with his owne haire. Let theſe godly meditations ſtrengthen our feeble hearts and weake hands, that they faint not in deuotion, but according to the patterne of the Saints here, and the precept of *Paul* [x] elſewhere, we may *without ceaſing alwayes pray*, [y] that is, vpon all occaſions offred as well for our ſelues as other: [z] *Omne quod agis oratione obſignato, id verò maximè de quo mentem vides dubitantem.*

Behold the Angell of the Lord was there preſent] I am occaſioned here to treat of two queſtions eſpecially: The firſt concerning Angelicall protection in generall, as namely, *whether Angels helpe and keepe men from euill or no?* The ſecond, whether beſide the generall protection of many or all Angels in common, *euery man hath one peculiar Angell as his peculiar guard and guide?* The doctrine concerning Angelicall protection in generall at the firſt appearance may ſeeme ſtrange becauſe the Scripture teacheth vs expreſly, that [a] *the pathes of man are directed by the Lord*, and Pſalm. 34. 18. *Great are the troubles of the righteous, but the Lord deliuereth him out of all*: and for this ſo particular care and prouidence, God

[b] 1. Kin 17. 21.
[c] Gen. 19. 22.
[d] Matth. 17. 21.
[e] Gen. 32. 26.
[f] Matth 15.
[g] Marke 10. Luke 18.
[h] Pſal. 106. 23.
[i] Exod. 32. 10.
[k] Eſay 40. 12.
[l] Pſal. 135. 6.
[m] Pſal. 103. 13.
[n] Eſay 66. 13.
[o] Pſal. 145. 19.
[p] Matth. 3. 17.
[q] Rom. 8. 26.
[r] *Bernard. in feſto Pent. ſer. 1.*
[s] Matth. 11. 28.
[t] Pſal. 50. 17.
[u] Iudges. 16.
[x] Epheſ. 6. 18. 1. Theſſ. 5. 17.
[y] *Zanchius in loc ad Epheſ.* ſee *Thomas 2. 2e. queſt. 83 art. 14.*
[z] *Nilus in ſententijs.*
[a] Pſal. 37. 23.

God is often compared vnto a [b]Father, [c]Mother, [d]Paſtor, [e]Bridegroome, [f]Buckler, [g] Eagle, &c. to ſhew that he only is to vs [h] all in all: Eſay 63.16. *Doubtleſſe thou art our Father, though Abraham be ignorant of vs, and Iſrael know vs not: yet thou, O Lord, art our Father, and our Redeemer.* As who would ſay, thoſe that are fathers according to the fleſh, are not worthy of that name, if they be compared with thee: *Can a woman forget her childe? and not haue compaſſion on the ſonne of her wombe? though ſhe ſhould forget* (ſaith the Lord, Eſay 49.15.) *yet I will not forget thee: behold I haue grauen thee vpon the palme of my hands, and thy walls are euer in my ſight.* [i] If thou beeſt burdened with vnrighteouſneſſe, Chriſt is thy righteouſneſſe: if thou need helpe, he is thy ſtrength: if thou feare death, he is life: if thou deſire heauen, he is the way: if thou hate darkeneſſe, he is light: if thou ſeeke for meat, he is food: for although he be but one in himſelfe, yet he is all things vnto vs for the releeuing of our neceſſities, which are without number: and therefore if the rule be true, *non ſunt multiplicanda entia ſine neceſſitate*, what need any man expect other aid from other powers, though Angelicall and neuer ſo great, ſeeing Almightie God himſelfe is *the* [k] *keeper of Iſrael*, our immediate Protector, [l] *ſtrength, hope, and helpe in trouble?*

[m] Anſwer is made, that Angelicall cuſtodie doth not extenuate, but rather extoll the greatneſſe and goodneſſe of God toward mankinde, for as much as it is an execution of his high and holy prouidence. For as by the [n] wiſdome of an excellent Emperour, all the Towers, all the Cities, all the Caſtles, are fortified with men and munition againſt the common enemies aſſault, leaſt by barbarous innaſion they ſhould be deſtroyed: euen ſo, becauſe the deuils are in euery corner raging & ranging for our ouerthrow, God hath ordained for our guard that an hoſt of Angels ſhould [o] pitch their tents about vs, and [p] keepe vs in all our wayes. Indeed God is able to defend vs himſelfe by himſelfe, through his immediate concourſe which he hath in all things, but to manifeſt his aboundant loue to men, which are [q] wormes, and rottenneſſe, and meere [r] vanitie, he doth inioyne the pages of his honour, and princes of his court, euen his glorious Angels, to become meſſengers and miniſters for their ſakes, who ſhall be heires of ſaluation, and that all the time of this life, in the houre of death, and in the day of iudgement.

The good which Angels procure to the Saints in this life, concerneth either the body or the ſoule: as for the body, theſe miniſtring ſpirits attend vs euen from the beginning of our dayes vnto the end, moſt carefully performing all manner of offices appertaining neceſſarily to the preſeruation of our temporall life. When [s] *Agar* caſt out of *Abrahams* family wandred in the wilderneſſe, an Angell appeared vnto her, and aduiſed her to returne to her miſtreſſe, and to humble her ſelfe vnder her hands: the reuenging Angels caught and carried [t] *Lot* out of Sodome and Gomorrha, before they did burne thoſe Citties with fire and brimſtone. [u] *Abraham* as being aſſured of the protection of Gods Angels in all his wayes, ſaid vnto his ſeruant, the Lord God of heauen who tooke me from my fathers houſe, &c. *will ſend his Angell before thee*: when [x] *Iacob* feared his brother *Eſau*, he met Angels comming vnto him, & thereupon he did acknowledge, that they ſhould be his guard in his iourney, ſaying, *this is Gods hoſt*: an Angell appeared vnto Duke [y] *Ioſua*, when he was about to ſacke Iericho, with a drawne ſword in his hand, as a Captaine to fight for Iſrael: an Angell comforted and fed [z] *Elias* when he fled from *Iezabel*: an Angell deliuered the three children out of the fierie furnace, Dan. 3. an Angell aſſiſted *Daniel* in the Lions den, and kept him alſo from all manner of hurt, Dan. 6. an Angell directed [a] *Ioſeph* to flie into Ægypt: an Angell miniſtred vnto [b] Chriſt in his heauineſſe, and in our preſent text, *The Lords Angell brought Peter out of priſon, and deliuered him out of the hands of Herod, and from all the waiting of the people of the Iewes.*

Angels procure good vnto the ſoules of the faithfull, *illuminando & confortando*, ſaith [c] *Aqui.* becauſe they be maintainers & furtherers of the true worſhip of God and of all good meanes whereby ſaluation is attained. The [d] Law was deliuered in Mount Sina by the hands of Angels: an Angell expounded vnto [e] *Daniel* the 70. weekes

[b] Deut 32.6.
[c] Eſay 49.15.
[d] Pſal.23.1.
[e] Cant 5.
[f] Pſal.18.1.
[g] Exod 19 4.
[h] 1.Cor.15.28.
[i] *Ambroſe.*
[k] Pſal.121.4.
[l] Pſal.46.1.
[m] *Thom.part.1. quaſt.113.a.1. & 2.*
[n] *Chryſoſt ſer.de Aſcenſ. Dom.*
[o] Pſal 34.7.
[p] Pſal.91.11.
[q] Iob 15.6.
[r] Pſal 39.6.
[s] Gen.16.7.
[t] Gen 19.16.
[u] Gen.24.7.
[x] Gen.32.1.
[y] Ioſua 5.13.
[z] 1.King.19.
[a] Matth.2.13.
[b] Matth.4.11. Luk.22.43.
[c] *Part.1.quaſt. 11 art.1.*
[d] Galat.3.19. Act.7.38.
[e] Dan.9.21.

weekes: an Angell forbids [f] *Iohn* to worſhip him, and inioyned him to worſhip God the Creator of heauen and earth: an Angell declared the will of God vnto father [g] *Abraham*, that he ſhould not kill his ſonne *Iſaac*: an Angell reuealed the myſterie of Chriſts [h] conception, vnto the Virgin his mother: of Chriſts birth, vnto certaine ſhepherds in the field attending their flocks by night, Luk. 2.10. of Chriſts reſurrection, vnto *Marie Magdalen*, and other deuout women, Mat. 28.5. In a word, Angels are purſiuants, harbengers, and heralds betwixt heauen and earth, alwayes in a a readineſſe to make knowne the will of God vnto men.

In the houre of death Angels conuey the ſoules of the faithfull, as they did the ſoule of [i] *Lazarus* into bleſſed *Abrahams* boſome. And in the day of iudgement they ſhall [k] gather together all Gods elect from the foure windes, and from the one end of heauen vnto the other, that they may come before Chriſt, and enter into the fruition of eternall glory both in body and ſoule.

The vſe of this doctrine is manifold. 1. It ſerues to terrifie the wicked who deſpiſe Gods children, for ſo Chriſt himſelfe reaſoneth, Matth. 18.10. *Deſpiſe not one of theſe little ones, becauſe I ſay vnto you, that in heauē their Angels alway behold the face of my Father.* It behoues reuiling ſcoffers therefore to take heed whom they mocke, for though haply good men (called *little ones* in reſpect of their innocencie and humilitie) for their parts are content to put vp abuſes and iniuries; yet their Angels may take iuſt reuenge by ſmiting them (as they did *Herod* in this chapter) with heauy puniſhments for their offences.

2. This may teach vs humilitie; for if Angels high and holy ſerue vs, let vs not thinke it any bad or baſe dutie to [l] ſerue one another in loue.

3. We may learne from hence to behaue our ſelues in open and in ſecret places after a reuerent & ſeemly manner, as being ſpectacles vnto glorious Angels, which are [m] witneſſes and obſeruers of all our words and deeds, to this purpoſe [n] *Paul* ſaith, that *the woman ought to haue power on her head, becauſe of the Angels.* [o] That is, not only the Miniſters of the Church, but Gods heauenly Angels, which daily wait vpon his children, and guard them in all their wayes.

4. This ought to ſtirre vs vp vnto the Lords praiſe, ſaying with [p] *Dauid, Lord, what is man, that thou haſt ſuch reſpect vnto him, or the ſonne of man that thou ſhouldeſt ſo regard* and guard him? Alas all fleſh is graſſe, and man is like a thing of nought; yet behold, if he truly loue God, [q] all things are for his good, for God is his father, the Church his mother, Chriſt his brother, the Holy Ghoſt his comforter, Angels his attendants, all other creatures his [r] ſubiects, the whole world his [ſ] Inne, and heauen his [t] home. I will end this obſeruation with a meditation of Saint [u] *Auguſtine.*

O Lord, thou makeſt thy ſpirits meſſengers for my ſake, to whom thou haſt giuen charge ouer me to keep me in all my waies, that I hurt not my foot againſt a ſtone. For theſe are the watchmen ouer the [x] walls of the new Ieruſalem, & of the mountaines about the ſame, which attend and keep watch ouer the flock, leſt he as a lion make a pray of our ſoules, while there is none to deliuer; he, I meane that old [y] ſerpent, our aduerſary the deuill, who walketh about as a [z] roaring lion, ſeeking whom he may deuoure. Theſe citizens of Ieruſalem aboue walke with vs in all our waies, they go in and out with vs, diligently conſidering how godly & how honeſtly we do walk in the [a] midſt of a naughty & crooked generation, how earneſtly we ſeeke the [b] kingdome of God and the righteouſnes thereof; with what [c] feare and trembling we do ſerue thee, and how our hearts [d] reioyce in thee, O Lord: thoſe which labour they ſtrengthen, thoſe which reſt they protect, ſuch as fight they encourage they crowne ſuch as ouercome, they reioyce with ſuch as [e] reioyce, ſuch I meane, as reioyce in thee; and they ſuffer with ſuch as ſuffer, I ſay, with ſuch as ſuffer [f] for thy names ſake: great is the care which they haue of vs, & great is the affectiō of their loue towards vs, & all this for the honor of thine ineſtimable good will, wherwith thou haſt loued vs: for they loue thoſe, whom thou doeſt loue: they keepe thoſe, whom thou doeſt keepe: they forſake thoſe, whom thou doeſt forſake: neither can they abide ſuch as worke iniquitie, becauſe thou alſo [g] hateſt all them that worke iniquitie.

[f] Apoc. 19.10.
[g] Gen. 22.12.
[h] Luke 1.31.
[i] Luke 16.22.
[k] Matth. 24.31.
[l] Galat. 5.13.
[m] *Bucan. loc. com. tit. Angel. quæſt.* 34.
[n] 1. Cor. 11.10.
[o] *Perkins expoſ. Creed. tit.* Creation of Angels.
[p] Pſal. 144. 3.
[q] Rom. 8.28.
[r] Pſal. 8.6.
[ſ] 1. Pet. 2.11.
[t] Iohn 14.2.
[u] *Soliloqu. cap.* 27.
[x] Eſay 62.2.
[y] Reuel. 12.9.
[z] 1. Pet. 5.8.
[a] Philip 2.15.
[b] Matth. 6.33.
[c] Pſal. 2.11.
[d] Zachar. 10.7.
[e] Rom 12.15.
[f] 1. Pet. 4.14.
[g] Pſal. 5.5.

iniquitie. When we doe well the Angels reioyce, but the deuils are ſad: when we doe ill the deuils reioyce, but the Angels are ſad: grant therefore, good Lord, that they may alwaies reioyce ouer vs, that both thou alwaies maiſt be glorified in vs, and we may be brought with them into thy fold, that together we may praiſe thy name, O Creator of men and Angels.

To the ſecond *quære*, whether beſides the generall protection of all Angels in common, *euery particular man hath one peculiar Angell for his guard*; I finde that many learned and ancient Doctors hold the affirmatiue part. So [h] *S. Baſil* categorically, *to euery one that beleeueth in Chriſt an aſſiſtant Angell is appointed, vnleſſe we driue him away from vs by our wicked actions: for as ſmoke driueth away bees, and ſtinch doues; ſo filthy ſin the Angell the keeper of our life.* The which aſſertion he confirmes [i] elſewhere more at large by diuers teſtimonies of holy writ: ſo [k] *S. Hierome, that euery one of vs hath his Angell, many places of Scripture teach*, as namely that of Chriſt, Mat. 18.10. *See that ye deſpiſe not one of theſe little ones, for I ſay vnto you, that in heauen their Angels alway behold the face of my Father*, &c. as alſo that which is recorded, Acts 12.15. *it is Peters Angell.* So [l] *Chryſoſtome, Euery faithfull one hath his Angell; indeed at the firſt holy Angels were according to the number of the nations, but now not ſo, but according to the number of the faithfull.* So [m] *Theophylact, All men, eſpeciall the faithfull, haue their Angels.* So [n] *Gregorie Nyſſen* ſpeaking of this argument, inſinuates that it was ordinarily, holden of the Fathers; *A true ſpeech hath deſcended vnto vs, by which we beleeue that our nature ſince our fall into ſinne is not altogether forlorne of the diuine clemencie, neither left without his ſuccour, but that then alſo there is giuen to euery man one of the Angels as an helper and protector.* So [o] *Primaſius, Vnto euery man (as the Doctors ſay) there is generally giuen an Angell for his cuſtodie, and this either from his birth, or rather from his baptiſme.* Vnto theſe Fathers I might adde [p] *Origen*, [q] *Iuſtine Martyre*, [r] *Clemens Alexandrinus*, [s] *Auguſtine*, [t] *Euſebius*, & c. as alſo moſt of the [u] Schoolemen, and [x] many Proteſtant Diuines.

Yet for mine owne part I ſay (*ſaluo ſemper meliore iudicio*) with *Caluin. Inſtitut. lib* 1. *cap.* 14. §. 7. *An ſingulis fidelibus ſinguli Angeli ſint ad eorum defenſionem attributi pro certo aſſerere non auſim*: and my reaſon is, for that I ſee not any cleare ground in holy Bible for ſuch an aſſertion. The two chiefe places, in the iudgement of Diuines as well ancient as moderne, are, Matth. 18.10. and Act. 12.15. The firſt whereof (as [y] *Caietan* and [z] other popiſh expoſitors obſerue) proues not euidently, that euery little one hath one peculiar Angell for his guardian in particular, but only that all are appointed ouer all in generall, as the Scripture conſtrueth it ſelfe Luk. 15.10. ſaying of euery one of thoſe little ones which turne from their ſinnes, that all Gods holy Angels reioyce at it: and as for the words of the Diſciples aſtoniſhed at the ſudden newes of *Peters* comming, it is not he, *but his Angell*: [a] anſwer is made, that this allegation is a very ſlender proofe; becauſe the Diſciples in *Maries* houſe being amazed, vpon the ſtrange report of *Rhode*, ſpake they knew not what: ſo we might proue that the Saints departed may dwell in tabernacles; becauſe [b] *Peter* ſaid, *Lord, let vs make tabernacles, one for Moſes, another for Elias.* And whereas it is further obiected, that they ſpake after the common opinion of men in that age; we reply, that in thoſe dayes it was a receiued opinion, that dead men did walke, as it appeares by [c] *Herod*, who thought our Sauiour was *Iohn Baptiſt* riſen againe from the dead. *Vox populi* is not alway *vox Dei*, common errors are noe certaine rules of truth: and what if that place were ſo manifeſt as they could wiſh it, why might it not be conſtrued thus, *it is his Angell*, [d] that is, ſome Angell which Almightie God hath ſent for his deliuerance, this being according to the Scripture more than that, to haue it his particular Angell; ſo the preſent text here, *behold the Angell of the Lord was there preſent, and a light ſhined in the priſon, and he ſmote Peter on the ſide, and ſtirred him vp, ſaying ariſe vp quickly, and his chaines fell from his hands*, &c.

The

h *In Pſal.* 33. & 48.

i *Lib* 3. *contra Eunomium, circ. prin.*

k *Com. in Eſaiæ.* 66.

l *Hom* 3. *in* 1. *Coloſſ.*

m *In Matth* 18.

n *In vita Moſes.*

o *In Heb.* 1.14.

p *Hom.* 8 *in Gen.*

q *Quæſt.* 30.

r *Strom.* 6.

s *Soliloq. cap.* 27.

t *De præparat. Euang. lib.* 13. *cap.* 7.

u *In* 2. *ſent. diſt.* 11.

x *Salkeld* treat of Angels, cap. 44.

y *Com. in loc.*

z *Ambroſ. Compl. Epiſ. apud S. Senen Bibliothec. lib.* 6. *annot* 77.

a *Deering lect.* 6. *in Hebr.*

b Matth. 17.4. Marke. 9.5.

c Matth. 14.2.

d *Caluin. Inſtit. lib.* 1. *cap.* 14. §. 7. *& com. in loc.*

The Gospell. MATTH. 16.13. vnto v. 20

When Iesus came into the coasts, of the city which is called Cæsarea Philippi, &c.

THis Scripture being a dialogue betweene Christ and his Apostles, of it owne accord falleth into two questions, and two answers vnto those questions.

1. Quest. *Whom doe men say that I the Sonne of man am?* answer, *some say thou art Iohn Baptist*, &c.

2. Quest. *Whom say ye that I am?* answer, *thou art the Christ the Son of the liuing God*: the which answer is
- Commended, *blessed art thou Simon*, &c.
- Rewarded, *vpon this rocke I will*, &c.

Cæsarea Philippi] There were two *Cæsareaes*, one called [e] *Stratonis* vpon the Mediterrane sea, which *Herod* sumptuously built in the honour of *Augustus Cæsar*; another called *Cæsarea Philippi*, [f] founded by *Philip* (a brother of *Herod* the Tetrarch who beheaded *Iohn the Baptist*) in honour of *Tiberius Cæsar*, at the foot of Libanon. *Philip* built, [h] or rather repaired and enlarged this towne out of his seruiceable loue to *Cæsar*, but yet for his owne glory he did adde a *Philippi* to *Cæsarea*. The Papists in mingling the bloud of their Saints with the precious bloud of our Sauiour, and in making themselues also (by relying too much vpon their owne merits) halfe mediators, and ioynt purchasers of saluation with Christ, haue set vp in the Synagogue of Antichrist, as it were a *Cæsarea Philippi*. The Iesuited Papists especially swearing to the Kings Supremacie, with a Romish equiuocation, or Spanish reseruation, adde a *Philippi to Cæsarea*. This as [i] some thinke, was the citie where the Kings in old time receiued their tribute, and therefore the King of heauen aptly required of his Disciples in the very same place *tributum confessionis*: [k] or it may be, that Christ exacted this confession of faith *in the coasts of Cæsarea Philippi*, to signifie, that his Apostles should not only preach the Gospell among the Iewes, but also that [l] *their sound should goe thorow all the earth, and their words vnto the ends of the world*; or he made this demand farre from Hierusalem out of the Scribes and Pharisees hearing, [m] that they might the more fully and freely confesse what they thought of him.

Whom doe men say] He did not aske this question, as being [n] ignorant hereof himselfe, but to teach other, especially his Apostles, and such as hold the like place, nor to be [o] negligent in examining what opinion the world conceiueth of them, that if they heare ill, they may labour to cut off all iust occasions of so bad a report: if well, endeuour to deserue and preserue the same to Gods and the Gospels honour: [p] or he began with this *quære*, *Whom doe men say?* that he might hereby come the better vnto that other, *whom doe ye say?* he did not inquire what the [q] Pharisies or Priests say, for they reputed him a [r] deceiuer, a [s] Samaritan, a [t] glutton, and drinker of wine; but he doth aske what the people say, for so [u] *S. Luke* doth expound *S. Matthew*, *whom say the people that I am?*

The Sonne of man] He did ordinarily vse this stile speaking of himselfe for [x] three causes especially: 1. To put vs in minde how much he did abase himselfe for our sake [y] *who being in the forme of God, made himselfe of no reputation, and tooke on him the forme of a seruant, and was found in shape as a man.* 2. To confute the [z] *Manichees* and other Heretickes denying his humanitie. 3. By his example teaching vs, how we should thinke and speake of our selues with humilitie.

Some say that thou art Iohn Baptist, some Elias, some Ieremias] [a] They who conceiued he was *Iohn Baptist*, agreed with [b] *Herod* the Tetrarch, for when he heard of the fame of Iesus, he said vnto his seruants, *This is Iohn Baptist, he is risen againe from the dead, and therefore great workes are wrought by him*: other thought him *Elias*,

[e] *Ioseph. antiq. lib. 15. cap. 13. & de bello Iudaico lib. 1. cap. 16.*
[f] *Ioseph antiq. lib. 18 cap. 3.*
[g] *Hieron. Anselm.*
[h] *Aretius. Marlorat. Iansenius.*
[i] *Ardens.*
[k] *Dionys. Carthus. in fest. Pet. & Pauli.*
[l] Rom. 10. 18.
[m] *Theophylact. Iansen.*
[n] *Euthym. Rabanus.*
[o] *Caietan. Ardens. Iansen. ex Origine.*
[p] *Aretius.*
[q] *Theophylact. Euthym.*
[r] Matth. 27. 63.
[s] Iohn 8. 48.
[t] Matth. 11. 19
[u] Luke 9. 18.
[x] *Ardens.*
[y] Philip. 2. 6.
[z] *August. heres. 46.*
[a] *Theophylact.*
[b] Matth. 14. 1.

Elias, for that he did ſo ſharply rebuke all degrees of men in his [c] preaching: other ſaid that he was *Ieremy*, for that he was endued with excellent knowledge, which he learned of no man, and that as [d] *Ieremy* from his childhood.

[e]Hence we may learne, that the rumors of the vulgar ſort are moſt vſually falſe, Bugs (as one [f] ſaid) to feare children and fooles. Againe, we note here [g] that there were ſundrie diſcrepant opinions of Chriſt among thoſe who were not of his ſchoole, *ſome ſaid he was Iohn Baptiſt, other Elias, other Ieremias,*

Scinditur incertum ſtudia in contraria vulgus;

But his owne Diſciples agreed all together in one truth, one ſpeaking it, and all according in it.

Now the reaſon why men erre ſo much, and haue ſo many Creeds almoſt as heads, is, becauſe they be men; for [h] all men are liers, and being left vnto themſelues, are [i] not able to thinke any thing which is good. The Philoſophers ingenie was great, and induſtrie greater, yet becauſe they were not guided by Gods ſpirit, their [k] imaginations were ſo vaine, that (as [l] *Auguſtine* notes) *alij atque alij, aliud atque aliud opinati*, Schollers of the ſame ſchoole differed among themſelues, [m] *diſſenſerunt à magiſtris diſcipuli, & inter ſe condiſcipuli*, neuer agreeing in any thing but in the vanitie of vanitie. The taletell Aſtrologers and Chronologers are ſo conſtant in their vnconſtancie, that it is truly ſaid of them, [n] *inter horologia magis conuenit quàm inter exactos temporum calculatores.* [o] *Eraſmus* hath obſerued the like of the *Rabbins*, and all Heretickes are in the ſame predicament, for being once run out of Chriſts ſchoole, they be diuided among themſelues, hauing confuſed language like to the builders of [p] *Babel*, and contrary tales like to the wicked accuſers of *Suſanna*. [q] *Suaue mari magno, &c.* quoth a Poet, It is a view of delight, to ſtand on the ſhore and to ſee ſhips toſſed with a tempeſt on the ſea: or in a fortified tower to behold two battels ioyne vpon a plaine: but it is a greater pleaſure for the minde of man, to be firmly ſetled in the certaintie of truth, and from thence to deſcry the manifold perturbations, errours, wauerings and wanderings vp and downe of other in the world. Bleſſed is *Peter* and bleſſed are all ſuch, as [r] *endeauour to keepe the vnitie of the Spirit in the bond of peace, confeſſing one Lord, one Faith, one Baptiſme.*

Whom ſay ye that I am] As who would ſay, men haue diuers, yea peruerſe iudgements of me, becauſe they be meere men: but what *ſay ye* which are more than men, as being directed by the Spirit of God? For *S. Hierom*, *Ardens*, *Anſelme*, *Druthmarus*, vpon the place haue noted an *Antitheſis* here, [s] *prudens lector attende, quod ex conſequentibus textuq; ſermonis, Apoſtoli nequaquam homines ſed dij appellantur.* The ſonnes of men, as being [t] lighter than vanitie it ſelfe, haue many fond imaginations of me, but I would know of you which are the ſonnes of God, of you which haue ſeene my wonders, and heard my words, of you which haue long conuerſed with me, *whom ſay ye that I am? Simon Peter*, as the [u] mouth of the reſt, and [x] head man of the queſt, anſwered for [y] all the company ſaying, *thou art that Chriſt, the Sonne of the liuing God*: a ſhort, but a ſweet confeſſion, comprehending in one ſentence the [z] whole Goſpell of Chriſt, as well concerning his natures, as his offices: he confeſſeth his natures, in affirming *thou which art the Sonne of man, art alſo the Sonne of the Liuing God*: his offices, in auowing, *thou art that Chriſt.*

It is a wittie ſaying of [a] *Bernard*, *Fides linceos habet oculos*, and therefore *Simon Bar-Iona*, though he beheld Chriſt with his corporall eyes, in the forme of a ſeruant, as the ſonne of man, yet with his ſpirituall eyes of faith he perceiued that he was alſo *the Sonne of the liuing God.* The Lord is termed a *liuing God*, to diſtinguiſh him from Idols, which are dead gods, [b] *hauing mouthes and ſpeake not, eyes and ſee not, eares and heare not, neither is there any breath in their mouthes.* And for as much as Angels and Kings are ſtiled *Gods* in holy Scripture, to diſtinguiſh him alſo from theſe liuing Gods, he is called *the liuing God*, [c] in whom all other Gods liue, and moue, and haue their being. And becauſe Saints are called often ſonnes of God, he is termed [d] *that the Sonne*, [d] inſinuating, that Chriſt is not

[c] Matth. 3. Luke 3.
[d] Ierem 1.5.
[e] *Ardens.*
[f] *Socrates.*
[g] *Steph. Gard* Serm. before King *Edw.* 6. *ann.* 1550. *idem. Ianſen. con. cap.* 66.
[h] Pſal. 116. 10.
[i] 2. Cor. 3. 5.
[k] Rom 1. 21.
[l] *Lib.* 8 *de Ciuit. Dei, cap.* 3.
[m] *Idem lib.* 18. *De Ciuit. Dei, cap* 41.
[n] *Theodor. Bibliander de rat. temp. pag* 1.
[o] *Annot. in Matth* 21.
[p] Gen. 11. 19.
[q] *Lucret.*
[r] Epheſ. 4. 3.
[s] *Hieron. in loc.*
[t] Pſal 62 9.
[u] *Maldonat. ex Auguſtin. & Chryſoſt. in loc. Idem Ianſen. con. cap* 66.
[x] *Steph. Gardiner Winch. epiſc.*
[y] *Anſelm.*
[z] *Melanct. Marlorat. Beza.*
[a] *Serm.* 1. *in Epiphan.*
[b] Pſal. 135. 16.
[c] Acts 17. 28.
[d] *Theophylact. Caietan.*

not a ſonne of God by grace, but the Sonne of God by nature, that [e] *only begotten Sonne of God*, ὁ μονογενὴς. As for his offices, it is ſaid [f] Emphatically, that Ieſus is ὁ Χριστὸς, not a Chriſt only, but alſo *the Chriſt*, or *that Chriſt*, euen the promiſed Meſſias of the world, for ſo that word is expounded, Iohn 1.41. *We haue found the Meſſias, which is by interpretation the Chriſt.* Ieſus then is *that annointed* of God, anointed with oyle of gladneſſe [g] aboue his fellowes, our annointed King to gouerne vs, our anointed Prophet to teach vs, our anointed Prieſt, who did ſuffer and offer vp himſelfe for our ſinnes, and for the ſinnes of the whole world. [h] *Aaron* the Prieſt was anointed, [i] *Eliſa* the Prophet anointed, [k] *Saul* the King anointed. In the Sauiour which is Chriſt, all theſe meet, that he might be a perfect Sauiour of all, he was all. *A Prieſt* after the order of *Melchiſedech*, Pſal. 110.4. *A Prophet*, to be heard when *Moſes* ſhould hold his peace, Deut.18.18. *A King* to ſaue his people, whoſe name ſhould be *the Lord our righteouſneſſe*, Ier. 23.6. *Dauids* Prieſt, *Moſes* Prophet, *Ieremies* King, and theſe formerly had met double, two of them in ſome other; *Melchiſedech*, King and Prieſt; *Samuel*, Prieſt and Prophet; *Dauid*, prophet and King, neuer all *three*, but in him alone, and ſo no perfect *Chriſt* but he: but he all, and ſo perfect. Thus in S. *Peters* confeſſion, euery particle and article hath his force, *thou which art the Sonne of man*, as being borne of *Mary* the Virgin, *art the Chriſt the Sonne of the liuing God*. S. Luke [l] reports that *Peter* anſwered *the Chriſt of God*, and [m] S. *Marke* ſaith only, *thou art Chriſt*, whereas our Euangeliſt here, *thou art the Chriſt the Sonne of the liuing God*, [n] but all in effect is one, ſeeing Chriſt alone is the whole: for he that confeſſeth thorowly *Chriſt*, is thorowly a Chriſtian, and doth hereby confeſſe him to be the Sonne of God, and Sauiour of men, euen that anointed [o] Biſhop of our ſoules, who [p] died for our ſinnes, and is raiſed againe for our iuſtification, and [q] appeareth in the ſight of God for vs as our agent and [r] aduocate,

Bleſſed art thou Simon Bar-Iona] Vpon *Peters* anſwer, *thou art the Chriſt, the Sonne of the liuing God*, Ieſus replied after this ſort, [s] as if he ſhould haue ſaid, I am the naturall Sonne of God, as *thou art the ſonne of Iona*. Myſtically *Simon* ſignifieth obedience, and *Ionas* a doue: to [t] ſignifie that euery Scholler in Chriſts ſchoole muſt haue theſe two properties, obedience and ſimplicitie. Curious pride is a great let in Chriſtianitie, [u] *God reſiſteth the proud, and giueth grace to the humble*. The Philoſophers in [x] profeſſing themſelues to be wiſe, became fooles, and were ſo farre from acknowledging Ieſus for the Sonne of God, as that the preaching of Chriſt crucified, ſeemed *fooliſhneſſe vnto them*, 1.Cor.1.23. [y] or *Simon* is called the ſonne of a doue, becauſe fleſh and bloud reuealed not this myſterie, but the Holy Spirit which appeared in the likeneſſe of a doue, Matth. 3.16. or as [z] *Hierome*, *Bar-Ionas* is put for *Bar-Iohanna*, the ſonne of *Iohn*, as Chriſt in the 21. Chapter of *S. Iohns* Goſpell at the 15. verſe. Now *Iohanna* ſignifies the grace of God, inſinuating (as the ſame Father and [a] other Doctors obſerue) that *Peter* in vnderſtanding this hidden myſterie was the ſonne of grace, ſo Chriſt in the words immediately following, *fleſh and bloud hath not opened that vnto thee*, [b] not my fleſh and bloud, for if thou looke vpon me with a corporall eye, thou ſeeſt a man and nothing elſe: not thy fleſh and bloud, *non conſanguinei*, [c] thy father and thy mother taught it not, [d] this knowledge comes not from other men, or from thy ſelfe, no fleſh and bloud, [e] that is, the will and wit of man (as *Paul* Galath. 1.16. *I communicated not with fleſh and bloud*) I ſay, the wiſdome of man *hath not opened this vnto thee, but my Father which is in heauen*, as [f] *Leo* the Great gloſſeth it, *non opinio te terrena feſellit, ſed inſpiratio cœleſtis inſtruxit*. Faith is the [g] worke of God, and [h] no man knowes the Sonne but the Father, and no man commeth vnto me, except my Father draw him, Iohn 6.44. Bleſſed art thou therefore *Simon Bar-Iona*, becauſe my Father which is in heauen hath inſpired this confeſſion into thee: bleſſed art thou here, yet more bleſſed hereafter, as hauing hereby the [i] promiſes of the life preſent, and of that which is to come. So Truth it ſelfe telleth vs expreſly, [k] *this is eternall life to know God, and whom he hath ſent, Ieſus Chriſt*. He that is a true beleeuer is [l] bleſſed in the citie, bleſſed in the field, bleſſed in his going

[e] Iohn 3.16.
[f] *Arctius. Eraſmus.*
[g] Heb.1.9.
[h] Leuit.8.12.
[i] 1.Kin.19.16.
[k] 1.Sam.10.1.
[l] Luke 9.20.
[m] Mark.8.29.
[n] *Steph. Gardiner vbi ſup.*
[o] 1.Pet.2.25.
[p] Rom 4.25.
[q] Heb 9.24.
[r] Ioh 2.1.
[s] *Chryſoſt. Theophylact. Ianſen.*
[t] *Ste. Gardiner.*
[u] Iames 4.6.
[x] Rom.1.22.
[y] *Eraſmus.*
[z] *Com in loc.*
[a] *Anſelm. Ianſen.*
[b] *Hilarius.*
[c] *Anſelm.*
[d] *Ardens.*
[e] *Euthym.*
[f] Ser.2.in nat. Pet & Paul.
[g] Iohn. 6 29.
[h] Matth.11.27.
[i] 1.Tim 4.8.
[k] Iohn.17.3.
[l] Deut.28.

going forth, and bleſſed in his comming home, bleſſed in the [m] labours of his hands, in the fruit of his ground, in the flocks of his ſheepe, bleſſed in his wealth, and bleſſed in his [n] woe, bleſſed in his health, and bleſſed in his ſickneſſe alſo, for the Lord will comfort him when he lieth ſicke vpon his bed, and make his bed in his ſickneſſe, Pſal. 41. 3. bleſſed in all his life, bleſſed in his houre of [o] death, and moſt bleſſed in the day of Iudgement, when he ſhall haue perfect conſummation of bliſſe both in body and ſoule, *Come ye bleſſed, inherit ye the kingdome, &c.*

Vpon this rocke will I build my Church.] *Stephen Gardiner* preaching vpon this text before King *Edward* the 6. ſaid, It is a maruellous thing, that vpon theſe words the Biſhop of Rome ſhould found his ſupremacie, for whether it be *ſuper Petram*, or *Petrum*, all is one matter, it makes nothing at all for that his purpoſe: This place (quoth he) ſerues only for Chriſt, and nothing for the Pope: but afterward in the dayes of Queene [p] *Marie*, reading this Scripture with the Popes owne ſpectacles, he maintained that the Biſhop of Rome was the ſupreme head of the Catholike Church, and he bloudily perſecuted all thoſe which held the contrary doctrine. And after him in our age [q] *Bellarmine*, [r] *Baronius*, and other Papiſts of moſt eminent note for learning, cite this text as a pregnant teſtimonie, to proue *S. Peters* Lordſhip ouer the reſt of the Apoſtles, and ſo (though inconſequently) the Popes vnlimited iuriſdiction ouer all the Biſhops in the world, wherein (as our Diuines haue ſhewed) they contradict, 1. The Scriptures, 2. The Fathers, 3. Their owne writers, 4. Their owne ſelues.

The Scriptures affirme plainly, that the Church is [f] *built vpon the foundation of the Prophets and Apoſtles, Ieſus Chriſt himſelfe being the chiefe corner ſtone*, to wit, a [t] *tried ſtone, a pretious ſtone, a ſure foundation*, and [u] *other foundation can no man lay than that which is laid, which is Ieſus Chriſt.*

The Fathers auow likewiſe, that Chriſt is the rocke vpon which his Church is built, ſo [x] *S. Auguſtine* in many places of his works, *Petrus à Petra, non Petra à Petro, quomodo non à Chriſtiano Chriſtus, ſed à Chriſto Chriſtianus vocatur*: vpon this rocke then I will build my Church, is nothing elſe but vpon my ſelfe *the Sonne of the liuing God I will build my Church, ædificabo te ſuper me, non me ſuper te*, and whereas he did once conſtrue this of *Peter*, he [y] retracted his opinion, and expounds it of Chriſt; [z] *Hierome*, [a] *Gregorie* the Great, [b] *Primaſius*, [c] *Anſelme*, accord in the ſame iudgement.

Other of the moſt ancient Fathers interpret it thus, *vpon this rocke*, that is, vpon this faith as being a firme rocke, vpon this confeſſion (*thou art the Sonne of the liuing God*) I will build my Church, and hell gates ſhall not preuaile againſt it. So [d] *S. Ambroſe, fundamentum eccleſiæ fides eſt*: ſo [e] *Chryſoſtome*, vpon this faith and confeſſion I will build my Church, [f] *fortitudo fidei petra eſt, propter quam Simon dictus eſt Petrus*: ſo [g] *Theophylact*, this confeſſion is the foundation of all ſuch as beleeue: ſo [h] *Gregory Nyſſen, delect. teſtimon. ex vet. teſtament. de ſanct. trinit. contra Iudeos*, vpon this rocke, that is, vpon this confeſſion of me to be *the Sonne of the liuing God*: ſo [i] *S. Auguſtine*, vpon that which thou haſt acknowledged and ſaid, I will build my Church: ſo *Cyril* and *Hilarius*, and other Doctors *apud Maldonat. in loc.* In one word, *Ionas* ſometime Biſhop of *Orleance* writes peremptorily [k] *lib. 3. de cultu imaginum*, that many, yea moſt expound (*vpon this rocke*) to be nothing elſe but vpon this confeſſion of faith in ſaying *thou art the Chriſt, the Sonne of the liuing God*: ſo that I am occaſioned here iuſtly [l] to returne *Campians* flouriſh vpon the papiſt, *patres admiſerit, captus eſt: excluſerit, nullus eſt.*

Their owne writers in their commentaries vpon this text accord with vs and the Fathers about this expoſition, as namely, *Hugo Cardinal, ord. gloſſ. Dio. Carthuſia*; *Soarez Epiſ. Conimbricenſis*; *Iohan. Arboreus*; *Iohan. Ferus*; *Alphonſ. Toſtatus*, and many moe. I conclude this obſeruation with [m] *Ambroſe*, Chriſt denied not to his diſciple, the grace of this name that he ſhould be called *Peter*, becauſe he he had ſoliditie of conſtancie, and ſtedfaſtneſſe of faith of the rocke, endeuour therefore that thou maiſt alſo be a rocke, ſeeke the rocke not without thee, but within thee, thine act is thy rocke, thy mind is thy rocke, let thine houſe be

[m] Pſal. 128.
[n] Pſal. 119. 71.
[o] Apoc. 14. 13.
[p] *Fox Martyr.* examination of *Iohn Rogers* Martyr.
[q] *De Rom. Pont. lib. 1. cap. 10.*
[r] *Tom. 1. ad an 34 fol. 207.*
[f] Epheſ 2. 20.
[t] Eſay 28. 16.
[u] 1 Cor. 3. 11.
[x] *Tract 124. in Ioan. & ſer. 13. de verbis Dom. ſecundùm Matt.*
[y] *Retract. lib. 1. cap. 21.*
[z] *Com. in Amos 6.*
[a] *Moral. lib. 31. cap. 34.*
[b] *In Epheſ. 2.*
[c] *In loc.*
[d] *Lib 6. in Luc. cap de interr. Ieſu.*
[e] *Hom. 55. in Matth.*
[f] *Idem operis imperfect. hom. 7*
[g] *In loc.*
[h] *Inter opera Nyſſen. Latin. Baſiliæ fol 255.*
[i] *Expoſit. in Epiſt. Ioan. tract. 10.*
[k] *Habetur in monument. patrum, fol. 1578. See B. Tonſtal. Ser. before K. Hē 8. on Palm-Sun and letter to Card Poole, apud Fox Martyr.*
[l] *Rat. 5.*
[m] *Lib 6. in Luc. cap de interrog. Ieſu.*

be built vpon this rocke, that it may not be beaten with any ſtormes of ſpirituall wickedneſſe: faith is thy rocke, faith is the foundation of the Church, if thou be a rocke, thou ſhalt be in the Church, becauſe the Church is vpon a rocke, &c.

* *De Rom. Pont. lib. 1. cap. 10. § reſpond. fidem.*

* *Lib. & cap. vbi ſup. præfat Tom. 1. & cat. cap. 1.*

* *Bellarmine* being compaſſed about with ſuch a cloud of witneſſes, anſwereth by diſtinction, affirming that faith as it is conſidered in it ſelfe, is not the foundation of Gods houſe, but as it hath a relation vnto the perſon of *Peter*: in which aſſertion he contradicteth himſelfe ° elſewhere both alledging often and approuing alſo the ſaying of *Auguſtine*, *Domus Dei credendo fundatur, ſperando erigitur, diligendo perficitur.* As to make an houſe (ſaith he cap. 1. Catechiſ.) it is needfull firſt to place the foundation, then to raiſe the wals, and laſt of all to couer it with the roofe, and to doe theſe things there be ſome inſtruments neceſſarie: ſo to make in our ſelues the building of ſaluation, we need the foundation of faith, the wals of hope, the roofe of charitie, and the inſtruments are the moſt holy Sacraments. It is *Bellarmines* opinion then in that place, that faith *in abſtracto* conſidered without any mention of any relation vnto *Peter*, is the foundation of our iuſtification and eternall ſaluation. Now the vniuerſall Church, and euery particular temple of the Holy Ghoſt (as P *Theophylact* obſerues) haue one and the ſame foundation, and that is faith, and that faith is not the perſonall and particular faith of *Peter* alone, for hell gates (as q *Abulenſis* noteth) haue preuailed againſt it, and r *Lyra* telleth vs, that many Popes haue beene Apoſtataes, and ſ *Io. Arboreus* confeſſeth honeſtly, that *Romanus Pontifex poteſt eſſe ſchiſmaticus & hæreticus.* It is a ſilly ſhift of t *Alanus Copus*, to ſay that *Peter* denied not the faith of Chriſt; but, his faith ſaued, he denied no more than Chriſt: for as reuerend u *Iewell* acutely replies, by this prettie tricke a man may haue both Chriſt without faith, and alſo faith without Chriſt. The Fathers then in making faith the foundation of Gods houſe, meane the common faith (of which a confeſſion is made here by *Peter* as the mouth of his fellowes, and type of the whole Church) it is the x Creed of the Apoſtles, and not the ſingular beleefe of *Peter* only. Saint *Paul* told his Epheſians, that they were *built vpon the foundation of the Prophets and Apoſtles, Ieſus Chriſt himſelfe being the chiefe corner ſtone*; y that is, vpon Chriſt as being the foundation of the Prophets and Apoſtles, vpon that z faith and doctrine which the Prophets and Apoſtles taught in the a Old and New Teſtament; the ſumme whereof is briefly this, that *Ieſus is that Chriſt the Son of the liuing God.* The ſame *Paul* in the ſame letter affirmes, that *there is but one Lord, and but one faith*: *Vna* (quoth b *Aquine*) *ratione obiecti ſed diuerſa ratione ſubiecti*, faith in regard of her eſpeciall obiect is but one, becauſe there is but *one Lord the Sonne of the liuing God*; but it is diuers in reſpect of diuers beleeuers, all which are *Peters*, & liuing ſtones in the building of Gods houſe, 1 Pet. 2. 5. If *Bellarmine* then vnderſtand by the faith of *Peter*, that generall faith that was in all the Apoſtles, who did all by *Peters mouth* confeſſe the ſame: c then are they all by Chriſts anſwer made foundation-ſtones of the Church as well as *Peter*. It is certaine that Chriſt had his Church from the beginning of the world built vpon the foundation of the Prophets, himſelfe being *the corner ſtone*, ſet vp in the moſt conſpicuous place thereof, and a *head ſtone* in the very top and higeſt part of all, and therefore he ſpeakes in this text of the continuance and enlarging of his Church among the Gentiles by the miniſtration of his Apoſtles.

P *Com. in* Mat. 16.

q *In loc.*

r *In loc.*

ſ *In loc.*

t *Dialog. 1.*

u Defenſ. of Apolog part. 6 cap 5. diuiſ. 2.

x D Mortons Apolog. part. 2 cap 21. obiect 5. *Nos vni dicta dicimus, ſed vni vnitatem Eccleſiæ repræſentanti. Elienſis reſp ad Apolog Bellarm. pag. 214.*

y *Lombard. Anſelm. Caietan in Epheſ 2.*

z *Salmeron in 2. ad Epheſ diſp. 6.*

a *Ambroſ. in 2. ad Epheſ.*

b *2 2æ Queſt. 4. art. 6.*

c D. Fulke *in loc.*

Among other contradictions of the Papiſts, it is an axiome receiued in their owne d ſchoole, *ſymbolica theologia non eſt argumentatiua*, that is, we may not fetch an argument in diuinitie from allegories and metaphors, vnleſſe we can elſewhere ſhew that the ſame thing is taught in a literall ſenſe; but the Papiſts are not able to produce ſo much as one Scripture where *Peter* is expreſly called the foundation of the Church, *ergo*, to raiſe his abſolute Monarchie vpon the bare metaphor of a *rocke*, is not to build on a firme rocke, but vpon the fickle ſand: how they further oppoſe the Fathers, and e *Ægyptian like* fight one againſt another in their expoſitions of this place, ſee *Doctor Fulke in loc. D. Sutlif. de Rom. pon. lib. 2. cap. 2. 3. 4. D. Morton. Apolog. cat. part. 2. lib. 5. cap. 21. 22. M. Maſon* tract

d *Thom. 1. part. queſt. 1. art. 10. & Caietan. ibid.*

e Eſay 19. 2.

of Conſecration, lib.4. cap.2. but eſpecially *Caſaubon, Exercit. ad Annal. Eccleſ. Baron.* where you ſhall finde euery word of this our text examined moſt exactly.

The Epiſtle. Acts 11.27. *vulg. cap. 12 in ℣. 3*

In thoſe dayes came Prophets from the citie of Hieruſalem vnto Antioch, &c.

THe contents of this text are dearth and death; the dearth is generall, *a great dearth thorowout all the world*: the death is particular, of one perſon only, to wit, of *Iames the brother of Iohn*, whoſe memorie we celebrate this day.

In the dearth obſerue
1. Gods iuſtice in puniſhing the wicked, with *a dearth*, and that a *great* dearth, and that *thorowout the world.*
2. Gods mercie in preſeruing the godly, foretelling it by his Prophet *Agabus*, and ſo conſequently preuenting the rage of it *by the prouident care and charitable contributions of Diſciples and brethren.*

In the death obſerue the
- Murther, *Herod the King.*
- Martyr, *Iames the brother of Iohn.*
- Matter, or cauſe why, for that *he was of the Church.*
- Manner, *with the ſword.*

Dearth is one of Gods foure ſore iudgements, Ezech. 14.21. Barrenneſſe of the ground is a maine ſtring of his whip againſt ſinne, *when* (ſaith [f] he) *the land ſinneth againſt me by committing a treſpaſſe, then I will ſtretch out mine hand vpon it, and wil breake the ſtaffe of the bread thereof, and will ſend famine vpon it.* If ye will not obey me, nor hearken vnto my Commandements, [g] *I will make your heauen as iron, and your earth as braſſe, your ſtrength ſhall be ſpent in vaine, neither ſhall your land giue her increaſe, neither ſhall the trees of the land giue their fruit.* Famine then is brought vpon a kingdome by [h] Gods appointment, and that for the ſinnes of the land: and ſurely [i] *S. Luke* points at the cauſes of this vniuerſall dearth, in ſaying *it came to paſſe in the dayes of Claudius Cæſar.* For by the worlds Emperour we may iudge much of the worlds eſtate, the vices of Princes firſt infect the Nobles, and then afterward the Nobles infect the Gentlemen, and the Gentlemen in fine corrupt the Commons, [k] *qualis rex, talis grex*, ſuch Prince, ſuch people. It is reported of this *Claudius*, that he did [l] *indulgere conuiuijs & concubitibus effuſiſſimè*, growing, through his intemperance, ſo dull and vnfit for any good ſeruice, that his [m] mother vſed to ſay, *he was a monſter of men, a worke of nature begun, but not finiſhed*: he got his Empire by corrupting the ſouldiers, and during his reigne he ſerued his belly, committing all vncleanneſſe [n] euen with greedineſſe; no maruell then if the Lord ſent *a dearth in the dayes of Claudius*, no wonder if he denied the fruits of the ground vnto ſuch a drunken and diſſolute generation: in our age moe than one *Claudius* reignes, there be many Kings of good fellowes in the world; drunkenneſſe domineeres in euery place (the countrey village not excepted) abuſing the manifold bleſſings of God in wantonneſſe and idleneſſe: and therefore we may feare iuſtly, that the Lord ere it be long will ſend ſome *great dearth* among vs, as he did in the dayes of our forefathers: he hath already [o] whet his ſword, and bent his bow, and prepared his arrow to ſhoot at vs, he hath in theſe latter yeares turned our Winters into Summers, & our Summers into Winters, ſo that whereas [p] Chriſt ſaid, *the harueſt is great, and the labourers are few*: we contrariwiſe, the labourers are many, but the harueſt is little; he hath in the Spring nipped the fruits of our trees, & in Autumne taken away the flocks of our ſheepe, he hath alſo curſed our [q] basket and our dough, in ſo much as the poore haue long felt a dearth, and the rich alſo begin to feare a famine, the which is the [r] moſt grieuous of all the foure ſore iudgements of God, for the noiſome beaſts and the ſword kill in a moment, but there be many lingring deaths in a dearth, as the [s] Prophet in his Lamentations, *They that be ſlaine with the ſword are better than they that be killed with hunger*; and to the ſame purpoſe [t] *Vegetius, ferro ſauior fames*: And as for the peſtilence, there was alwaies in nature ſo well as in name

[f] Ezech. 14.13.
[g] Leuit 26.19 Deut. 28.23.
[h] Amos 3.6.
[i] *Gualter in loc.*
[k] *Traian ſymb. vti Reuſner in ſymb.*
[l] *Xiphilin. in vita Claudij.*
[m] *Suetan. in Claudio.*
[n] Ephes 4.19.
[o] Pſal. 7.13.
[p] Luke 10.2.
[q] Deut 28.17
[r] See *Lorin. in loc & in Act.* 7 11.
[s] Ierem Lament. cap 4.5.
[t] *De re milit. lib.3. cap.3.*

so great affinitie betweene λιμος and λοιμος, that (as [a] Physitians and experience daily teach) after a great dearth ordinarily there followeth a great plague, because men in a scarsitie of victuals, are constrained out of necessitie to feed on vnwholsome and vnsauoury meats: in holy Bible we finde example, that extreme hunger made mothers murtherers, and so turned the sanctuary of life into the shambles of death, Lament. 4. 10. *The hands of pitifull women haue sodden their own children, which were their meat in the destruction of the daughter of my people.* Famine then, as [x] *S. Basil* termeth it, is the top of all humane calamities, for whereas the noisome beasts, and the sword, and the pestilence, make quicke dispatch out of miserie: *fames diutiùs malum, ocyùs torquet, lentiùs tabefacit, sensim occidit.*

In this great dearth it is certaine, that the godly suffered among the wicked, the good among the bad, the beleeuing Christians among vnbeleeuing Gentiles: the Church of *Antioch* (as we read in the former part of this present chapter) endued with many notable graces, and adorned with this eminent honour, that *the Disciples were first called Christians in Antioch*, is afflicted now with a grieuous dearth, I say now [y] when her goods were partly taken away by the rage of persecution, and partly giuen away to releeue the poore brethren: all the world was infested with this dearth, and the Church (in these respects) more than all other of the world.

Now the reasons are manifold, why God suffers his own people to be crossed: 1. To bridle the lust of our flesh, that we should not be [z] condemned with the world: 2. To teach vs patience, saying with holy [a] *Iob, shall we receiue good at the hand of God, and shall we not receiue euill?* 3. To shew that he is as well able to deliuer vs in aduersitie, as to keepe vs in prosperitie, Psal. 37. 19. *The godly shall not be confounded in the perillous time, and in the dayes of dearth they shall haue enough.* So we finde here, that God in his [b] anger remembring mercie, comforted his Church in this vniuersall hunger-rot ouer all the world: first in foretelling it, and afterward by stirring vp the charitable mindes of good people to preuent the furiousnesse of it, as well in themselues as in other. He foretold this famine, for [c] *surely the Lord God will do nothing, but he reuealeth his secret vnto his seruants the Prophets.* He foretold the floud, vnto [d] *Noe*; the destruction of Sodome, to father [e] *Abraham* and righteous [f] *Lot*; the dearth in Ægypt, vnto *Ioseph*; Gen. 41. And here the Prophet *Agabus* [g] not by starre-gazing, or figure-flinging, or coniuring, or any curious Art, but *by the Spirit signified, that there should be great dearth thorowout all the world, which also came to passe in the dayes of Claudius the Emperour.*

It is obiected here, which is said, Matth. 11. 13. *All the Prophets and the Law propheſied vnto Iohn*, how then could there be Prophets in this age? To this obiection answer is made, that the [h] meaning of those words is, that *Christ is the* [i] *end of the Law and the Prophets*, and so consequently their office, who propheſied he should come, was at an end when *Iohn the Baptist* had openly preached that he was come: but there continued still in the Church other Prophets of another kinde, for Christ ascending vp on high gaue gifts vnto men, and *ordained some to be Apostles, and some Prophets* Ephes. 4. 11. Now these Prophets are such as [k] interpret the words of the Prophets, as 1 Cor. 14. 4. *He that propheſieth edifieth the Church*, and Matth 23. 34. *Behold* (saith our blessed Sauiour) *I send vnto you Prophets*, that is, Preachers. Or else Prophets are such [l] as by the powerfull instinct of the Spirit foretold things to come, as the foure daughters of *Philip*, Acts 21. 9. and *Agabus* in this historie. See further Epist. on *S. Markes* day.

Then came Prophets from Hierusalem vnto Antioch] [m] Haply to get some releese *for the poore brethren in Iurie*: or else to confirme the new planted Church in *Antiochia*, for as *the* [n] *Iewes required a signe, so the Grecians sought after wisdome.* And therefore the Prophets in speaking with diuers tongues, and in foretelling things to come, manifested exquisite wisdome among those Conuerts, and thereby strengthned them in the faith: it is said here, that *many Prophets came from Hierusalem*, and yet *Agabus onely stood vp, and signified by the Spirit, that there should*

[a] *Galen apud Lorin. in loc.*

[x] *Ser. 3. contra diuites auaros.*

[y] *Gualter.*

[z] 1 Cor. 11. 32.
[a] Iob 2. 10.

[b] Habacuc. 3. 2

[c] Amos 3. 7.
[d] Gen. 5.
[e] Gen. 18.
[f] Gen. 19. 13.
[g] *Caluin. Salmeron. Arcularius.*

[h] *Musculus. Aretius in* Matth. 11. See *Lorin. in* Acts 2. 17.
[i] Rom 10. 4.

[k] *Lombard. Aquin. in* Ephes 4.
[l] *Anselm. Bez. Zanchius.*
[m] *Lorin. in loc.*

[n] 1 Cor. 1. 22.

ſhould be great dearth in all the world, hereby ſhewing that euery Prophet had his particular gift, and that in a certaine proportion according to the will of the Spirit diuiding to euery man a ſeueralll grace, 1 Cor. 12. See Epiſt. 2. Sund. after the Epiphan. and 10. Sund. after Trinitie.

Then the Diſciples, euery man according to his abilitie, purpoſed to ſend ſuccour] There be two principall heads of Chriſtianitie, faith and good workes. The Diſciples of Antiochia were ſo thorowly conuerted vnto the faith of Chriſt, as that they receiued this honour, to be the firſt of all the world that were called *Chriſtians*. And [o] now they ſhew their faith by their good works, *in ſending ſuccour vnto the brethren in Iurie*. Faith is operatiue, made full, and fat, and faire by deeds of charitie; for ſo [p] *Luther* and *Chemnitius* write, [q] *Fides eſt radix charitatis, & charitas eſt fructus fidei, fides efficit filios Dei, charitas probat*. And it hath often beene obiected againſt the profeſſors in our age, [r] that our forefathers in the daies of ignorance did more than they knew; but we liuing in the great light of the Goſpell, know more than we doe: many purpoſe much in their minde, and promiſe much alſo with their mouth, who faile notwithſtanding in performance. The witleſſe vnthrift hath a purpoſe ſometime to follow the works of his calling diligently, yet either all the day bowling or bowzing hold him as a priſoner in his idleneſſe: a factious Schiſmaticke promiſeth vnder his hand conformitie, yet ſometime to pleaſe the people, he runneth a courſe contrarie to the proceedings of the Church; euen the beſt men haue their fallings and failings in this kinde, for after we purpoſe to viſit the ſicke, and to ſend ſuccour vnto the poore brethren, either our pleaſures abroad, or elſe profit at home, keepe vs (often I feare) from ſo good a worke: but it is ſaid of the Diſciples here, that they did not only purpoſe to releeue the diſtreſſed members of Chriſt among the Iewes; but alſo that they performed it indeed: ſo the text, *which thing alſo they did, and ſent it to the Elders, by the hands of Barnabas and Saul*. [s] One ſaid, that hell is like to be full of good wiſhes, but heauen full of good works. If a good motion then ariſe in our minde, let vs inſtantly cheriſh it, and if it breake forth into promiſe, let vs according to our abilitie performe it.

Worldly minded Cormorants in a deare yeere deſire to make the famine greater, [t] *quanto æſtu, quanto æſtu*, how doe they ſweat in braine and body, to hoord vp corne to their neighbours hinderance? if theſe Merchants had the ſpirit of propheſie but one yeere, they would afterward turne Gentlemen all the dayes of their life. But the Chriſtians of Antiochia contrariwiſe being admoniſhed by the Prophet *Agabus* of a great dearth in all the world, conſult preſently how to leſſen and mitigate the furiouſneſſe of it, as well in other as in themſelues: and this prouiſion and preuention is not againſt our [u] Sauiours precept, *be not carefull for your life, what ye ſhall eat, or what ye ſhall drinke, care not for the morrow*, becauſe Chriſt in ſo ſaying, only forbids extraordinarie diffidence, not ordinarie prouidence; immoderate carking, not a moderate care: for euery man muſt [x] labour in his vocation, and [y] prouide for his owne, namely for them of his houſhold, otherwiſe he denieth the faith, and is worſe than an Infidell. If it be not lawfull to care prouidently for to morrow, wherefore ſhould the [z] Scripture magnifie the wiſdome of *Ioſeph*, in laying vp corne for ſeuen yeeres to come? Wherefore did *Salomon* commend the good houſe-wife, Prou. 31. 13. and ſend the ſluggard vnto the piſmire, Prou. 6. 6. Wherfore did [a] *Paul* aduiſe fathers to lay vp for their children? wherefore had *Beniamin* a [b] ſacke, *Dauid* a [c] ſcrip, Chriſt himſelfe a [d] bag? See Epiſt. 3. Sunday after Trinitie.

[e] *Ariſtotle* requires in true liberalitie theſe foure circumſtances eſpecially, { *Quid*, what. *Quibus*, to whom. *Quando*, when. *Quomodo*, how.

The Diſciples of Antioch obſerued in their almes all theſe: firſt for *quid*, they gaue neither too little, which had beene miſerableneſſe; nor yet too much, which on the contrarie had beene prodigalitie; but euery man ſent ſuccour *according*

o *Iuſtus, Ionas, Gualter.*

p *Chemnit. loc. com. tit. de bonis operibus quæſt. 4.*

q *Alſted. Syſtem. Theolog. lib. 3. loc. 17.*

r *Camden. epiſt.* before his *Britan.*

s *Gueuara epiſt.*

t *Brentius in loc.*

u Mat. 6. 25. 34

x Epheſ. 4. 28.

y 1 Tim 5. 8.

z Gen 41. 35. 48

a 2 Cor. 12. 14.

b Gen. 44. 12.

c 1 Sam. 17. 40.

d Iohn 13. 29.

e *Ethic. lib 4. cap 1.*

to his ability. We muſt indeed giue (ſaid [f] Chriſt) *omni petenti*, but as [g] *Auguſtine* gloſſeth it ſweetly, *non omnia petenti*, we may not exhauſt the fountaine of bounty, but ſo giue to day that we may likewiſe giue to morrow, and that not niggardly, for [h] *he that ſoweth ſparingly, ſhall reape alſo ſparingly, and he that ſoweth liberally, ſhall reape alſo liberally.*

2. The Diſcipies here gaue *quibus*, vnto ſuch as they ſhould, *in ſending ſuccour vnto the brethren who dwelt in Iewry.* [i] *Seneca* ſaid, *Beneficia ſine vllo delectu proficimus magis quàm damus*: as therefore they did not giue *profusè*, but *according to their abilitie*, ſo likewiſe not *confusè*, but addreſſed their almes vnto thoſe who wanted moſt, and had deſerued beſt of them. The brethren in Iewrie had more need than Infidels, in Antiochia, becauſe they were [k] ſpoiled of their goods, as *Paul* witneſſeth in an Epiſt. to them. And theſe conuerts of Antiochia were debtors vnto the Iewes, [l] as hauing receiued the ſweet comforts of the Goſpell from them. It is our dutie to [m] *do good vnto all men, eſpecially to thoſe which are of the houſhold of faith*, and among the houſhold of faith, aboue the reſt, vnto ſuch as haue beene our ſpirituall fathers in [n] begetting vs vnto Chriſt. [o] If the Gentiles be made partakers of the Iewes ſpirituall things, their dutie is to miniſter vnto them in carnall things, as [p] *Paul* told his Corinthians, *if we haue ſowen vnto you ſpiritual things, is it a great matter if we reape your temporall things?* This patterne condemnes exceedingly the practiſe of ſome profeſſors in our age, whoſe chiefe policie, yea pietie, conſiſts in contriuing how to leſſen the Clergie-mans eſtate. The Merchants trade concernes our daintie diet and brauerie, the Lawyers occupation our goods, the Phyſitians Art our bodie; but the Paſtor hath a cure of our ſoules: now ſaith Chriſt in the Goſpell, [q] *Is not the life more worth than meat, and the body than rayment? and the ſoule more precious than* [r] *all?* and yet the carnall Goſpellers enuie not the prodigious wealth of Merchants, of Lawyers, of Players, al is well if the Prieſt be poore; this vpon the point is their only *Diana*, both in publike parlie, and in priuate conference; they labour to decreaſe the Miniſters wages, and yet increaſe his worke: the which is like *Pharaohs* oppreſſing Gods people, mentioned Exod. 5. *Get you ſtraw where yee can finde it, yet ſhall nothing of your labour be diminiſhed.* I know worldlings entertaine ſome Prophets kindly, but it is not as [s] Chriſt ſaid, *in the name of a Prophet*, it is haply for that the Prophet is a kinſman, or a Gentleman, or a merry man, a good neighbour, a good fellow, a man of their owne humour; but a Prophet is not embraced of them *in the name of a Prophet.* The diſciples of Antiochia, becauſe they receiued the Goſpell of ſome Iewes, acknowledged themſelues debtors vnto all Iewes: but vncharitable factious hypocrites in our time, becauſe they haue receiued a litle hard vſage from ſome one Preacher, hate the whole reuerend order of the Clergie for the ſame, [t] *Neminem hic ſpecialiter meus ſermo pulſauit, generalis de vitijs diſputatio eſt, qui mihi iraſcuntur* [u] *ſuam indicant conſcientiam, & multo peius de ſe, quàm de me iudicant.*

3. For *quando*, they prouided a medicine ſo ſoone as they heard of the maladie, when *Agabus* had ſignified by the ſpirit, that there ſhould be great dearth in all the world, *then the diſciples, euery man according to his abilitie, purpoſed to ſend ſuccour, &c.* A good man is [x] like a good tree, that will bring forth fruit in due ſeaſon. [y] Hope deferred is the fainting of the heart; one bird in the hand is worth two in the buſh; in giuing of almes, *bis dat qui citò dat*, is a better rule than *ſerò ſed ſeriò*: a late largeſſe contents not a diſtreſſed ſoule ſo much, as little giuen opportunely, *non bona tam penſat quàm benefacta Deus.* [z] *Seneca* who ſpent many houres in diſcuſſing of this argument, giues this aduice, *fac ſi quid facis, tardè velle nolentis eſt, an non intelligis tantum te gratiæ demere, quantum moræ adijcis, eſt proprium libenter facientis citò facere.* Lend to thy neighbour in time of his need, Eccleſiaſt. 29. 2. it is not a good turne, vnleſſe it be done in a good time.

4. For *quomodo*, the diſciples of Antiochia beſtowed their almes cheerfully and carefully. [a] Cheerefully, for that *euery man according to his ability purpoſed to ſend ſuccour*, it was an act not enforced by law, but onely proceeding out of their loue, the which exceedingly cõmended their bounty, for a benefit conſiſts in the minde more

[f] Matth. 5. 42.
[g] *Lib. 1. de ſer. dom. in monte.*
[h] 2 Cor. 9. 6.
[i] *De benefic. lib. 1. cap. 1.*
[k] Heb. 10. 34.
[l] *Brentius, Caluin, Arcularius.*
[m] Galat. 6. 10.
[n] 1 Cor. 4. 15.
[o] Rom. 15. 27.
[p] 1 Cor. 9. 11.
[q] Matth. 6. 25.
[r] Mat. 16. 26.
[s] Mat. 10. 41.
[t] *Hieron. epiſt. ad Nepot. de vita Cleric.*
[u] *Idem epiſt. ad Ruſtic. de viuen. di ſer. ma.*
[x] Pſalm. 1. 3.
[y] Prou. 13. 12.
[z] *De benefic. lib. 2. cap. 5.*
[a] *Aretius, Brentius, Caluin.*

more than in the mine, [b] *manu non tangitur, animo cernitur, & multo gratius venit quod facili, quàm quod plena manu datur:* and it is ſaid in holy Scripture, that *God loueth a cheerfull giuer*, 2 Cor. 9. 7. [c] *He that beleeueth in me* (quoth our bleſſed Sauiour) *ſhall haue riuers of liuing waters flowing out of his belly*; [d] that is, all good works, and all gifts of grace ſpring out of him, euen by their owne accord, thou needeſt not to wreſt any good deeds out of him, as a man would wring verjuice out of crabs, becauſe they flow naturally out of him as ſprings out of rocks. Againe, the Diſciples here gaue their almes carefully, vſing truſty meſſengers and miniſters in this buſineſſe: they ſent not their ſuccour vnto the people promiſcuouſly, but to the gouernours and *elders of the Church*, that it might be diſtributed with diſcretion and diſtinction, according to the ſeuerall neceſſities of the Saints; and that it might be ſafely conueied vnto the brethren, it was deliuered *into the hands of Barnabas and Saul*, men of [e] approued credit.

Hitherto concerning dearth: it remaines I ſhould now ſpeake of death, to wit, of *S. Iames* martyrdome, and in it firſt of the murtherer *Herod the king*, not *Herod* the great, who butchered the Bethlehemitiſh innocent infants, Matth. 2. nor *Herod* the Tetrarch, who beheaded *Iohn* the *Baptiſt*, Math. 14. but [f] *Herod Agrippa*, grand-childe to *Herod* the great, the which I finde thus diſtinguiſhed in 8 verſe:

Aſcalonita necat pueros, Antipa Ioannem,
Agrippa Iacobum, claudens in carcere Petrum.

This *Herod ſtretched out his hands*, and Kings haue [h] long hands, not to cheriſh, but *to vex*: for Tyrants delight moſt in deſtructiue power: [i] not to vex ruffians, or ribalds, or robbers, but *certaine of the Church*: [k] for the deuill and all his inſtruments are diſquieted at the light of the Goſpell. *Herod* therefore ſtretched out his hands againſt the Church, and vexed certaine, [l] that is, ſome who were ſtrong ſouldiers in fighting the Lords battell, for God will not ſuffer the weake to be tempted aboue their abilitie, 1 Cor. 10. 13. Firſt, *Herod killed Iames the brother of Iohn with the ſword, and afterward he proceeded further, and tooke Peter alſo. Iames* firſt dranke of Chriſts cup, and [m] ſo conſequently was the firſt of all the twelue Apoſtles in Chriſts kingdome, according to the requeſt of his mother in the Goſpell alloted for this day: now the reaſon why God ſuffers bloudie tyrants to vex his Church is [n] threefold. 1. For the triall and exerciſe of the godly, *quod enim fornax auro, quod lima ferro, quod aqua panno, hoc confert tribulatio iuſto.* 2. For the confuſion and illuſion of the wicked, becauſe *ſanguis martyrum is ſemen eccleſiæ.* 3. For the manifeſtation of his infinite power and wiſdome, who can bring light out of darkneſſe, and vſe wicked inſtruments vnto good purpoſes.

[b] *Seneca de benefic. lib. 1. cap. 5.*
[c] Ioh. 7. 38.
[d] *Tyndal* proleg. vpon *Exod.*
[e] Concerning *Paul's* care, ſee Rom 15. 1 Cor. 16. & 2 Cor. 8.
[f] *Salmeron, Arcularius.*
[g] *Guido ex Lyran. & Aretius ex Bartholdo in loc.* See D. *Hamer* notes vpon *Euſeb. hiſt. lib. 2. cap. 10.*
[h] *Non noſti longas regibus eſſe manus? Ouid.*
[i] *Aretius.*
[k] *Marlorat.*
[l] *Salmeron.*
[m] *Pelargus.*
[n] *Ardens hom. in Epiſt. in feſto Petri.*

The Goſpell. MATTH. 20. 20. vnto v. 29

Then came to him the mother of Zebedeus children with her ſonnes, &c.

There bee two parts of this Scripture:

1. An indiſcreet petition, in which obſerue the
   - Mouer of the ſuit, *a woman and a mother.*
   - Manner of ſuing, *ſhe came worſhipping him and ſaying, &c.*
   - Suit it ſelfe, *grant that theſe my two ſons, &c*
2. A diſcreet anſwer to the ſame, containing a
   - Correction in particular, addreſſed eſpecially to the mother and her ſons, *ye wot not what ye aske, &c.*
   - Direction in generall, vnto the reſt of his Diſciples, and in them vnto all Chriſtians, *ye know that the princes, &c.*

Then came to him the mother of Zebedeus children] This woman (as it is apparant by comparing Matth. 27. 56. with Marke 15. 40.) was *Solome*, the ſiſter (as ſome

o ſome thinke) of *Ioſeph*, husband vnto the bleſſed Virgin mother of Chriſt. Her ſonnes were p *Iames* and *Iohn*, *Iames* the *greater*, ſo called, q for that he was elected an Apoſtle before *Iames* the ſonne of *Alpheus*, otherwiſe ſtiled *Iames the* r *leſſe*. ſ Or *Iames the greater*, becauſe he was more familiar and great with his maſter Chriſt than that other *Iames*, for (as we read in the Goſpels hiſtory) Ieſus ſuffered none of his Apoſtles to ſee his t transfiguration, or the raiſing of u *Iairus* daughter from the dead, *ſaue Peter, and Iames, and Iohn*: or *Iames the greater*, x for that he was endued with great courage to drinke firſt of Chriſts cup, and to become the firſt Martyr of all the 12. Apoſtles: his brother *Iohn* was y *the Diſciple whom Ieſus loued, who leaned on his maſters breaſt at ſupper*, vnto whoſe care Ieſus on the croſſe commended his mother, Iohn 19. 27. Theſe two moue their mother, to moue their maſter for their aduancement, it was ſhe who came *worſhipping Chriſt and deſiring, &c.* but it was by the z ſuggeſtion and inſtigation of her ambitious children. And a therefore Chriſt in his anſwer ſaid not, thou knoweſt not what thou doeſt aske, but, *ye know not*, addreſſing his ſpeech vnto the ſonnes, ſo well as to the mother: and indeed Saint b *Marke* reports expreſly that they came to Chriſt in their owne name to make this ſuit, they did vſe the mediation of their mother haply, c that if Chriſt in any ſort miſliked the requeſt, it might be thought a fond womans error; if approued, then it might be granted eaſily to a mother earneſtly ſuing for her ſonnes. Now (ſaith our text) *when the ten heard this, they diſdained at the two brethren*: all the twelue were faulty, two ſinned in ambition, and ten in enuie. *Iſti* (quoth d *Anſelme*) *ambitioſi, illi inuidioſi, vtriq; tamen nobis proſunt runt*. *Iames* and *Iohn* were carnall in their pride, the reſt as carnall in their malice: yet we may reape benefit by them all. For e here we may ſee that euen the beſt men haue their infirmities, and they be recorded in holy Bible for our f learning, that we might neither preſume, becauſe the chiefe Saints haue had their ſlips: nor yet deſpaire, becauſe Chriſt himſelfe forgiues them, and inioyneth other alſo to ſtrengthen them. g *If a man be ouertaken in a fault, ye which are ſpirituall reſtore ſuch an one in the ſpirit of meekneſſe, conſidering thy ſelfe leſt thou alſo be tempted.*

In the manner of *Solomes* ſuing, obſerue the time when, and how ſhee ſued: *then came the mother of Zebedeus children, &c.* h That is, after Ieſus had tooke his Diſciples apart in the way to Hieruſalem, and had ſaid vnto them (as you may reade in the words a little before this text) *Behold we go vp to Hieruſalem, and the ſonne of man ſhall be deliuered vnto the chiefe Prieſts, and vnto the Scribes, and they ſhall condemne him to death, and ſhall deliuer him vnto the Gentiles to mocke, and to ſcourge, and to crucifie, but the third day he ſhall riſe againe.* When the ſonnes of *Zebedeus* heard this, inſtantly they conceiued, that Chriſt after his reſurrection would i reſtore the kingdome of Iſrael, and ſo reigne as a Monarch in this preſent world. Wherefore they thought it a fit time now to make ſome motion for their promotion in his kingdome, namely, that *one might ſit at his right hand, and the other on his left in glory*. For the better effecting whereof, their mother *Solome* commeth vnto Chriſt, and *worſhippeth him, and deſireth, &c.* Ambitious wretches (as *S. Iude* ſpeaketh in his Epiſtle) *haue the perſons of men in admiration for aduãtage,* k *till they receiue, they kiſſe their hands, and humble their voice*. So long as they be *mendicant*, they be Friers *obſeruant*, what will they not ſay, what will they not doe, to ſerue their owne turnes? the mother here comes worſhipping and fawning, and her ſonnes flattering and lying, for in the iudgement of l many learned Doctors, they did anſwer raſhly, *we are able*. Chriſt himſelfe was afraid to drinke of this cup, m *O my father, if it be poſſible, let this cup paſſe from me: neuertheleſſe not as I will, but as thou wilt*. It is enough for the Diſciple to be as his Maſter is, and the ſeruant as his Lord, Matth. 10. 25. If *Iames* and *Iohn* had aduiſedly conſidered of the buſineſſe, they would not haue giuen a peremptorie *poſſumus*, but haue rather anſwered in the words of n *Paul, of our ſelues we are not ſufficient, all our ſufficiencie is of God*, o *able to doe all things through the helpe of Chriſt who ſtrengtheneth vs*. Ambition is charities ape, for as p loue for veritie, ſo ambition for

* *Aretius in loc. vide Thom. Aquin. in Galat. 1. lect. 5.*
p Matth. 10. 2.
q *Aquin. vbi ſup.*
r Mark. 15. 40.
ſ *Raulin ſer. 2. de Iacob maio.*
t Mat. 17. 1.
u Luk. 8. 51.
x *Didac. de Yanguas con. de S. Iacob.*
y Iohn 21. 20.
z *Auguſtin. Aidens, Anſelm.*
a *Hieron. in loc.*
b Cap 10. 37.
c *Paludenſis ſer. de S. Iacobo.*
d *In loc.*
e *Melanctbon. Marlorat. Mollerus.*
f Rom. 15. 4.
g Galat. 6. 1.
h *Hieron. Anſelm. Caietan.*
i Acts 1. 6.
k Eccleſ. 29. 5.
l *Chryſoſt. Theophylact. Euthym.*
m Mat. 26. 39.
n 2 Cor. 3. 5.
o Philip. 4. 13.
p 1 Cor. 13. 7.

for vanitie, *ſuffereth all things, beleeueth all things, hopeth all things, endureth all things.* An ingenious man aſſuredly makes a *parentheſis* of his good nature, whileſt he runneth ambitious courſes, he ſeldome or neuer returnes to himſelfe and true ſenſe, till his ſuits end. For he muſt (if he will vnderſtand his trade) turne [q] *Gnatho*, pleaſing euery mans humour, as a reed ſhaken with euery winde, blowing hot and cold out of the ſame mouth, holding diſſimulation and impudence commendable vertues: in a word, making preferment his God, and Mammon his mediator.

Grant that theſe my two ſonnes] *Solome* [r] ſeemes here to beg of Chriſt for her children eſpecially three things: Eaſe, riches, honour: Eaſe, *that they may ſit*: Riches, *in thy kingdome*: Honour, *one on thy right hand, and the other on thy left hand*, [s] that is, next vnto thy ſelfe, and before the reſt of their fellowes, on [u] each hand firſt. It is ordinarily ſeene, that mothers are more fond in their loue, and more ſolicitous in their care for their children than fathers are, [x] *Can a woman forget her childe, and not haue compaſſion on the ſonne of her wombe?* The reaſon hereof (as [y] *Ariſtotle* teacheth vs) is twofold: 1. Becauſe mothers are beſt aſſured that their children are their owne: 2. Becauſe mothers endure more paines than fathers in breeding, in bearing, and in bringing vp of their babes; Honour thy father that begat thee, (ſaid [z] *Salomon*) and thy mother that bare thee: that bare thee nine moneths in her wombe, twelue moneths in her armes, many yeares in her heart. [a] *Illa te diu portauit in vtero, diu aluit, & difficiliores infantiæ mores blanda pietate ſuſtinuit, lauit pannorum ſordes, & immundo ſæpe fœdata eſt ſtercore, &c.* Wherefore though a father in reſpect of his dignitie (being [b] *principium generationis noſtræ per modum agentis*) is to be loued more than our mother, as being rather *principium per modum patientis & materiæ*; yet our mother (as [c] *Phalaris* aduiſeth) is to be reuerenced ſo much, if not more than our ſire, for her affectionate tender care. [d] *S. Auguſtine* writes of his mother *Monica*, *Maiori ſolicitudine me parturiebat ſpiritu quàm carne*: and in [e] another place, *Ita pro nobis omnibus curam geſſit, quaſi omnes genuiſſet; ita ſeruiuit, quaſi ab omnibus genita fuiſſet.*

[q] *Magdeburg. epiſt præfix. cent. 7.*
[r] *Budæus lib. 5. de aſſe.*
[s] *Paludenſis.*
[u] *Ianſenius, Didac. de Yanguas.*
[x] *Caietan.*
[x] Eſay 49.15.
[y] *Ethic. lib 9. cap. 7.*
[z] Prou. 23.22.
[a] *Hieron epiſt. de ſaſſeſſo conturbernio.*
[b] *Thomas 2 2æ. quæſt. 26. art. 10*
[c] Epiſt 19.
[d] *Confeſſ. lib. 5. cap. 9.*
[e] *Confeſſ. lib. 9. cap. 9.*

Yee wot not what yee aske] For either yee erre very much in the matter, or elſe in the manner: in the [f] matter, if yee thinke that my kingdome is of [g] this world; in the manner, if yee deſire to *ſit in my kingdome, before yee haue drunken of my cup*: I muſt (as yee ſhall one day further vnderſtand) firſt [h] ſuffer, and then enter into glory. [i] If any man will be my Diſciple, let him forſake himſelfe, and take vp his croſſe, and follow me; you muſt enter into my kingdome through many tribulations, Acts 14.22. They that ſowe in teares ſhall reape in ioy, Pſal. 126.6. He that will haue wages at night, muſt labour firſt about the Lords vineyard in the day, Matth. 20.8. None receiue the prize before they runne, 1 Cor. 9.24. And if any man alſo ſtriue for a maſterie, yet is he not crowned except he ſtriue as he ought to doe, 2 Tim. 2.5. Well then (I tell you the truth) if yee ſeeke to *ſit on my right hand and on my left in my kingdome*, ye muſt firſt *drinke of the cup that I ſhall drinke of, and be baptized with the baptiſme that I am baptized with*: [k] that is, yee muſt of neceſſitie beare the croſſe, before yee can weare the crowne. [l] *To him that ouercommeth will I grant to ſit with me in my throne, euen as I ouercame, and ſit with my Father in his throne.* When holy *Moſes*, Exod 33. ſaid vnto the Lord, *I beſeech thee ſhew me thy glory*; the Lord anſwered, *thou canſt not ſee my face, but thou ſhalt ſee my backe parts.* [m] Inſinuating hereby, that we cannot enter into Chriſts glory, vnleſſe we follow him, and ſee his hinder parts in this world. Why Chriſt called his ſufferings *a cup*, and *baptiſme*; ſee *Ianſen. concord. cap. 104. Theophylact, Aretius, Marlorat, Maldonat, in loc.*

[f] *Marlorat. Mollerus. Kilius.*
[g] Iohn 8 36.
[h] Luke 24. 26.
[i] Matth 16.24
[k] *Theophylact. Euthym. Ardens.*
[l] Apocal. 3.21.
[m] *Didac de Yanguas con. de S. Iacob.*

Yee ſhall drinke indeed of my cup] [n] He ſaid not yee can, as being able by their owne vertue: but *yee ſhall*, as being made able by grace: but how did they drinke both of Chriſts cup, ſeeing *Iohn* is ſaid in Eccleſiaſticall hiſtorie to haue died in his bed peaceably? [o] *Remigius* anſwereth in one word, *Bibit Iacobus in paſſione, Ioannes in perſecutione*, *Iames* dranke of Chriſts cup in his martyrdome, being

[n] *Origen apud Aquin caten. in loc.*
[o] *Apud Paludenſ. in loc.*

being slaine with the sword by cruel *Herod*, as our Epistle this day witnesseth, and *Iohn* tasted of Christs cup, as being banished [p] *into the Isle Pathmos for the word of God, and for the witnesse of Iesus Christ. Iohn* dranke of the cup of [q] confession, as the three children in the fierie furnace, though he were not actually martyred; actually, I say, for in [r] readines to suffer, he was a very Martyr, yea the [t] Proto-martyr, suffering for Christ vnder the Crosse, when he saw Christ suffer on the Crosse.

But to sit on my right hand, or on my left, is not mine to giue] Christ saith in his Gospell, chap. 11. vers. 27. *All things are giuen vnto me of my Father*; and chap. 28. 18. *All power is giuen vnto me both in heauen and in earth*; and Ioh. 14. 2. *In my Fathers house are many mansions*, and *I goe to prepare a place for you*; and Luk. 22. 29. *I appoint vnto you a kingdome, &c.* How then is it true, *to sit on my right hand, and on my left, is not mine to giue?* [t] *S. Augustine*, [u] *Basil*, [x] *Remigius*, and [y] other answer thus; It is not mine to giue as I am a man, and allied vnto you; but as I am God, equall to my Father, and heire of all things. Or as [z] *Ardens*, It is not mine to giue you now, namely, before *yee haue drunke of my cup.* [a] Or it is not in my power to giue as you conceiue, to wit, in respect of kindred & alliance. [b] By which example, Bishops may learne, not to prefer their nephewes on their right hand and on their left hand in their Dioceese, except they be men of merit. For God saith expresly, *Non ascendes per gradus ad Altare meũ*, Exo. 20. 26. & *Melchisedek* the first Priest is said, Heb. 7. 3. to haue been *without father, without mother, without kindred*, hereby signifying, that we must ascend to dignities in the Church of God not by degrees of consanguinitie, but by steps of vertue: or it is not mine to giue to [c] such as you are now, namely, to proud and ambitious men, according to that in 101. Psalme, ver. 7. *Who so hath a proud looke, and high stomacke, I will not suffer him in mine house*, so that (as [d] *Ambrose* notes) *Asserit non sibi potestatem deesse, sed meritũ creaturis*; or as Christ here construeth himselfe, it is not mine to giue, *but it shall be giuen vnto those for whom it is prepared of my Father.* [e] *I and my Father are one*, and therefore most [f] vnfit either for you to request, or for me to grant any thing contrary to the determination of my Father. His kingdome is an inheritance [g] prepared before the foundations of the world. [h] *Whom he did predestinate, them he also called; and whom he called, them he also iustified; and whom he iustified, them he also glorified.* Concerning Christs direction here following addressed vnto all his Apostles, and in them vnto all Christians; see Gospell on *S. Bartholomewes* day.

p Apocal. 1. 9.
q Hieron.

r *Missus in seruentis olei doliũ siue solium, illæsus exijt. Ba. o1 ad ann.* 99.
t Io. Osorius in Euang. fest. Io. Euang.
t Lib. 1 de Trinit. cap. 12.
u Epist. 141 ad Cæsarianos.
x Apud Paludan. in loc.
y Ambros. lib. 5. de fide, cap. 3.
z Hom. in loc.
a Musculus. Iansenius.
b Ardens. Didac. de Yanguas.
c Epiphan. hæres. 69. Idem Hieron Chrysost. Maldonat. in loc. & Augustin. in Psal. 126.
d Vbi sup.
e Iohn 10. 30.
f Aretius. Musculus.
g Matth. 25. 34
h Rom. 8. 30.

The Epistle. Acts 5. 12. vnto v. 17

By the hands of the Apostles were many signes and wonders shewed among the people, &c.

SOme thing in this Epistle concernes more specially the Pastors, *by the hands of the Apostles were many signes & wonders shewed*; some thing more specially the people, *the people magnified them, and the number of them that beleeued in the Lord both of men and women grew more and more*; some thing generally both Pastors and people, *they were all together with one accord in Salomons porch*, [i] insinuating that it was their ordinarie custome to meet in that holy place, not only to preach & pray; but also to consult about the proceedings of the Gospel & busines of the Church. From which assembly no Conuert absented himself, either vpon any proud opinion of his own priuate conceits, or vnder pretence [k] that the Temple was now superstitiously prophãed, or for feare of the cõmon enemie the [l] Pharisies especially: but al, ὁμοθυμαδὸν, according, concording, ioyned together for the good of the publike weale. Wherin obserue not only their vnanimity, but also their magnanimity, not only their louing cariage one toward another, but also their resolution & zeale for the Gospel, exposing themselues vnto very much danger in a place of such sort and resort. The chiefe point is the *working of miracles by the hands of the Apostles*, & that is nothing else but an execution of Christs promise, Mark. 16. 17, 18. *In my name*

i Caluin. in loc.
k Aretius.
l Iustus Ionas in loc.

name they ſhall caſt out deuils, and they ſhall lay their hands on the ſicke, and they ſhall recouer, &c. of which I haue ſufficiently ſpoken in my notes vpon the Goſpell on Aſcenſion day.

The Goſpell. Luke 22.24. *vulg* 31

There was a ſtrife amõg them which of them ſhould ſeeme to be the greateſt, &c

Christ in this Scripture teacheth his Apoſtles ambitiouſly contending for rule, { 1. By precept, *The kings of the nations, &c. but ye ſhall not ſo be, &c* 2. By patterne, *I am among you as one that miniſtreth, &c.*

But ye ſhall not ſo be] Or as [m] *S. Matthew, it ſhall not be ſo among you.* Now this kinde of ſpeech is vſed in holy Scriptures, and in our Engliſh tongue two manner of waies, either forbidding a thing to be done, or elſe foretelling a thing not to be done: as a maſter in ſaying to his ſeruant, this ſhall not be done to day, forbids a thing to be done: but when an Aſtronomer ſaith of the weather, it ſhall not be cold, or hot, vpon ſuch a moneth or day, he doth not forbid, but only foretell a thing that ſhall not be: ſo the words, οὐκ ἔσται, are vſed Apocalyp. 10.6. and 22.5. According to this twofold acception, I finde a twofold conſtruction of this clauſe (*but ye not ſo*) firſt, by way of prophecie; ſecondly, by way of propoſition or prohibition: if it be taken prophetically, then it is a prophecie concerning the Diſciples eſtate either in this, or in the world to come. If in this life, the meaning is briefly this, *the kings of the Gentiles doraigne, and they that are in authoritie are called benefactors; but ye not ſo*; that is, I doe foreſhew vnto you that ye ſhall not be ſo; as if he ſhould ſay, they in their gouernment are called benefactors, but you exerciſing authoritie ſhall be called malefactors: they ruling ill are called good men, ye ruling well ſhall be reputed euill men: [n] in the world ye ſhall haue affliction, and ye muſt of neceſſitie drinke of my cup, and be baptized with the baptiſme that I am baptized with, and ſo Chriſt is made to ſpeake that in this place which he ſaith [o] elſewhere, *The diſciple is not aboue his maſter, nor the ſeruant aboue his Lord: If they haue called the maſter of the houſe Belzebub, how much more them of his houſhold?* If they haue perſecuted me, they will alſo perſecute you: me, who came to miniſter vnto them, and to giue my life for them; euen ſo you, which in your authoritie ſhall intend the good of all, and ſpend your liues in ſeruing them all. This ſenſe doubtleſſe is true, for by wofull experience we finde it to be ſo, when as [p] among vs ſome for their ſuperioritie are called Antichriſts; other for their authoritie, tyrants; other for reſtraining the licentiouſneſſe of certaine factious people, perſecutors.

If we take (*but ye not ſo*) for a prophecie touching the life to come, the meaning is, *the kings of the Gentiles haue lordſhip ouer them, &c. but ye not ſo*: that is, in my kingdome (which you falſely conceiue to be vpon earth) I doe foretell vnto you, that it ſhall not be ſo. For though I appoint *vnto you a kingdome, and ye ſhall eat and drinke at my table in my kingdome, and ſit on ſeats iudging the twelue tribes of Iſrael in my kingdome*: yet my kingdome is not of [q] this world, ye ſhall not (I aſſure you) tyrannize in heauen, as the kings of the nations vpon earth. This ſenſe likewiſe is good, and fitting other places of Scripture, but it doth not fit our preſent text: for it wil appeare by comparing one Euangeliſt with another, that Chriſts [r] οὐκ ἔσται, *it ſhall not be*, is nothing elſe but οὐκ ἔστω, *let it not be*: for whereas Saint *Marke* ſaith, chapter 10. 43. *ſhall be your ſeruant*; and verſe 44. *ſhall be ſeruant of all*: *S. Matthew* chap. 20. 26. hath it in termes imperatiue, *let him be your ſeruant*; and *S. Luke* here, *he that is greateſt among you, let him be as the leaſt, and he that is chiefe, as he that doth ſerue.* Theſe termes of command inſinuate that our bleſſed Sauiour ſpake (*vos autem non ſic*) imperatiuely, forbidding

[m] Mat. 20. 26.

[n] Iohn 16. 33.

[o] Matth. 10. 20. Iohn 15. 20.

[p] See dangerous poſitions vnder pretence of reformatiõ, *lib. 2. cap. 5. 7, 8, 10, 11, 12, 13.*

[q] Iohn 18. 36.

[r] *Piſcator ſchol. in* Mat. 20. 26.

ding a thing to be done. Wherefore let vs examine two points eſpecially; firſt, what is ſaid; ſecondly, whom it concernes.

[f] Some referre *ſo* to the word *benefactors*, here tranſlated *gracious Lords*, making the ſenſe to be, *they that are in authority, are called gracious Lords, but ye not ſo*; that is, ye ſhall not be called gracious Lords. [t] Other referre *ſo* to the verbes, *reigne* and *rule*, making the ſenſe thus, *the kings reigne, and great men rule, but you not ſo*; that is, ye ſhall not rule: other attribute *ſo* to the ſame verbes, yet make the conſtruction otherwiſe, *the kings of the Gentiles doe rule, but ye not ſo*; [a] that is, ye ſhall not ſo rule, to wit, as the kings of the nations rule. So that either titles of honour are forbidden as *gracious Lords*, or *ruling*, or elſe *ſo ruling*. The *Nouelists* in the firſt expoſition haue condemned the titles of our Archbiſhops; in the ſecond, the iuriſdiction of our Biſhops; our [x] Diuines therefore like beſt of the third, affirming that Chriſt here prohibited neither titles of honour, nor ruling, but only ſo ruling.

Not titles of honour, as *Lord, ruler, benefactor*: for as Chriſt in ſaying [y] elſewhere, *be not ye called Rabbi, for one is your maſter: and call no man father vpon earth, for one is your father which is in heauen; and be not called Doctors, &c.* [z] forbids not ſimply the names of *Rabbi, father*, and *Doctor*; for a childe may call his parent *father*, and a ſcholler may call his teacher *Doctor*, and a ſeruant may call him vnder whoſe gouernment he liues *maſter*; and ſo *Paul* called himſelfe *the* [a] *Doctor of the Gentiles, and the* [b] *Corinthians father*. As I ſay Chriſt there forbids not abſolutely the names of father and maſter, much leſſe the functions; but only the phariſaicall affection, and arrogant affectation of ſuperioritie: ſo Chriſt here likewiſe forbids not his Apoſtles to be called *Lords*, or *rulers*, or *benefactors*: but condemnes onely the carnall ambition of theſe titles, and inſolent vſing of the ſame. For we reade in holy Scripture, that theſe titles were giuen to Chriſt and his Diſciples, as Iohn 13.13. *Ye call me maſter, and Lord* (ſaith he) *and ye ſay well, for ſo am I.* Yea his Apoſtles are ſtiled by that title which is rendred elſewhere *Lords*, Acts 16.30. *Lords, what muſt I doe to be ſaued*, ſaid the Iaylor to *Paul* and *Silas?* and yet they reprehended not this title, which they would haue done had it beene vnlawfull; as [*] *Paul* and *Barnabas* rebuked the men of Lyſtra when they would haue ſacrificed vnto them as vnto Gods, *O men, why do ye theſe things?* ſo likewiſe Preachers of the word are ſtiled *rulers*, Heb. 13.7. *Remember thoſe which haue the rule ouer you, who haue preached vnto you the word of God*: and verſe 17. of the ſame Chapter, [c] *obey thoſe which haue the rule ouer you, and ſubmit your ſelues, for they watch for your ſoules.* Hence the parſonages in England were termed anciently *Rectories*, and the Parſons *Rectors*: as for the ſtile *gracious Lords*, vrged ſo much by the [d] Nouelists againſt our reuerend and honourable Primats: anſwer is made that there is not one ſyllable in the word εὐεργέται that ſignifieth *a Lord*. It is true that our learned Engliſh Interpreters in old time ſought by (the *periphraſis*) *gratious Lords*, to ſet downe the meaning of Chriſt, vſing *Lord* for a title of honour, and *gracious* for a title of doing good. But our new tranſlation expreſſeth it better in reading *benefactors*: the Kings of the Gentiles exerciſe Lordſhips ouer them, and they that exerciſe authority vpon them *are called benefactors*: ſo *Beza, benefici vocantur*: ſo the vulgar *Latine, Eraſmus, Ro. Stephanus*, and other as well ancient as moderne Interpreters: ſo that the clauſe *vos autem non ſic*, is referred by the two other Euangeliſts, and almoſt all [e] learned expoſitors vnto the fond ambition and tyrannicall oppreſſion of the Gentile Kings, and not vnto their titles or names. Indeed we finde that the Kings of [f] Ægypt and of other [g] nations vain-gloriouſly deſired to be called εὐεργέται *munificent benefactors*, when as they deſerued rather the names of tyrants and oppreſſors: as the Popes of Rome haue called themſelues (I verily thinke contrary to Chriſts *but you not ſo*) *Clement, Pius, Boniface*: when they were moſt vnmercifull and impious malefactors. All that may be gathered hence then is, that the Kings of the Gentiles aſſumed flattering titles vnto themſelues, beeing indeed nothing leſſe than that which their ſtiles imported; and it may bee a good admonition

[f] *T.C.* Reply to D. *Whitg.* ſis anſwer to the admonit pag. 11. ſect. 1. 2.
[t] *T.C. Vbi ſup. pag.* 10. *Marlorat. & Piſcator. in* Mat. 20. 25, 26.
[a] *Theophylact. Euthym. Bucer. Muſculus, in* Matth. 20.
[x] D *Whitgift* defence of his anſwer to the admonit *cap* 1. diuiſion 1. following the Doctors aboue cited.
[y] Matth 23.8.
[z] D. *Whitgift vbi ſup. cap.* 2.
[a] 1 Tim. 2.7.
[b] 1 Cor. 4.15.
[*] Acts 14.15.
[c] *Loquitur hoc de paſtoribus eccleſiæ ſicut D. Fulke, Marlorat. Piſcator in loc.*
[d] *T.C. vbi ſup.*
[*] D *Whitgift vbi ſup.*
[f] *Caluin apud Marlorat. in loc.* Matth. 20 25. See prolog. of *Eccleſiaſticus & Strabo Geograp. lib.* 17. *& Plutarch in vita Coriolani.*
[g] *Clemens* K. of Sparta ſo called.

admonition for all men, especially for Clergy men, to frame their liues answerable to their names and titles of honour giuen vnto them. An ambitious desire to be called *benefactor* is prohibited here, but the name it selfe is commendable, for Saint *Peter* applieth it vnto Christ, Act. 10. 38. *Iesus of Nazareth went about doing good*, and [h] *S. Paul* exhorteth vs *to doe good vnto all men, especially to them of the houshold of faith.*

[h] Galat. 6. 10.

As for *ruling*, we say that it is against all sense, that where the titles of rulers are giuen, there ruling should be denied: nay Christ in the word immediatly following (*he that is greatest among you, let him be as the least, &c.*) insinuates that there must be some great among them. He saith not (as [i] *Musculus* obserues) no man ought to be chiefe among you, which he would haue said, if it had not beene lawfull in the kingdome of God for some to be *great* and *chiefe*, or if it had beene necessary that all should haue beene in all things equall, The celestiall spirits are not equall, the starres are not equall, the Disciples themselues were not in all things equall. It is not therefore Christs meaning to haue none *great* or *chiefe* among Christians, seeing our state requires necessarily that some be superiour, and other inferiour. So [k] *Martin Bucer*, the fond *Anabaptists* collect here that no man may be together a Christian, and a magistrate, because Christ said to his Disciples, *it shall not be so among you*, not considering that those which according to the will of the Lord beare rule godly, *nihil minus quàm dominari, immo maxime seruire, & tanto pluribus quanto pluribus præfuerint*, doe nothing lesse than domineere, yea verily doe most of all serue, and euen so many doe they serue, ouer how many soeuer they beare rule. So *Chrysostome*, *Theophylact*, *Euthymius*, and it is the [l] common opinion of other writers, that these words of Christ *doe not condemne superioritie, Lordship, or any such like authoritie: but onely the ambitious desire of the same, and the tyrannicall vsage thereof.* If Christ here would haue forbidden ciuill gouernment in all men, he would haue said, *the Kings of Israel haue rule, but ye not so*: or if his intent had beene to forbid it in Ministers only, then he would haue said, *the Priests of Israel rule, but ye not so*; but in saying, *the Kings of the Gentiles beare rule, but ye not so*: he doth euidently shew that he mislikes onely such an insolent kinde of ruling as the Gentiles vsed. He condemnes neither temporall authoritie, nor Ecclesiasticall: not temporall authority, whether it be supreme or subordinate; not supreme, for [m] *Paul* appealed to *Cæsar* as supreme gouernour, aduising euery soule to be [n] subiect vnto superiour powers; not subordinate, for [o] *S. Peter* gaue this rule concerning Rulers, *Submit your selues to euery ordinance of man for the Lords sake, whether it be to the King as to the chiefe head, or vnto Gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for the laud of them that doe dwell.*

[i] *Com. in* Mat. 20. 26.

[k] *In* Mat. 20. 26 *Idem Luther postil maior. in feste Bartho.*

[l] D. *Whitgift vbi sup.*

[m] Acts 25. 11.
[n] Rom 13. 1.
[o] 1 Pet. 2. 13.

Not Ecclesiasticall authoritie, for [p] *S. Peter* notwithstanding this (*but you not so*) iudicially sate vpon *Saphira*: and *Paul* exercising this authoritie, deliuered [q] *Hymineus* and the incestuous [r] Corinthian vnto Satan. And the same *Paul* exhorts *Timothie* the Bishop of Ephesus, [s] *against an Elder receiue none accusation vnder two or three witnesses.* He grants vnto Timothie, to receiue bils of complaint, and so iudicially to proceed against Elders in citing them, and examining them, and if need be, deposing them.

[p] Acts 5.
[q] 1 Tim. 1. 20.
[r] 1 Cor 5. 5.
[s] 1 Tim. 5. 19.

Well then, if Christ here forbade neither titles of Rulers, nor yet ruling it selfe, whether it be ciuill or Ecclesiasticall: it remaines, that he prohibited only *so ruling*, that is, such a tyrannicall kinde of gouernment as the Gentile Kings vsed, and that ambitious desiring of the same which ruled in them. And indeed Christ often in the Gospell vseth to call backe those that are his, from errors and corrupt affections, by the behauiour of the Gentiles, Matth. 6. 7. *The Gentiles doe thinke, that by their much babling they shall be heard, be not ye therefore like vnto them:* and in the same chapter vers. 31, 32. *Take no thought, saying what shall we eat or what shall we drinke, or wherewith shall we be clothed, (for after all these things seeke the Gentiles) but seeke ye first the kingdome of God, &c.* And that this is Christs meaning, I proue by these three reasons collected out of the context it selfe,

1. He ſaith Matth. 20. 25. and Marke 10. 42. *Ye know that the Kings of the Gentiles*, ſpeaking of thoſe Rulers they knew, and they were Tyrants and oppreſſors, as *Pontius Pilate* who condemned Chriſt an [t] innocent, in whom he found no fault; and [u] *Herod Antipas*, who beheaded *Iohn the Baptiſt* (a iuſt and holy man, whom he reuerenced and heard in many things) at the requeſt of his minion; and *Herod the Great*, who butchered all the male children in [x] Bethelem, and vnder pretence to worſhip, eagerly ſought to worrie Chriſt in his cradle: *ye know* that theſe Kings now reigne, *but ye not ſo*, that is, I would not haue you ſo to reigne.

[t] Ioh 19.4 16.
[u] Mar. 6.20.27.
[x] Matth. 2.16.

2. κατακυριεύειν, vſed in Matthew and Marke, is to tyrannize; ſo learned *Eraſmus* in his [y] *Paraphraſe*, *Qui principatum gerunt inter gentes, dominatum ac tyrannidem exercent in illos quibus imperant*, and in his annotations, *dominantur in eas, ſiue aduerſus eas.* So *Muſculus* in his comment vpon theſe words in *S. Matthew*, *non regunt populum, ſed premunt, ſuiſq; affectibus ſeruire cogunt*: ſo [z] *Benedict. Aretius*, κατακυριεύειν, *eſt dominari cum aliena* [a] *tyrannide*, & κατεξουσιάζειν, *in poteſtate violenter tenere*: ſo κατακυριεύειν is taken in other places of the new Teſtament, as namely, 1 Pet. 5. 3. and Acts 19. 16. Whereas it is obiected, that in our preſent text the ſimple verbe is vſed, and therefore not tyrannie but iuriſdiction is forbidden: anſwer is made that this of *S. Luke* muſt be conſtrued by the places of Matthew and Marke, ſeeing all three meane one and the ſame thing by the concent of all Harmonies.

[y] *In* Matth. 20.
[z] *Com. in* Matt. 20. 25.
[a] *Cum acerbitate quadam*, as the compiler of the leſſer & latter annotations vnder *Bezaes* name, *in* Mat. 20. 25.

3. Chriſt expounds himſelfe thus in the words immediately following, *let the greateſt among you be as the leaſt, and the chiefe as he that ſerueth.* [b] As if he ſhould ſay, the Kings of the nations are Tyrants in their gouernment, making miſchiefe their miniſter, and luſt their law: but I would haue you to beare rule ſo moderately, that euen the Soueraigne may behaue himſelfe as a *ſeruant*, and the Maſter as a *Miniſter*. I would haue Princes among you to be [c] nurſing fathers vnto the Church, and Prelates among you to be [d] Paſtors of my people. So [e] *S. Paul exerciſing authoritie*, ſaid, *we preach not our ſelues, but Chriſt Ieſus to be the Lord, and our ſelues your ſeruants for Ieſus ſake*, and in [f] another place, *I made my ſelfe a ſeruant vnto all men.* A Miniſter muſt (as it is in our Engliſh phraſe) *ſerue* his cure, a magiſtrate muſt alſo *miniſter* vnto thoſe which are vnder him, euen the King himſelfe is *a great ſeruant of the common weale*: he muſt (as [g] *Iob* ſpeakes) become eyes to the blinde, and feet to the lame, he muſt with [h] *Epaminondas* watch, that other may the more ſecurely ſleepe; and labour, that other may the more freely play. *Magna ſeruitus magna fortuna*, quoth [i] *Seneca nam ipſi Cæſari cui omnia licent, propter hoc ipſum multa non licent: omnium domos illius vigilia defendit, omnium otium illius labor, omnium delicias illius induſtria, omnium vacationem illius occupatio.* As thoſe Princes are moſt vnprofitable, *qui nihil in imperio niſi imperium cogitant*, which in their Empire thinke of nothing ſo much as of imperiouſneſſe: ſo they doubtleſſe are moſt happy to the ſtate, who *being greateſt are as the leaſt, and being chiefe as they that ſerue.* I conclude this obſeruation in [k] *Bernards* aduice to Pope *Eugenius*, *præſis vt prouideas, vt conſulas, vt procures, vt ſerues, præſis vt proſis, &c.* O [l] bleſſed is that faithfull and wiſe ſeruant, whom his maſter when he commeth ſhall finde ſo ruling ouer his houſe.

[b] *Ardens. Muſculus. Bucer.*
[c] Eſay 49.29.
[d] Epheſ 4.11.
[e] 2 Cor. 4. 5.
[f] 1 Cor 9.19.
[g] Iob 29.15.
[h] *Plutarch com. ad prin. indoctum.*
[i] *Conſolat. ad Polybium.*
[k] *Lib. 3. de conſiderat.*
[l] Matth. 24 46

Thus haue I ſhewed what is ſaid, let vs ſee now whom it concernes; it is certaine that Chriſt ſpake this vnto his Apoſtles onely, but in them vnto ſome other repreſentatiuely; the queſtion is then here whether he ſpake repreſentatiuely to the whole Church, that is all Chriſtians; or elſe repreſentatiuely to the Miniſters of the Church only. We ſay with *Aretius, Bucer, Muſculus*, in their Commentaries vpon Matth. 20. that he doth vnderſtand all Chriſtians, as well Lay-men as Clergy-men, and this alſo we proue by theſe reaſons enſuing.

1. Chriſt in this chapter immediately before, and alſo preſently after, vſing this word *you*, and ſpeaking vnto his Diſciples and none but them (as in this place) ſpeaketh vnto them as repreſenting the whole Church, and not onely the Miniſters, as verſ. 19 *This is my body, which is giuen for you*; and verſ. 20. *This cup is the new teſtament in my bloud, which is ſhed for you*, by *you*, though it be ſpoken only to the

the Diſciples, is not vnderſtood the miniſters only, for if Chriſts body were giuen, and his bloud ſhed only for them, it would follow that none ſhould be ſaued but Miniſters, and that is contrary to the text [m] elſewhere, *Chriſt died for all*; againe verſ. 29 *I appoint vnto you, as my Father hath appointed vnto me, a kingdome.* Where by *you*, he meanes all true Chriſtians of whatſoeuer eſtate, qualitie, degree: for as [n] many as receiued him and beleeued in his name, to them he gaue power to be the ſonnes of God, and if they be ſonnes and children of God, then heires alſo, Rom. 8.17. So that if thou wilt haue any part in Chriſt and his kingdome, then thou muſt alſo take ſome part of this text, thou muſt become as one of vs, and be numbred among theſe *you*, but ye not ſo.

[m] 2 Cor. 5. 15.

[n] Iohn 1. 12.

2. The oppoſition here which is betweene *Gentiles* and *you*, doth euidently proue that it is ſpoken vnto the whole Church; as for example, *the Kings of the Gentiles doe tyrannize ouer them*, that is, ouer the people: among them are Kings tyrannizing, and people tyrannized: *but you not ſo*, that is, I doe command that among you there ſhould be neither Kings tyrannizing, nor people tyrannized. It is thus with them, it ſhall not be ſo with you Miniſters, is no good oppoſition; it is thus with the Gentiles, *it ſhall not be thus with you Chriſtians*, is a full and a fit *antitheſis*, the like whereof is found, Matth. 6. 7,8. 31.32. Luke 12.29,30. 1 Theſſ 4.4,5.

3. This place compared with that of Matth. chap. 23. verſ. 8,9 ſhewes plainly that it is ſpoken vnto the whole Church, for Chriſt in that place ſpeaking of the ſame mater, vſeth a like forme of words, as for example, *the Scribes and the Phariſees are called Rabbi, &c. but be not ye ſo called.* Now that he deliuered this exhortation as well to the people as to the paſtors, is apparent in the very firſt verſe of the Chapter, *then ſpake Ieſus* to the *multitude, and to his Diſciples.* I will end this expoſition with an [o] *Epitaph* which I thinke may ſerue for a gloſſe to the whole Goſpell.

Hic humilis diues (res mira) potens pius, vltor
Compatiens, mitis cum pateretur erat.
Noluit eſſe ſuis Dominus, ſtuduit pater eſſe,
Semper in aduerſis murus & arma ſuis.

[o] *Epitaph Roberti Lincol. epiſc. apud Huntindon hiſt. lib. 7. pag 218.*

The Epiſtle. 2 Cor. 4.1.

Seeing that we haue ſuch an office, &c.

THis text is part of *S. Pauls* apologie iuſtifying his doctrine as wel for the matter as the manner againſt all the ſlanders of his aduerſaries the falſe Apoſtles:

Hee remembers here more particularly three vertues in his preaching,
- Sedulitie, *ſeeing we haue ſuch an office, euen as God hath had mercy on vs, we goe not out of kinde*, or *wee faint not.*
- Sinceritie, *but haue caſt from vs the cloakes of vnhoneſty.*
- Humilitie, *for we preach not our ſelues, but Chriſt Ieſus to be the Lord, and our ſelues your ſeruants for Ieſus ſake.*

Seeing that we haue ſuch an office] [p] Two things eſpecially cauſed *Paul* to be diligent in his office. 1. The worthineſſe of his miniſtery, *ſeeing that we haue ſuch an office.* 2. The goodneſſe of God in calling him to ſuch an high calling, *euen as God hath had mercie on vs.* The miniſtration of the Goſpell (as hee ſhewed in the Chapter before) doth excell [q] in grace and glory the miniſtration of the law: In grace, for *the letter killeth, but the ſpirit giueth life, the law being the miniſtration of condemnation, but the Goſpell the miniſtration of righteouſneſſe*; In glory, both in reſpect of countenance, for it is more honourable to be the miniſter of mercy, than executioner of iudgement: and in reſpect of continuance, for *Moſes glory is done away*, but the Goſpels miniſterie remaineth: all *Moſes* glory

[p] *Aretius, Piſcator.*

[q] See Epiſt. 1 ſ. Sun. after Trinitie.

was but a type of Christs glory, now the substance being come, the shadow vanisheth; [r] *all the Prophets and the law prophecied vnto Iohn, but* [s] *truth and grace came by Iesus Christ.* As farre then as the Sunne doth obscure the lesser lights; euen so farre the Gospell exceeds in glory the Law, [t] *for when that which is perfect is come, then that which is imperfect is abolished.*

The second thing that made *Paul* constantly diligent in his function, is Gods mercy shewed on him in his office, being an Apostle, [u] *not of men, neither by man, but by Iesus Christ,* [x] *put apart to preach the Gospell by* [y] *the will of God.* I was (saith he 1 Tim. 1.) both a *blasphemer, and a persecutor, and an oppressor, but Christ receiuing me to mercy, put me in his seruice, by whose grace I am whatsoeuer I am,* 1 Cor. 15.10. wherefore seeing we haue such an excellent office, so gracious, so glorious; and seeing God hath (out of the riches of his mercie, [z] not out of any worth of our owne merit) called vs vnto such an office, *we faint not* in this our ministerie for any [a] tribulation or trouble whatsoeuer. [b] So *Paul* expounds himselfe in this present Chapter, *we are troubled on euery side, yet not distressed: in pouertie, but not in despaire: persecuted, but not forsaken: cast downe, but not cast away: therefore we faint not, for though our outward man perish, yet the inward man is renued daily, for our light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall weight of glory, while we looke not on the things which are seene, but on the things which are not seene, for the things which are seene are temporall, but the things which are not seene eternall.* As if he should say, seeing our worke is excellent, and our reward (when we haue [c] fought our fight and ended our course) most excellent: we slacke not our dutie for any crosse or care, but [d] *approue our selues as the ministers of God in all things, in afflictions, in necessities, in anguishes, in stripes, in strifes, in labours, &c. by honour & dishonour, by bad report and good report; as sorrowing, and yet alway reioycing; as poore, yet making many rich; as hauing nothing, and yet possessing all things.*

We haue cast from vs the cloakes of vnhonestie] For as much as the [e] deuill is the most diligent preacher in the whole world, [f] walking about as a roaring lion seeking whom hee may deuoure, and his agents [g] compasse sea and land to make men of their profession: our Apostle to his industrie further addeth in his preaching sinceritie, *we cast from vs the cloakes of vnhonestie, &c.* that is, we haue renounced ([h] as a father vtterly forsakes a disobedient sonne) [i] not only notorious and open crimes, but also those which are hidden, and as it were cloathed with cloakes and colours of excuse: for so *Paul* [k] construeth himselfe in the clause following, *we walke not in craftinesse, &c.* that is, we deale not as the false Apostles in [l] hypocrisie, [m] comming vnto you in sheepes cloathing, but inwardly are rauening wolues; *neither handle we the word deceitfully*, that is, [n] as he said in this [o] Epistle before, *we doe not as many, make merchandise of the word.* [p] We preach not for gaine or glory, for such are hirelings, Iohn 10.12. neither doe we sophisticate the word, as they who mingle heauen and earth, and ioyne the ceremonies of *Moses* law with the Gospell of Iesus Christ as necessarie to saluation, for such are *wolues*. We preach neither [q] flatteringly, nor falsly, *but open the truth, and commend our selues to euery mans conscience in the sight of God,* [r] that is, we haue deliuered the word so plainly, so purely, neither [s] adding any thing to it, nor diminishing any thing of it, [t] as that our deeds speaking for our doctrine, we appeale to the consciences of all such as haue heard vs, and to God himselfe who seeth all things, and vnderstandeth euery secret of our heart so well as euery word of our mouth, euen he that knoweth all things [u] knoweth that I lie not.

If our Gospell be yet hid, it is hid among them that are lost.] [x] Here *Paul* preuenteth an obiection, If you faint not in opening the truth vnto the consciences of all men, how commeth it to passe that many beleeue not your Gospell? He doth answer directly, that the fault is not in the Gospell it selfe, for that is a shining light to such as are in darkenesse: but in vnbeleeuers, *whose mindes are blinded by the god of this world, lest the light of the Gospell of the glory of Christ (which is the image of God) should shine vnto them.*

That

[r] Matth. 11.13
[s] Iohn 1.17.
[t] 1 Cor. 13.10.

[u] Gal. 1.1.
[x] Rom. 1.1. Acts 13.2.
[y] 2 Cor. 1.1.

[z] *Theophylact. Aquin. Anselm.*
[a] *Hieron. Primasius. Lombard.*
[b] *Marlorat.*

[c] 2 Tim. 4.7.

[d] 2 Cor. 6.4.

[e] *B. Latymer. ser. at Pauls.*
[f] 1 Pet. 5.8.
[g] Matth. 23.15

[h] *Aretius.*
[i] *Lombard. Aquin.*
[k] *Theophylact.*

[l] *Anselm.*
[m] Matth. 7.15.
[n] *Aretius. Marlorat. Beza.*
[o] Cap. 2. ver. 17.
[p] *Aquin. Lombard. Anselm.*
[q] *Primasius.*
[r] *Bullinger.*
[s] Apoc. 22.18.
[t] *Theophylact.*
[u] 2 Cor. 11.31
[x] *Aquin. Aretius. Beza.*

That is euery mans god in this world which he likes beſt, and loues moſt, as [y] gold is a couetous mans god, and [z] belly cheere a voluptuous mans god, and preferment an ambitious mans god. And [a] theſe gods blinde the minde of vnbeleeuers, that they ſhould not in this world ſee the light of grace, nor in the world to come the light of glory. So we reade Luke 14. when a certaine man had ordained a great ſupper, and inuited many, ſaying, come, for all things are ready: the firſt ſaid, *I haue bought a farme, and I muſt needs goe to ſee it*, Honour was the god that blinded his eyes. Another ſaid, *I haue bought fiue yoke of oxen, and I goe to proue them*, Riches was the god that blinded his eyes. A third ſaid, *I haue maried a wife, and therefore I cannot come*, Pleaſure was the god that blinded his eyes. See Goſpell 2. Sun. after Trinitie.

y Ephes 5.5. Iob 31 24.
z Philip. 3.19.
a *Aquin. Caietan.*

[b] Other vnderſtand this of the true God, which is *the God of this world*, for that he made it, according to that of [c] *Dauid, The earth is the Lords, and all that therein is, the compaſſe of the world, and they that dwell therein.* And God is ſaid to blinde the mindes of vnbeleeuers, [d] *Non inducendo malitiam, ſed merito potius demerito precedentium peccatorum ſubtrahendo gratiam.* It is Gods mercie, that the light of the word *ſhines in the hearts of his elect*, and it is Gods iuſtice, that *it is hidden among thoſe which are loſt.* I am come (ſaid [e] Chriſt) vnto iudgement in this world, *that they which ſee not might ſee, and that they which ſee might be made blinde.* And Rom. 11.8. *God hath giuen them the ſpirit of ſlumber, eyes that they ſhould not ſee, and eares that they ſhould not heare*: that the Goſpell in it ſelfe a ſhining light, and the [f] power of God vnto ſaluation, ſhould be hidden among the loſt, and ſo become the [g] ſauour of death vnto death; is an heauie, yet an holy iudgement: For, [h] as they regard not to know God, euen ſo God deliuers them vp vnto a reprobate ſenſe, [i] ſuffering their eyes to be blinded, leſt the light of the Goſpell ſhould ſhine vnto them. [k] As by the bright beames of the Sunne wax is ſoftned, and yet dirt is hardned: euen ſo by the preaching of the word, the hearts of ſuch as ſhall be ſaued are mollified, but the hearts of ſuch as are loſt are further hardned. To day then, euen while it is called to day, ſuffer the words of exhortation, if thou haue an eare to heare, harden not thine heart, but harken vnto Gods voice, ſpeaking in the bookes of his Scriptures, and by the mouthes of his Prophets vnto thee.

b *Theophylact. Primaſius. Anſelm.*
c Pſal. 24. 1.
d *Aquin.*
e Iohn 9.39.
f Rom. 1.16.
g 2 Cor 2.16.
h Rom 1.28.
i *Theophylact. Oecumen.*
k *Arctius.*

[l] Other vnderſtand this of Satan, here called *the god*, as elſewhere, [m] *the prince of this world*, that is, *ſeculariter viuentium*, of the wicked of the world, in [n] whom he ruleth and worketh, as yeelding to his ſuggeſtions. It is not Satans power that makes him a god, and a prince, but onely the weakneſſe of the wicked, admitting him as a lord of miſ-rule; for, he (ſaith [o] *Paul*) is our maſter to whom we ſubmit our ſelues as ſeruants. Chriſt is the Lord of heauen and earth by a threefold right, [p] *iure creationis, merito redemptionis, dono patris*: but the deuill is god of this world onely (quoth *Aquine*) *imitatione*, becauſe the wicked of this world are his followers, as hauing their [q] vnderſtanding darkned, and their mindes blinded, and hearts hardned through his entiſing temptations. And ſo *Paul* in this preſent Epiſtle chap. 11. verſe 3. *I feare leſt as the ſerpent beguiled Eue through his ſubtiltie; ſo your mindes ſhould be corrupted from the ſimplicitie that is in Chriſt.* The Goſpell is a glaſſe where in we may behold Chriſt; and Chriſt is an [r] expreſſe character and image of God, as himſelfe ſaid, [ſ] *he that hath ſeene me, hath ſeene my father, and this is eternall life to know God, and whom he hath ſent Ieſus Chriſt*, Iohn 17.3. If then thou heare the word often, and yet continue ſtill in vnbeleefe, the fault is not in God or his Goſpell, but in thy ſelfe and Satan, *who blindes the mindes of ſuch as are loſt, &c.*

l *Lombard. Aquin. Caluin.*
m Iohn 12.31.
n Epheſ. 2. 2.
o Rom. 6.16.
p *Bernard lib. 3 de conſiderat.*
q Epheſ 4.18.
r Heb. 1.3.
ſ Iohn 14.9.

We preach not our ſelues] [t] Leſt he ſhould be thought arrogant in commending his ſedulous and ſincere preaching, he confeſſeth humbly that himſelfe and his fellowes were not principall agents in their conuerſion, but inſtrumentall onely; *Chriſt is the Lord, and we your ſeruants for his ſake, for it is God that commands the light to ſhine out of darkneſſe, which hath ſhined in our hearts, for to giue the light*

t *Caluin. Marlorat. Piſcator.*

of the knowledge of the glory of God in the face of Iesus Christ. And we haue this treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs. See Epist. 3. Sun. in Aduent, and 1. in Lent.

This Scripture may be termed aptly *manipulus Curatorum*; 1. Instructing all such as haue cure of soules to be diligent in their ministerie, considering the worthinesse of their function, and the goodnesse of God in making them [u] apt to teach, and in calling them vnto such an high office. 2. To be rather solide than subtle, preaching plainly to the conscience. 3. To be humble, [x] not as though they were lords ouer Gods heritage, but in meeknesse of spirit, behauing themselues *as seruants for Iesus sake.*

[u] 1 Tim 3. 2.

[x] 1 Pet. 5. 3.

The Gospell. Matth. 9. 9. vnto v. 14

As Iesus passed forth from thence he saw a man named Matthew, &c.

IN this text two points are more chiefely regardable, namely, the

- Calling of *Matthew*, wherein obserue the
  - Bountifulnesse of Christ in calling, *he saw a man named Matthew, &c.*
  - Dutifulnesse of *Matthew* in comming, *he arose, and followed him.*
- Cauilling of the Pharisees, and in it
  - Their accusation, *Why eateth your master with Publicans and sinners?*
  - Christs excusation, answering for himselfe by grounds of
    - Reason, *they that bee strong need not the Physitian.*
    - Religion, *go ye rather and learne, &c.*

As Iesus passed forth from thence] We may not slightly passe ouer the passing of Iesus here from place [y] to place doing good, and acting works of mercy and miracle. Craftie Politicians thrust themselues into the center of the world, as if all times should meet in their ends, neuer caring in any tempest what becommeth of the ship of estate, so they may be safe in the coc-boat of their owne fortune. But Christ here neglecting his priuate boat, was al for the publike ship of the Church, being not only painful in his own person all his life, but also careful in calling Apostles who might as cūning masters & pilots guide the churches ship after his death

[y] Acts 10. 38.

[z] By this example, Princes (which ought to be [a] nursing fathers vnto the Church) are taught, not only to see that matters be well ordered for the present; but also to foresee such things as may be for the good of the Church in time to come. They must especially maintaine the schooles of the Prophets, as the seminaries & nurseries of the Clergy, that there may be from time to time *Peters* & *Matthewes*, apt & able [b] labourers in the Lords haruest. As for you which are men of meane qualitie, though it be true that yee cannot found Colledges, or endue the Church with any large reuenues; yet ye can [c] pray for the peace of Hierusalem, & wish heartily that plenteousnes may be within her palaces: And therfore when any suit concerning the Clergy shall be tried by your verdite, [d] *forsake not the Leuite as long as thou liuest vpon earth.* Let no malignant humour cause thee to rob God of his due, the Minister of his dutie, that the Gospell may not only flourish in our daies, but that there may be still a succession of learned men in all ages to come, who may [e] comfort Hierusalem at the heart, and withstand all her [f] enemies in the gate.

[z] *Musculus in loc.*

[a] Esay 49. 23.

[b] Luke 10. 1.

[c] Psalm. 122. 6.

[d] Deut. 12. 19.

[e] Esay 40. 2.

[f] Psalm. 127. 6.

He saw a man named Matthew sitting at the receit of custome] He saw *Matthew* not (as then he saw many moe) with his corporall eyes only, [g] but also with his all-seeing eyes of prescience, knowing that he was a [h] pearle in a dunghill, a chosen vessell vnto the Lord from all eternitie. And with his pitifull eyes of mercie, euen with the verie same eyes he saw the grieuous troubles of his children in [i] Ægypt, and with the same eyes he saw *Peter* weeping, and with the same eyes he saw [k] *Nathaniel* vnder the fig-tree. Now the greatnesse of his exceeding rich

[g] *Ardens. Rupert.*

[h] *Chrysost apud Panigarol. hom. in loc.*

[i] Exod. 3. 7.

[k] John 1. 48.

mercies

mercies is amplified here by circumſtances of the perſon, and of the place, and of the time. By circumſtance of perſon, *he ſaw and called Matthew*, a rich man, a couetous rich man, a couetous rich man in a corrupt office, *Matthew the Publican.* [l] Other Euangeliſts in relating this hiſtorie, call him *Leui*, [m] but he cals himſelfe by that name he was beſt knowne, he confeſſed his fault, and acknowledged his folly, ſtiling himſelfe *Matthew the Publican.* And this he did vnto Gods glorie, for the greater was his miſerie, the greater was his Sauiours mercie. The children of Iſrael payed no cuſtome before their captiuitie, wherefore toll-gatherers, as being ſubiect to many foule extortions & oppreſſions, were moſt odious officers among the Iewes; in ſo much as Publicans and notorious malefactors are coupled vſually together in the Goſpell: as [n] if he refuſe to heare the Church alſo, *let him be to thee as an heathen man and a Publican*, and Matth 21.31. Verily I ſay vnto you, that *the Publicans and the harlots ſhall goe before you into the kingdome of God*, and Luke 15.1. *Then reſorted vnto him all the Publicans and ſinners*; and in our preſent text, *why eateth your Maſter with Publicans and ſinners?* So that Publicans are ioyned ſometime with heathens, ſometime with harlots, alway with ſinners.

[l] Mark 2.14. Luke 5.27.
[m] *Hieron. Ianſen. Maldonat.*
[n] Matth. 18.17

But the goodneſſe of Chriſt is amplified more by circumſtances of place and time, for that he called *Matthew ſitting at the receit of cuſtome*; he called [o] *Peter* and *Andrew* while they were fiſhing; *Iames* and *Iohn* while they were mending their nets; he called other, while they were doing ſome good; but (ô the deepneſſe of the riches of Chriſts vnſpeakable mercies) he called *Matthew* when he was doing hurt, executing his hatefull office, *ſitting at the receit of cuſtome.* [p] There be three degrees in ſinne, mentioned Pſal. 1.1. The firſt is, *walking in the counſell of the vngodly*: the ſecond is, *ſtanding in the way of ſinners*: the third is, *ſitting in the ſeat of the ſcornfull*: now *Matthew* the Publican had proceeded Doctor in his facultie, he was ſeated in the chaire, *ſitting at the receit of cuſtome*, the which is worſe than either walking in the counſell of the vngodly, or ſtanding in the way of ſinners.

[o] Matth. 4.18.
[p] *Euthym. Caluin. Genebrard. in Pſalm. 1.*

Hence we may learne not to deſpaire of other, much leſſe of our ſelues: not of other, albeit they be neuer ſo couetous miſers and great oppreſſors. Indeed [q] Chriſt ſaid, *It is eaſier for a Camell* (or as [r] other read) *for a cable to goe thorow the eye of a needle, than for a rich man to enter into the kingdome of God*, but he doth adde withall and ſay, *with man this is impoſſible, but with God all things are poſſible.* He can vntwine a cable rope in euery cord and thred, and ſo draw it thorow the eye of a needle: he can vndoe the cords of vanitie and cart-ropes of iniquitie, which hold couetous men from him, and ſo make them (as he did here *Matthew*) to follow him. He did vntwine *Zacheus* when he ſaid, [s] *Behold Lord halfe of my goods I giue to the poore, and if I haue taken from any man by forged cauillation, I reſtore him foure-fold*: and ſo *Zacheus* notwithſtanding his *Camels backe*, that is, in former time his prodigious wealth, entred into the ſtrait gate of heauen.

[q] Matth. 19.24
[r] *Theophylact. Eraſmus. Druſius in loc. Matth.*
[s] Luke 19.8.

And let no man euer deſpaire of himſelfe, ſeeing Chriſt called *Matthew* when he was doing of euill, and the theefe on the Croſſe, Luk. 23. when he was ſuffering for euill. [t] According to his name ſo is his praiſe, [u] Ieſus is his name, and he is a Sauiour of his people; comming into this world (as he proteſteth and proueth in this Scripture) not to call the righteous but ſinners to repentance.

[t] Pſal. 48.9.
[u] Matth. 1.21.

In *Matthewes* obedience to Chriſts call, obſerue with [x] *Ardens*, a threefold abrenunciation:

1. Of his wickedneſſe, *he aroſe*, namely from his old vnconſcionable courſe vnto newneſſe of life.
2. Of his wealth, *he left all*, Luk. 5.28.
3. Of his will, *he followed him*, and that as [y] one writes,
   - *Celeriter.*
   - *Lætanter.*
   - *Conuenienter.*
   - *Perſeueranter.*

[x] *Hom. in loc.*
[y] *Paratus ſer. de S. Matth.*

1. He followed Chriſt immediatly without delay, for as ſoone as Chriſt had ſaid, *follow me*; forthwith *he aroſe and followed him.*

2. He

2. He followed Christ cheerefully [z] without any murmuring or disputing who should execute his office, or looke to his account. [a] It was in the worlds eye a great folly to leaue such a gainfull occupation, a greater folly to forsake that which he had already got, and the greatest of all to follow him who was so poore, that he wanted a nest and an hole where to rest his head, Matth. 8.20. Yet *Matthew* beholding his Sauiour with eyes of faith, and [b] looking not on the things which are seene, but on the things which are not seene, simply and cheerefully followed him, and in [c] token hereof (as [d] *S. Luke* reports) *he made him a great feast in his owne house.*

3. *Matthew* followed Christ conueniently, because *he left all and followed him:* all his worldly businesse, all his vnconscionable gaines, all his corrupt affections, and w hatsoeuer hindred him in the way to God. And [e] herein he dealt not (as prophane *Porphirius* and *Iulian* obiect) vnaduisedly to forsake all things, and to follow one which had nothing, for *Matthew* doubtlesse had before seene many miracles of Christ, and at this present he was also drawne by the Holy Spirit, according to that of our Sauiour, [f] *no man can come to me, except the Father which hath sent me draw him.* And this Spirit assured his spirit that Christ as God is [g] *all-sufficient, and a* [h] *rewarder of such as seeke him and come vnto him.* Here the Gospell and Epistle meet, *Paul* preached not the word for worldly gaine, *Matthew* left all and followed Christ. He did not abandon all his estate, for *he feasted Christ in his owne house*: but he was [i] willing to leaue the whole world to gaine that good which he could neither [k] *prodere* nor *perdere.*

4. *Matthew* followed Christ constantly, being first a Disciple, then an Apostle, afterward an Euangelist, and last of all a Martyr: as a Disciple he heard the Gospell of Christ, as an Apostle he preached the Gospell of Christ, as an Euangelist he wrote the Gospell of Christ, as a Martyr he suffered for the Gospell of Christ. He was not onely a Disciple, but an Apostle, numbred among the twelue, preaching the Gospell in [m] *Iudea* and [n] *Æthiopia*, for I remember [o] one saith of him, *Æthiopiam nigram doctrinâ fidei fecit candidam.* And that he might preach vnto the whole world after his death, he penned *the booke of the generation of Iesus Christ, &c.* In which (as *Euseb. Emisen.* obserueth) he makes a great feast vnto Christ, and that in [p] sundry respects, as, 1. His Gospell is great, as being written in Hebrew, the most ancient and most holy tongue. 2. Great, as being the [q] first of all the Gospels. 3. Great, as being the most large, [r] diuided by the moderne Latines into 28. Chapters, but according to the partition of *Hilarius* in former ages into 33. or as *Druthmarus* into 67. Canons. Among the Grecians, *Euthymius* parteth it into 68. chapters, *Eusebius*, *Ammonius*, *Suidas*, into 355. And lastly great, as intending principally to shew that the man Christ is the Messias and Sauiour of the world, promised by the Prophets, and prefigured in the sacrifices of the Law. *S. Matthew* hauing cheerefully followed Christ in hearing his Gospell, in preaching his Gospell, in writing his Gospell, [s] on this day suffered martyrdome constantly for his Gospell.

Christ euery day calleth vs, and saith vnto vs as here to *Matthew, Follow me*, though he doe not this immediately by himselfe, yet he speaketh vnto vs by the tongues of his Preachers, as he spake in [t] old time to our fathers by the mouths of the Prophets. It is our dutie therefore to come when he calleth (as his seruant *Matthew*) quickly, conueniently, constantly, cheerefully, Quickly without delay, [u] *make no tarrying to turne vnto the Lord, but to day,* [x] *while it is called to day, let vs heare his voice:* conueniently, *forsaking our selues, & casting away euery thing that presseth downe, and hindreth vs in our way to Christ*, Heb. 12.1. constantly, [y] *going from strength to strength, and continuing* [z] *faithfull vnto the death*: cheerefully, *making Christ a great feast in our owne house.*

Haply thou wilt obiect, if I had liued in that golden age, when Christ my Sauiour blessed the world with his bodily presence, then I would haue worshipped him, and followed him, and feasted him: but alas, I haue good cause to complaine with *Marie Magdalen*, [a] *they haue taken away the Lord*, and where should I finde

[z] *Aretius.*
[a] *Musculus.*
[b] 2 Cor. 4.18.
[c] *Rupert. in loc.*
[d] Luke 5.29.
[e] *Hieron. Caietan.*
[f] Iohn 6.44.
[g] Gen 17.1.
[h] Heb 11.6.
[i] *Apostoli quantum ad voluntatem totum mundum reliquerunt. Hieron. Epist. ad Pammac.*
[k] *Augustin. de Ciuitate Dei, lib. 1. cap. 10.*
[l] Matth. 10.3.
[m] *Euseb. hist. lib 3 cap 21. Idem Magdeburg. cent. 1. lib. 2. col. 576.*
[n] *Socrates hist. lib. 1. cap. 15.*
[o] *Cassianus catalog. part 3. considerat. 29.*
[p] *Panigarol. hom in loc. part. 1.*
[q] *August. de consensu Euangel. lib. 1. cap. 2.*
[r] See *Panigarol vbi sup. & Sixt. Bibliothec. lib. 1. pag. 17.*
[s] *Vide not. Baron. in Rom. Martyr. Septemb. 21.*
[t] Heb. 1.1.
[u] Eccles. 5.3.
[x] Heb 3.13.
[y] Psal 84.7.
[z] Apocal. 2.10.
[a] Iohn 20.2.

finde him, if I would now feast him? O beloued, albeit Christ [b] is in heauen, and thou art on earth, yet thou mayest (and that in thine owne house) make to him a [c] double feast; a spirituall feast, and a corporall: a spirituall, for *his meat is to doe the will of God*, Iohn 4.34. *And the will of God is to beleeue in him whom he hath sent*, Iohn 6.29. So that whosoeuer beleeueth in Christ, and openeth the doore to his knocke, maketh him a feast in the parlour of his heart. So [d] himselfe saith, *I stand at the doore and knocke, if any man heare my voice, and open the doore, I will come in vnto him, and will sup with him, and he with me.* The Poets fained that their God *Iupiter* fed on *Nectar* and *Ambrosia*, [e] *Iupiter Ambrosia satur est, & Nectare plenus.* But the God of heauen is refreshed with the [f] fruits of the Spirit, *loue, ioy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance*, these dishes are his dainties.

Thou mayest also feast him corporally; for whatsoeuer is done to his followers, he taketh as done to himselfe, because they be [g] members of his body, of his flesh, and of his bone: this he will openly protest at the last day, Matth.25.35. *I was an hungred, and ye gaue me meat: I thirsted, and ye gaue me drinke: for in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it vnto me.*

And when the Pharisies saw it] In the Pharisies accusation obserue these two circumstances especially: To whom; and of whom it was made; to whom, *they said vnto his Disciples*: of whom, of Christ and the rest of the guests in *Matthewes* house, *why eateth your master with Publicans and sinners, &c.* In making this obiection vnto the Disciples, and not vnto Christ himselfe, they shew themselues to be craftie calumniators. It was [h] craft to set vpon the weake Disciples being a little before confounded by their master: and it was a [i] calumnie to mutter that behinde his backe, which they dare not vtter vnto his face. But this was their ordinarie guile to vent their gall, when they conceited that the Disciples did amisse, they cauilled with Christ, [k] *why doe thy Disciples transgresse the traditions of the fathers, for they wash not their hands when they eat bread.* And when they thought Christ offended, they told his Disciples, *why eateth your Master with Publicans and sinners?* In the fact of the Disciples, they cauilled with Christ: in the fact of Christ, they cauilled with the Disciples; in both, their malicious intent was to dishonour the Gospell, and estrange the Disciples from Christ, and Christ from his Disciples. In our age there be many such enuious Sycophants, who being once got betweene the pot and the wall, chat in secret against that which Christ and his Ministers haue chaunted in publike.

The Pharisies accusing Christ and his company, *Publicans and sinners*, offended in vncharitablenesse and pride: in vncharitablenesse toward Christ, [l] *ac si consentiens in culpa, qui consentiens in cœna*, as if he had communicated with them in mischiefe, as he did common with them at meat: whereas Christ conuersed with Publicans and sinners, as *the Physitian with the sicke*; [m] they made not him worse, but he made them better; he had no fellowship with [n] vnfruitfull works of darknesse, but only with the workers, he did loue their persons, but leaue their vices: see Gospell on the 3. Sund. after Trinitie. Againe, the Pharisies were very cruell and vncharitable toward the Publicans, in that they despised them, and had no feeling of their miseries, or care for their conuersion: and lastly, they shew their pride by iustifying themselues impudently, whereas they should rather haue confessed ingenuously with the [o] Psalmist, *enter not into iudgement with thy seruants, for no flesh is righteous in thy sight*: and with [p] *Iob, if the starres are vncleane in his sight, how much more man a worme, euen the sonne of man which is but a worme?* and with [q] *Esay, we haue all been an vncleane thing, and all our righteousnesse is as filthie clouts.*

When Christ heard that, he said vnto them] He replied vnto the Pharisies [r] not as hoping to mend them by his answer, but lest his Disciples otherwise might be scandalized, hereby giuing vs an example to meet with opprobrious cauils and calumnies against the Gospell, and that not to satisfie so much our aduersaries, as to strengthen our auditors.

They

[b] Ecclesiast. 5.1
[c] *Ardens. Musculus in loc.*
[d] Apocal. 3.20
[e] *Persius.*
[f] Galat. 5.22.
[g] Ephes 3.30.
[h] *Aretius. Marlorat.*
[i] *Bullinger.*
[k] Matth. 15.2
[l] *Ardens.*
[m] *Aretius.*
[n] Ephes. 5.11.
[o] Psal 143.2.
[p] Iob 25.5.
[q] Esay 64.6.
[r] *Musculus. Culman.*

They that be ſtrong need not the Phyſitian] This ſentence may be conſidered as a [f] *ſcomma* to the Phariſies, who where ſo righteous and ſtrong in their own conceit, as that they did not in any caſe need a Phyſitian; but as a *Lemma* for [t] others, in which (as in the reſt of his Apologie) Chriſt inſinuates, that *he came into the world*, not to conſtraine, but *to call*; *not the righteous* [u] who iuſtifie themſelues, *but ſinners*, euen ſuch as feele their wickedneſſe and weakneſſe, ſuch as are [x] broken hearted, ſuch as are laden and [y] wearie with the burden of their iniquitie: [z] not to licentiouſneſſe in their ſinne, or to puniſhment for their ſinne, or to ſatisfaction for their ſinne, but *to repentance* for their ſinne, that they being deliuered out of the hands of all their enemies, might ſerue God in holineſſe and righteouſneſſe all the dayes of their life. [a] *Paulinus* ſaith excellently, that a ſinner irrepentant is like *Samſon* in the mill, grinding corne for his enemies: but if he [b] confeſſe his ſinnes, and be ſorrie for the ſame, Chriſt is faithfull and iuſt to forgiue him his ſinnes, and to cleanſe him from all vnrighteouſneſſe.

[f] *Theophylact.*
[t] *Caluin.*
[u] *Hilarius. Panigarol. Marlorat.*
[x] Luke 4 18.
[y] Matth. 11.28
[z] *Muſculus. Caluin.*
[a] *Epiſt. lib. 1. Epiſt. 4.*
[b] 1 Iohn 1.9.

Almightie God, which by thy bleſſed Sonne diddeſt call *Matthew* from the receit of cuſtome, to be an Apoſtle and Euangeliſt: grant vs grace to forſake all couetous deſires and inordinate loue of riches, and to follow thy ſaid Son Ieſus Chriſt, who liueth and reigneth with thee and the Holy Ghoſt, &c.

The Epiſtle. APOCAL. 12. 7. vnto v. 13

There was a great battell in heauen, &c.

- IN this Scripture three points are to be conſidered, & they bee points of warre, to wit, a
  - Battell, verſe 7. deſcribed by circumſtances of the
    - Time, when it was fought, *there was.*
    - Field, where it was fought, *in heauen.*
    - Captaines and Souldiers, by whom it was fought, on the one ſide, *Michael and his Angels*, on the other, *the Dragon with his Angels.*
  - Victorie following the battell, ſet downe
    - Negatiuely, *they preuailed not, neither was their place found any more in heauen*, verſ. 8.
    - Poſitiuely, *the Dragon and all his Angels with him are caſt out of heauen into the earth*, verſ. 9.
  - Triumph after the victorie, containing the
    - Cauſes
      - Principall, *the blond of the Lambe.*
      - Inſtrumentall,
        - A ſound profeſſion of the faith, *& by the word of their teſtimonie.*
        - A reſolute conſtancie to the end, *they loued not their liues vnto the death*, verſe 11.
    - Effects and fruits of the victorie, verſ. 10. and 12. *I heard a loud voyce ſaying, in heauen is now made ſaluation, &c. Therefore reioyce, ô ye heauens, &c.*

For

For the better vnderſtanding of the whole text, I purpoſe to treat firſt of the commanders and ſouldiers in this warfare, *Michael and his Angels fought, and the Dragon & his Angels fought.* Cardinal[c] *Bellarmine* affirms that *Michael* euer ſince the fall of *Lucifer* is head of the glorious Angels, & the *Rhemiſts* obſerue the reaſō here why *S. Michael* is ordinarily painted fighting with a Dragon: but I thinke neither the fooliſh painter, nor yet learned *Bellarmine* can tell vs how *Michael* came to be choſen into *Lucifers* roome. For all the wicked Angels (as *S. Iude* teacheth in his Epiſtle) who left their habitation, are reſerued in euerlaſting chaines vnder darkneſſe, and ſuch as fell not are not preferred vnto higher place, but continue ſtill in their firſt eſtate and dignitie: we grant that there be certaine diſtinctions & degrees of Angels in the quire of heauen, as reading in holy Scriptures of [d] *principalities, and powers, and thrones, and dominions, and* [e] *Seraphims, and* [f] *Cherubims*; but we finde not in the Bible that *Michael* is the chiefe commander of all. Indeed *S. Iude* calleth him an *Archangell*, and [g] *Daniel, vnum de principibus*, that is, one of the principall Angels, as *Vatablus* vpon the place; but he neuer was or ſhall be monarch and head of all Angels, and that I proue (by theſe reaſons enſuing) vnto the Papiſts.

1. According to the doctrine of their [h] owne ſchoole, *Michael* being imployed as a meſſenger betweene God and man, is not of the firſt *Hierarchie*, but of an [i] vnderling order, and ſo conſequently not *ſupremus Angelorum*, as their owne Doctor [k] *Georg. Bartholdus Pontanus* acknowledgeth.

2. Becauſe the greateſt Angell is vſed in the greateſt embaſſage, but *Gabriel* was ſent for the contracting of that ſacred match betweene the bleſſed Virgin and the God of heauen, *ergo, Gabriel* is rather ſupreme both in naturall and ſupernaturall graces and prerogatiues. So [l] *Gregorie* the Great, ſometime Biſhop of Rome, notes, *Ad hoc myſterium ſummum Angelum venire dignum fuerat, qui ſummum omnium nunciabat*: It was conuenient (ſaith he) that to this ſupreme myſterie of myſteries, the ſupreme of all Angels ſhould be deſtinated, who ſhould annunciate the conception of the ſupreme Lord of all.

3 Becauſe Chriſt is the *Michael* here mentioned, as the Commentarie vnder [m] *Auguſtines* name, *Michaelem intellige Chriſtum*, by *Michael* vnderſtand thou Chriſt. [n] For the bleſſed Angels cannot be ſaid to be any other *Michaels Angels*, but only the Angels of God and Chriſt: in the viſion haply *Michael* and an hoſt of Angels appeared vnto *Iohn*, but they repreſented [o] Chriſt and his members. The name *Michael* ſignifies *quis vt Deus*, who is as God, a name beſt agreeing vnto Chriſt, as being very God of very God, euen the brightneſſe of his glory and ingraued forme of his perſon, Heb. 1. 3. *Michael* (as we finde in the 10. and 12. chapter of *Daniel*) was the patron of the Iewes, and the defendor of Gods people. But herein he was a type of Chriſt and a figure, for Ieſus alone is this Sauiour, as [p] *Eſay* foretold, and *Zacharias* in his Euangelicall hymne chaunted plainly, *the light of the Gentiles, and the glory of his people Iſrael.*

So that the meaning of our text is briefly [q] this, Chriſt & his mēbers fight againſt the deuill & his complices: & indeed it is againſt the principles of holy beleefe to aſcribe this victory to *Michael* or any other Angell whatſoeuer, ſeeing the Scripture ſaith expreſly, [r] *The ſeed of the woman ſhall breake the Serpents head*, & [ſ] *the God of peace ſhall tread downe Satan vnder our feet*, and a loud voice from heauen proclaimes in this chap. at the 11. v. *they ouercame the Dragō by the blood of the Lamb.*

Our bleſſed Sauiour did fight a ſingle combat with the Dragon in the wildernes, and ouercame him, Matth. 4. A point full of inſtruction and comfort, as I haue ſhewed in my notes vpon the Goſpell 1. Sunday in Lent. Againe, Chriſt fought with the deuill and all his complices on the Croſſe, where, ſaith [t] *Paul*, he ſpoiled principalities & powers, and made a ſhew of them openly. For as a mighty [u] *Samſon* he did beare away the gates of his enemies vpon his own ſhoulders, killing at his death moe than he had ſlaine in his life: by death he deſtoyed death; and by his going downe to the graue he did open the graue, and gaue life to the dead, in the houſe of death, and kingdome of hell; he triumphed ouer Satan, & ſpoiled him of all

[c] *De Rom. Pont. lib. 1. cap. 9 §. poſt caſum verò.*

[d] Epheſ. 1. 21. Coloſſ. 1. 16.
[e] Eſay 6. 2.
[f] Gen. 3. 24.
[g] Dan. 10. 13. & 12. 1.

[h] *Thom part. 1. queſt. 142 art. 2 & 4.*
[i] *Pererius in* Dan. 10.
[k] *Præfat. in ſer. de S. Michael.*

[l] *Hom. 34. in Euangel.*

[m] *Hom. 9. in Apocalyp.*
[n] *D. Fulk in loc.*
[o] *Bullinger, Aretius, Marlorat.*

[p] Cap. 7. 14.

[q] *Auguſt. vbi ſup.*

[r] Gen. 3. 15.
[ſ] Rom. 16. 20.

[t] Coloſſ. 2. 15.
[u] Iudges 16. 30.

all his ſtrength and power, as[x] *Bernard* ſweetly, *Diaboli fortitudo per Redemptoris vulnera traducta & deducta ad nihilum.*

As *Michael* did fight, ſo likewiſe *his Angels*, [y] *Chriſtus eſt eccleſiæ ſuæ promachus, Angeli eius ſymachi.* [z] Some conſtrue this of the glorious Angels, as being miniſtring ſpirits for the good of ſuch as ſhall be heires of ſaluation, Heb. 1. 14. Theſe ſouldiers being more than twelue legions, Mat. 26. 53. thouſand thouſands and ten thouſand thouſands, Dan. 10. 7. a number without number, Heb. 12. 22. [a] pitch their tents about vs, and fight againſt ſuch as fight againſt vs. Here the Goſpell & Epiſtle meet: *Michael and his Angels* (ſaith our Epiſtle) *fight againſt the Dragon & his Angels*: and the Goſpell inſinuates as much, in ſaying, *take heed that ye d. ſpiſe not one of theſe little ones, for I ſay vnto you that in heauen their Angels do alway behold the face of my Father, &c.* And here you may note the reaſon alſo why both are appointed by the Church to be read on this Feſtiuall of Angels.

[b] Other expound this of the Miniſters of Chriſt, often ſtiled in reſpect of their honourable function & miſſion, *Angels*. Theſe beare the Captaines colours, preaching the true faith whereby the ſouldiers of Chriſt are diſtinguiſhed from all other. Or as [c] other, by the word *Angels* is meant all the members of Chriſt in heauen, and on earth, as well Magiſtrates as Miniſters; as well people as Paſtors; all his Apoſtles, Confeſſors, Martyrs, and whoſoeuer elſe fighteth vnder his banner.

The Deuill is the Generall on the contrary ſide, called here for his [d] open miſchiefe, *a great Dragon*; for his cunning and ſecret malice, *an old Serpent*; for his falſe cauils, *an accuſer of his brethren and a Deuill*; for his obſtinate contradiction and oppoſition of God & godlineſſe, *Satan*. And the Dragon is not only chiefe of Deuils, but alſo [e] god of this world, that is, of al wicked men in the world: Deceiuing (ſaith our text) *all the world*, [f] that is, endeuouring to deceiue all in the world, but actually deceiuing al ſuch as are [g] of the world, ſtirring them vp alway to fight againſt *Michael & his Angels*, [h] againſt the Lord, & againſt his anointed. Entiſing the Magiſtrate to tyrannie, the people to ſecuritie, the learned to curious impietie, the ſimple to brutiſh Epicuriſme, all to diſorder & diſſolutenes. [i] *Quo enim vel vnde ſeducit vel abducit orbem terrarum, niſi à cultu Dei debito ad cultum ſuimet indebitum?*

Now we know the Captaines and the ſouldiers: let vs ſee when the battell is fought, and where; when, *there was a battell*, indefinitely; for there was, is, and euer will be warre betweene *Michael* and the Dragon vntill the worlds end. And therfore this battell is called in our & ſome other tranſlations *prælium magnum*, as being *great*, not only in regard of the great number of thoſe who fight, or in regard of our enemies great might, great malice, great experiẽce, great cunning, al which are very great: [k] but alſo *great* in regard of the great time this warre ſhal continue; for God ſaid vnto the ſerpent in the beginning of the world, [l] *I wil put enmitie betweene thee and the woman, and betweene thy ſeed and her ſeed, he ſhall breake thine head, and thou ſhalt bruiſe his heele.* And *S. Paul* liuing in the latter ends of the world, ſaith in his Epiſtle to the [m] Galatians, *as then he that was borne after the fleſh, perſecuted him that was borne after the ſpirit*: euen ſo it is now; ſo that as long as there is a world, & a prince of the world, ſo long the children of God muſt put on the armour of light, and fight againſt the works and princes of darkneſſe. Euery Chriſtian is a profeſſed ſouldier, not only for a time to ſee the faſhion of the wars, as yong Gentlemen vſe in our time; but (as he hath in holy baptiſme vowed) manfully to fight vnder Chriſts banner againſt ſinne, the world, and the deuill, and to continue his faithfull ſouldier and ſeruant vnto his liues end. When [n] *William* the Conquerour had landed his men in *Suſſex*, he cauſed all his ſhips to be ſunke, that all hope of flying backe might be taken away: Beloued, ſeeing we are landed on this valley of teares, as it were the *Battell* of the world, let vs neither faint nor flie, but fight it out valiantly, till death our [o] laſt enemie be deſtroied.

3. This battell is deſcribed by the place, there was a great battell *in heauen*: this cannot fitly be cõſtrued of heauen in heauen, for the deuil in the beginning was caſt out of that heauen, and there is no war-fare, but all well-fare, no iarre but loue, yea ſuch a peace as paſſeth all vnderſtanding. But by *heauen* is meant the Church of God

[x] *Ser. de quadruplici debito.*
[y] *Aretius.*
[z] *Ardens, Rupert.*
[a] Pſal. 34 7.
[b] *Marlorat.*
[c] *Bullingerꝰ*
[d] *Ardens.*
[e] 2 Cor. 4 4.
[f] *Ardens.*
[g] *Marlorat.*
[h] Pſalm. 2. 2.
[i] *Rupert.*
[k] *Marlorat.*
[l] Gen. 3 15.
[m] Cap 1. 29.
[n] Reſtitution of decayed intelligence, pag 176.
[o] 1 Cor. 15. 26.

God on earth, as [p] Interpreters obſerue generally, called in holy Scriptures, *Heauen and Hieruſalem aboue*, for that her chiefe treaſure is in heauen, Mat.6.20. her affections in heauen, Coloſſ.3.2. her conuerſation in heauen, Philip.3.20. and for that the Lord of heauen dwels in her heart by faith, Epheſ.3.17. All this battell then is fought in heauen vpon earth, according to that of [q] *Iob, The life of man is a warfare vpon earth*: Here is the field where we muſt [r] ſo runne, that we may obtaine; ſo fight, that we may ouercome; no part of the battell is fought in Hell or Purgatorie, but all vpon earth. Or this battell is ſaid to be fought *in heauen*, as being a ſpirituall warfare, Epheſ.6.12. We wreſtle not againſt fleſh and bloud, but againſt ſpirituall wickedneſſes, which are in high places. Groſſe wickedneſſe is eaſily ſeene, and preuented ſoone, but our aduerſaries abound with inuiſible wickedneſſe, being our greateſt enemies while they ſeeme our beſt friends: and therefore ſeeing we liue in a beſieged Citie, which is aſſaulted on euery ſide by cruell and cunning oppoſers (as the [t] Wiſeman ſpeaks) *in the midſt of ſnares*, it behoueth vs, as *Paul* exhorts, *to put on the whole armour of God, that we may ſtand againſt all the aſſaults of the deuill*. Let vs feare nothing in this holy warre, for our Captaine is good, our *Michael* is the Lord of Hoſts, *Nil deſperandum Chriſto duce, & auſpice Chriſto*, our cauſe good, for we fight for the word of truth againſt the father and fauourers of lies; *againſt the Dragon and his angels*, our companie good, *all the glorious Angels in heauen, and all the good men on earth are on our ſide*; our reward good when our fight is finiſhed, *palmes in our hands, and crownes on our heads*. See Epiſtle 21. Sunday after Trinitie.

And preuailed not] Albeit the deuill as a *great dragon*, and an *old ſerpent*, and a *roaring lion*, ſeeke daily whom he may deuoure; yet the gates of [u] hell are not able to conquer the Church: albeit Satan rage and raue neuer ſo much, he ſhall haue no preuailing power againſt Gods elect, he ſhall not pluck any of Chriſts ſheepe out of Chriſts hand, Ioh.10.28. The prince of this world is [x] caſt out, and hath nought in me, ſaith our bleſſed Sauiour, Iohn 14.30. no part in me, no part in mine, which are [y] fleſh of my fleſh, and bones of my bones. I know the Dragon and his angels aſſault *Michael* and his Angels euery houre, but all the hurt they can do is to bruiſe the heele, Gen.3.15.

Neither was their place any more found in heauen] [z] That is, in the hearts of the godly, whoſe conuerſation is in heauen. Albeit the deuill and his aſſociats beſiege Gods elect euery day, yet they finde in them no reſting place, their dwelling is among the reprobate wicked according to that of [a] *S. Matthew, When the vncleane ſpirit is gone out of a man, he walketh thorowout drie places, ſeeking reſt, & finds none, then he ſaith, I will returne into mine houſe, from whence I came; and when he is come, he findeth it emptie, ſwept, and garniſhed, then he goeth, and taketh vnto him ſeuen other ſpirits worſe than himſelfe, and they enter in and dwell there; and the end of this man is worſe than the beginning*. The deuill is caſt out of heauen *into the earth*, as in the text following, [b] that is, into men of earthly mindes, who [c] go vpon their bellies, and eat duſt all the daies of their life. The deuill is caſt out of the Temple into the court, [d] which is without the Temple, [e] that is, out of the bounds of the Church, among the Gentiles, and ſuch as know not God, or elſe knowing God, glorifie him not as God, Rom.1.21. profeſſing that they know God, but denie him in their works, Tit.1.16. In theſe who [f] minde earthly things, Satan ruleth and [g] worketh as their God and Prince.

I heard a loud voice, ſaying, in heauen is now made ſaluation] Here begins the Saints Ἐπινίκιον, or victoriall hymne; for the loud voice from heauen is nothing elſe [h] but the publique conſent of the faithfull in magnifying the mercies of God toward them in their fight againſt the Dragon and his angels. And this conqueſt is termed in reſpect of men, *ſaluation*: in reſpect of God, *the ſtrength of his kingdome, and the power of his Chriſt*. Where Satan and ſinne reigne, there deſtruction is at hand, for the wages of ſinne is death, Rom.6.23. but when once Satan is caſt out, and the Word of God, which is the [i] ſauing Goſpell, and the word of [k] life [l] dwelleth in vs plenteouſly, then (as [m] Chriſt ſaid vnto *Zacheus*)

[p] *Auguſtin. Ardens. Rupert. Bullinger.*
[q] Iob 7.1.
[r] 1 Cor.9.24.
[t] *Rupert. Eraſ. Sarcerius.*
[t] Eccleſiaſticus 9.15.
[u] Matth.16.18
[x] Iohn 12.31.
[y] Epheſ.5.30.
[z] *Auguſtin. Bullinger. Marlorat.*
[a] Cap.12.43.
[b] *Rupert. idem Primaſius apud Marlorat.*
[c] Gen.3.14.
[d] Apoc.11.2.
[e] *Apocalyp. Apocalypſ.*
[f] Philip.3.19.
[g] Epheſ.2.2.
[h] *Rupert. Bullinger. Marlorat.*
[i] Epheſ.1.13.
[k] Philip.2.16.
[l] Coloſſ.3.16.
[m] Luke 19.9.

saluation is come to our house. It is termed *the power of Christ, and strength of Gods kingdome,* [n] becauſe this euidently ſheweth his might and maieſtie. So the text following, *They ouercame the Dragon by the blond of the Lambe.* Chriſt fighteth in vs, and for vs, and through his [o] helpe we are able to doe all things, euen to caſt out Satan, and to caſt downe holds, and whatſoeuer is exalted againſt the knowledge of God, 2 Cor. 10.4. So that we may triumph and ſay with [p] *Paul, Who ſhall lay any thing to the charge of Gods elect? it is God that iuſtifieth, who ſhall condemne? it is Chriſt which is dead, yea rather that is riſen againe, who is at the right hand of God, and maketh interceſſion for vs*: and 1 Cor. 15.55. *O death where is thy ſting? O grane where is thy victorie? the ſting of death is ſinne; and the ſtrength of ſinne is the Law: but thanks be vnto God which hath giuen vs victorie through our Lord Ieſus Chriſt.*

And by the word of their teſtimonie] The bloud of the Lambe, that is, the death of Chriſt our Paſchall Lambe, is the chiefe cauſe of this one victorie, but [q] faith is the hand and inſtrument applying the merits of Chriſt, and oppoſing them againſt all the dangerous aſſaults of the Dragon. For when that common informer and accuſer of his brethren ſhall accuſe thee before God for breaking his lawes (as in [r] many things all of vs offend) then thou maiſt anſwer, [s] *The bloud of Ieſus Chriſt cleanſeth vs from all ſinne; and* [t] *there is no condemnation vnto thoſe which are in Chriſt; he ſo* [u] *loued me, that he died for my ſinnes, and roſe againe for my iuſtification.* All that is borne of God ouercommeth the world, and this is the victorie that ouercommeth the world, and the prince of this world, euen our faith, 1 Iohn 5.4. See Epiſtle Sunday 1. after Eaſter. And therefore *Paul* aduiſeth the Chriſtian ſouldier aboue all other weapons in the ſpirituall warfare, to put on faith, *Aboue all take the ſhield of faith, wherewith yee may quench all the fierie darts of the deuill,* Epheſ. 6.16. See Epiſtle Sunday 21. after Trinitie.

Now for as much as it is not ſufficient vnto ſaluation to beleeue with thine heart, vnleſſe thou likewiſe [x] confeſſe with thy mouth: It is ſaid here that the ſouldiers of Chriſt ouercame the Dragon by faith *in the Lambs bloud, and by the word of their teſtimonie.* And [y] for as much as a true faith is neuer idle, but alway [z] manifeſting it ſelfe by good works; it is added in the next clauſe, *they loued not their liues vnto the death*; as who would ſay, they were willing to ſacrifice their loues and their liues in the quarrell of Chriſt againſt the Dragon and his Angels; they remembred the words of their Generall, [a] *he that loueth his life ſhall loſe it, and he that giueth his life in this world, ſhall keepe it to life eternall*; and [b] *whoſoeuer ſhall loſe his life for my ſake and the Goſpell, he ſhall ſaue it.*

n *Ardens.*
o Philip. 4. 13.
p Rom. 8.33.
q *Rupert. Ardens.*
r Iames 3.2.
s 1 Iohn 1.7.
t Rom 8.1.
u Galat. 2.20.
x Rom. 10.9.
y *Ardens.*
z Iames 2.18.
a Iohn 12.25.
b Mark. 8.35.

The Goſpell. MATTH. 18. 1. vnto v. 11

At the ſame time came the Diſciples vnto Ieſus, ſaying, who is the greateſt in the kingdome of heauen?

THere be two parts of this text,
- 1. A queſtion, verſ. 1. wherein obſerue,
  - 1. When it was asked, *at the ſame time.*
  - 2. By whom, *the Diſciples.*
  - 3. Of whom, *they came vnto Ieſus*
  - 4. What, *who is the greateſt in the kingdome, &c.*
- 2. An anſwer to the ſame, verſ. 2. 3. &c.

The ſumme whereof is briefly this, [c] he that in Chriſts Church is moſt ſeruant is the greateſt, and he that is moſt lordly the leaſt: [d] or he that is leaſt in his owne conceit, is the greateſt in Gods eye; the leaſt in [e] this kingdome of heauen which is preſent, ſhall be the greateſt in that kingdome of heauen which is to come. The which one point is preſſed by the great Doctor of humilitie with a great deale of earneſtneſſe: for 1. (as [f] *S. Marke* reports) *he ſate downe.* 2. *He called the twelue.* 3. When they were called together, he taught them by ſpectacle to their

c *Heming. poſtil. in loc.*
d *Ardens.*
e *Maldonat.*
f Mark. 9.35.

their eye, ſo well as by precept to their eare, *he ſet a childe in the midſt of them, and ſaid.* 4. He vſed a vehement aſſeueration, *verily I ſay vnto you.* 5. A commination, *except yee turne, and become as children, yee ſhall not enter into the kingdome of heauen.*

At the ſame time] The occaſion of this queſtion among the Diſciples (as [g] *Hierome* and [h] other learned Doctors write) was vpon emulation toward *Peter*, whom alone they ſaw preferred before the reſt in the payment of the tribute, by theſe words of Chriſt in the former chapter at the laſt verſe, *that take and pay to them for me and thee.* But *S. Marke* relates chap. 9. verſ. 34. that this contention began in the way, before they came into the houſe where Chriſt appointed *Peter* to pay tribute for them both, and [i] therefore the queſtion here for maioritie was not vpon that occaſion, it was haply [k] cheriſhed by it, but ingendred in their mindes long before, for that Chriſt had admitted none of his Apoſtles to the ſight of his [l] transfiguration, and the raiſing of [m] *Iayrus* daughter from the dead, *ſaue Peter, and Iames, and Iohn.* Or it may be this emulation aroſe, for that Chriſt had ſaid vnto *Peter*, Matth. 16.19. *I will giue vnto thee the keyes of the kingdome of heauen, &c.* But what need we ſo curiouſly to ſeeke for the reaſon of this *quere*, [n] ſeeing theſe two things are certaine: 1. A deſire to be like Gods on earth is an in-bred ſinne deriued from the tranſgreſſion of our firſt parents *Adam* and *Eue*: 2. The Deuill is euer moſt buſie to nouriſh this ambitious humor in the miniſters of the word, as it is apparent in the [o] Goſpell and [p] Churches hiſtorie. What a deale of time was vſually ſpent in the Councels about precedence of Biſhops? And in our age the queſtion of the Popes primacie is termed by Cardinall [q] *Bellarmine, Summa rei Chriſtianæ.*

Came the Diſciples vnto Ieſus] In whom are hid [r] all the treaſures of wiſdome and knowledge: and this fact of theirs is [s] imitable, for when any doubt ariſeth in our mindes concerning the kingdome of heauen, it is our beſt way to *come vnto Ieſus, who* [t] *lighteth euery man that commeth into the world.* If any lacke wiſdome (ſaith *S. Iames* in his Epiſtle cap 1. verſe 5.) let him aske of God, for God is only wiſe, Rom 16.27. Come therefore to his [u] law, to his teſtimonie, [x] ſearch his Scriptures which are able to teach, and inſtruct, and to make the man of God abſolute, 2 Tim. 3 16.17. And for the better vnderſtanding of the dead letter come to his liuing Oracles and walking Bibles, I meane the true Prophets and learned Preachers of his word, for he cals them expreſly [y] *the light of the world, and their* [z] *lips ſhould preſerue knowledge,* [a] *præsy ſunt & monſtrantes ſemitam in ſcripturis.* Come to Ieſus, come to the word of Ieſus, come to the Preachers of the word of Ieſus, leſt haply the Lord ſay to you as he did once to the Iewes, *ye haue not asked at my mouth*, Eſay 30.2.

Who is the greateſt in the kingdome of heauen] It is certaine that there aroſe a diſputation among [b] them, which of them ſhould be greateſt, and [c] yet to cloake their ambitious pride, they do not aske who ſhall be greateſt among vs, but indefinitly, *who is the greateſt in the kingdome of heauen,* [d] vnderſtanding by *the kingdome of heauen*, the kingdome of Chriſt in this world, for they carnally conceiued that Chriſt after his reſurrection would [e] reſtore the kingdome of Iſrael, and ſo reigne as a Monarch vpon earth, and therefore they make ſuit to [f] ſit next to him at his right hand and on his left in his kingdome. I know [g] *Chryſoſtome* conſtrueth it of the kingdome of heauen in that other world, condemning the men of his age, becauſe they did not attaine to the defects of the Diſciples, all our queſtion is (ſaith he) who ſhall be greateſt in the kingdoms vpon earth, and not who ſhall be greateſt in the kingdome of heauen. But by *Chryſoſtomes* leaue, to contend who ſhall be greateſt in heauen is charity, not vanitie. Luke 13.24. *Striue to enter in at the ſtrait gate.* As in the Arke there were three [h] lofts one aboue another: euen ſo there be many manſions in Gods houſe, Ioh. 14.2 There be degrees among the Saints in heauen, as there be degrees among Angels: there is a Prophets reward, and a Diſciples reward, Mat. 10.41,42. We ſhould therfore ſtriue to be greateſt in heauen, out-ſtripping one another in goodneſſe, as they who run in a race, 1 Cor. 9 24.

[g] *In loc.*
[h] *Chryſoſt. Theophylact, Druthmarus.*
[i] *D. Fulk. Muſculus, Marlorat.*
[k] *Maldonat.*
[l] Matth. 17 1.
[m] Luke 8.51.
[n] *Muſculus.*
[o] Matth. 20.21. Mark 10.37. Luke 22.24.
[p] *Legantur epiſt. decretales & gesta conciliorum.*
[q] *Præfat. in libros de Rom. pont.*
[r] Coloſſ 2.3.
[s] *Origen. apud Them. in loc.*
[t] Iohn 1.9
[u] Eſay 8.20.
[x] Iohn 5.39.
[y] Matth 5.14.
[z] Malac. 2.7.
[a] *Hie. in epiſt. ad Paulin.*
[b] Luke 9 46.
[c] *Caſtalio.*
[d] *Melanct. Muſculus. Marlorat.*
[e] Acts 1.16.
[f] Matth. 20 21.
[g] *Apud Them. in loc.*
[h] Gen. 6 16.

Againe, it is apparant by Christs answer, both in our present text, and also Matth. 20. and Luke 22. that his Disciples expected a kingdome after the fashion of this world, [i] dreaming that he should reigne as a Soueraigne, and themselues domineere like Dukes and Lords vnder him. They call it indeed *the kingdome of heauen*, in [k] imitation of their Master, often terming his kingdome *the kingdome of heauen*; [l] or for that they thought his kingdome (though vpon earth) should notwithstanding be diuine and heauenly. See Gospell on *S. Iames*, and on *S. Bartholomewes* day.

[i] *Melanct. Heming.*
[k] *Aretius.*
[l] *Iansen. concord cap. 70.*

Iesus called a childe vnto him] Iesus seeing the thoughts of his Disciples, and vnderstanding the causes of their errour, [m] heales the desire of glory with the contention of humilitie, in reading of his lecture. *S. Marke* reports that *he sate downe*: now we finde in the Gospels historie, that the Doctors among the Iewes in their teaching vsed sometime to stand, and sometime to sit; [n] *Peter* in Hierusalem, and [o] *Paul* at Antiochia preached standing, but the Scribes and the Pharisies are said to sit in *Moses* chaire, Matth. 23. 2. So Christ himselfe sometime taught standing, as Luke 6. 17. And sometime sitting both in the [p] mount and in the [q] Temple. It may be therefore that it was the Iewes custome [r] partly to stand and partly to sit, for Christ (as it is apparant in the [s] fourth chapter of *S. Luke*) preaching at Nazareth in the Synagogue, stood vp when he read his text, and sate downe when he did expound it. Whatsoeuer the Iewes order was, at this instant there was no fitter gesture for Christ then sitting, for this (as [t] *Augustine* notes) shewed that he taught as one which had authoritie. When he was sate downe, *he called all the twelue*: doubtlesse he knew who they were which ambitiously contended to be greatest in his kingdome, [u] yet he called all his Apostles, as being assured that his lesson of humilitie was exceeding necessarie for them all. It is reported in the 20. chapter of this Gospell, how *Iames* and *Iohn* only desired to sit on his right hand and on his left in his kingdome: yet Christ admonished them all, and said, *Ye know that the Princes of the nations haue dominion ouer them, and they that are great, exercise authoritie vpon them: it shall not be so with you, but whosoeuer will be chiefe among you, let him be your seruant.* Now the reason why Christ, and after him his Church, vse generall admonitions in rebuking of particular malefactors which are worse then the rest, is two fold. First, That the delinquents may the better admit that checking which is common, and not particular or personalll. 2. That such as haue not offended in that kinde, may learne to be more carefull in their waies, and to hate the garment spotted by the flesh, as *S. Iude* speakes. Often hauing in minde the saying of *Augustine*, *Aut sumus, aut fuimus, aut possumus esse quod hic est.*

[m] *Hieron.*
[n] Act. 1. 15. & 2. 14.
[o] Act. 13. 16.
[p] Matth. 5. 1.
[q] Iohn 8. 2.
[r] See *Panigarol. hom in fest. om. sanctorum & Latinum* Act. 1. 15.
[s] Vers. 16. 20.
[t] *Lib. 1. de ser. dom. in monte.*
[u] *Musculus in loc.*

When Christ had called his Apostles vnto him, *he set a childe in the midst of them*, as it followeth in our present text. *He set him by him*, according to the record of [x] *S. Luke*; *and tooke him in his armes*, as [y] *S. Marke*; yet all agree, for it may be (saith [z] *Euthymius*) that Iesus first *set him in the midst of them*, as *S. Matthew*; then afterward *set him beside him*, as *S. Luke*; and last of all *embraced him in his armes*, as *S. Marke*. [a] Some thinke that this childe was one *Martialis*, afterward a famous Bishop in France; but this idle tradition is beside the text, and therefore not of the necessitie of faith. [b] Other imagine that Christ himselfe might be this *little one* being among his Disciples as a seruant, Luke 22. 27. but this opinion is against the text. Iesus called a childe, and set him by him, and tooke him in his armes; it saith, he set a childe in the midst of them, but what childe it doth not say, not a great boy, but a little childe, παιδίον, which *Erasmus* translates *puellum*; *Beza*, *puerulum*; the vulgar Latine, *paruulum*; as *Musculus* vpon our text, *Oportet imitari puellos anniculos, & fortè bimulos.* And so [c] *S. Peter* exhorteth vs to be like *new borne babes*: and surely [d] parents are commonly so negligent in instructing their children, as that Christ hardly could finde any yongling aboue three or foure yeeres old of such innocent behauiour, of whom he might say, *Whosoeuer humbleth himselfe as this childe, and except ye turne and become as children.*

[x] Luke 9. 47.
[y] Marke 9. 36.
[z] *Com. in loc.*
[a] *Anselm. Iansen post. maieres cum glossis & figuris in loc.*
[b] *Hieron. in loc.*
[c] Epist. 2. 2.
[d] *Diez con. 1. festo Michael.*

Let

Let vs examine therefore wherein we muſt be like to children, and wherein vnlike. Firſt, we may not be like to children in [e] ignorance, ſo *Paul* 1 Cor. 14. 20. *In malice be ye children, but in vnderſtanding men.* 2. Not like to children in vnconſtancie, [f] *wauering and carried about with euery winde of doctrine.* 3. Not weake in faith as children, which are not able to diſcerne ſpirituall things for want of yeeres of diſcretion. 4. Not like to children in [g] ſeeking after vntoward things, becauſe their ſenſes are not yet ſetled, our [h] affections are to be ſet on things which are aboue, hauing our conuerſation in [i] Heauen, and therefore we may not imitate children in eating dirt, and in padling in the mire. The childe plaies with the light of the candle till his finger be burnt, and [k] ſo the reprobate-wicked plaies with hell fire, reputing it a fable, till at the laſt he comes to be tormented in that vnquenchable flame. The childe doth eſteeme an apple more than his fathers inheritance; ſo the witleſſe worldling prefers things temporall in this life before the things eternall in the kingdome of Heauen. In theſe childiſh humors and the like, we may not be like to children.

[e] *Theophylact.*

[f] Epheſ. 4. 14.

[g] *Heming poſt. in feſto Michael.*
[h] Coloſſ. 3. 2.
[i] Philip. 3. 20.
[k] *Diez con. 2 in feſto Michael.*

But we muſt be like children, 1. As being [l] *mundi corpore, ſancti animo,* chaſte in body, pure in minde. 2. Like to children in [m] obedience, for good children ſtand not reaſoning what manner of thing it is that their father commands, but inſtantly they follow his will and word as their rule to worke by. So faithfull *Abraham* at Gods commandement was ready to ſacrifice his only begotten ſonne *Iſaac*, he ſtood not arguing the caſe, the death of my childe can doe no good vnto God, and it will procure much euill vnto me, but rather he thought that it is my father in Heauen who commands, and I will obey.

[l] *Clemens. ſtrom. 4.*
[m] *Heming.*

[n] *He's loath (alas) his tender ſonne to kill,*
But much more loath to breake his fathers will.

[n] *Du Bartas hiſt. of Abraham.*

3. Like to children in reſpect of merit, for as children cannot boaſt of their owne deſeruings againſt their parents: euen ſo the followers of Chriſt may not brag of their merits before God, but acknowledge themſelues to be babes, able to doe nothing without his fatherly fauour.

4. As little children commit themſelues altogether vnto the tuition of their parents and guardians: euen ſo Chriſtians ought to [o] caſt all their care on Chriſt, as looking for euery good gift at his hand.

[o] 1 Pet. 5. 7.

5. Like to children as concerning [p] malice, both [q] *innocentia & ignoſcentia*: for as little children being iniured take not any reuenge, but onely make complaint either to their father or mother: euen ſo, when any wrong vs, we may not [r] auenge our ſelues in recompenſing euill for euill, or [s] rebuke for rebuke, but only complaine to God our Father in heauen, or to the Church our mother on earth. It is written that vengeance belongs vnto God, and therefore we muſt humbly call vpon him in our perſecutions, as the [t] Prophets did, *O Lord, plead thou my cauſe with them that ſtriue with me, and fight againſt them that fight againſt me.* [u] *Giue ſentence with me, O God, defend my cauſe againſt vngodly people.* And Pſalme 80 1. *Heare thou ſhepherd of Iſrael, thou that leadeſt Ioſeph like a ſheepe, ſhew thy ſelfe thou that ſitteſt vpon the Cherubims.* And Pſalme 83. 1. *Hold not thy tongue O God, keepe not ſtill ſilence, refraine not thy ſelfe, for thou Lord haſt beene our* [x] *refuge from one generation to another.*

[p] 1 Cor. 14. 20.
[q] *Culman.*
[r] Rom. 12. 19
[s] 1 Pet. 3. 9.
[t] Pſal. 35. 1.
[u] Pſal. 43. 1.
[x] Pſal. 90. 1.

I haue [y] read of a reuerend and religious Archbiſhop of *Mentz*, who (being a long time depraued, and in fine depriued of his dignities and office by two corrupt Cardinals his Iudges, and a falſe harted Aduocate his familiar friend) out of the bitterneſſe of his ſpirit made this appeale from them vnto the Lord of Heauen. *God knoweth (vnto whom all things are naked) that I am vniuſtly condemned, yet I will not appeale here from your ſentence, for that I know yee ſhall ſooner be beleeued in your lying, than I am in ſpeaking the truth; and therefore I receiue this heauie cenſure for the rebellions of my youth and other ſinnes; Neuertheleſſe I appeale from your iudgement to the Iudge eternall, and onely wiſe, which is Chriſt Ieſus, before whom I ſummon you. The Cardinals fell into a laughing, and ſaid, That if he would goe before, they would follow. It hapned that the poore Biſhop hauing*

[y] Sir *Ric. Barkley* tract of felicitie, *lib. 5 pag.* 451.

withdrawne himselfe into a Monasterie, died within a yeere and halfe after, and the Cardinals, hearing thereof, in a scoffing manner said one to another, that they must go seeke the Archbishop. Now within a few dayes after, one of them was bloudily slaine, and the other grinding his teeth, eat vp his owne hands and died mad. And lastly, the Iudas who betrayed him (I meane his false friend placed in his roome) *was so mortally hated of all men for his sedition and crueltie, that being assaulted in a Monasterie, he was there butchered, and his carcase cast into the towne ditch, where lying three daies, all sorts of people, both men and women, vsed all manner of despight vpon it.* An example very remarkable, teaching vs not to *despise one of these little ones, because in heauen their Angels alway behold the face of our Father which is in heauen.*

Againe, we may complaine to the Church our Mother, as in this present chapter at the 17. verse, If thy brother trespassing against thee, will not vouchsafe to heare thy selfe alone, nor yet thy witnesses and arbitrators, *tell it to the Church.* He that commits his cause to the Magistrate ciuill or ecclesiasticall, giues place to diuine iudgement, for as much as all higher powers are [z] Gods ordinance, substituted Iudges and Deputies in his place. See Epistle 3. Sunday after Epiphanie.

[z] Rom. 13 1.

Lastly, like to children (as Christ expounds himselfe) in humblenesse and harmlesnesse. In humblenesse, vers. 4. *Whosoeuer humbleth himselfe as this childe, &c.* In harmlesnesse, vers. 6. *Whosoeuer offendeth one of these little ones, &c.* So [a] *S. Ambrose*, [b] *Theophylact*, [c] *Euthymius*, and other as well ancient as moderne writers. As [d] if Christ should haue said, Except yee turne from your ambition and indignation, and become like to children, little ones in your mindes, as they be little ones in their bodies; vnlesse yee become that by grace, which children are by nature, yee shall not enter into the kingdome of heauen. I say, by grace, for euery good gift is from aboue, descending from the Father of lights, and therefore Christ here said not (as [e] one notes) *Nisi efficiatis vos sicut parvulos, sed nisi efficiamini.* To become like to little children in humblenesse is not in our power, it is the worke of Gods hand and helpe: [f] yet to shew that we must (as we may worke with his preuenient grace, Christ addeth in the next clause, *Whosoeuer humbleth himselfe*: according to the saying of *Gregorie*; The good which a man doth, is both the worke of God, and the worke of man; of God, as being author in giuing grace; of man as being an actor in vsing grace, yet so that he co-operate with grace by grace. See Epistle Sunday 11. and 14. after Trinitie, and Gospell on *S. Markes* day.

[a] Ser. 10.
[b] In loc.
[c] In loc.
[d] Iansen. Druthmarus.
[e] Diez.
[f] Pontan ser. in festo Michael.

Whosoeuer humbleth himselfe] [g] That is, humbleth his heart, for as *Plato* said, euery mans soule is himselfe: it is not sufficient that our words are humble, our gestures humble, our habits humble (though I see that be more than many professors in our age will afford) vnlesse our soules and our selues are humble. *Lord* (said [h] *Dauid*) *I am not puft in minde, I do not exercise my self in great matters which are too high for me, but I refraine my soule and keepe it low, like as a child that is weined from his mother, yea my soule is euen as a weined child.* Men of great wits are commonly *state-criticks*, ouer-curious eauesdroppers of the Councell table, prying in the secrets of Court and Prince so long, vntill in fine they complaine with *Actæon, Cur aliquid vidi?* for when our hearts are sowred with the leauen of our pride, there ariseth oftentimes a bitternesse out of the stomack into the mouth, so that we cannot forbeare to speake [i] ill of such as are in authoritie, yea prophanely of the Kings sacred Maiestie. The spirit of wisdome giueth another rule, [k] *studie to be quiet, and to meddle with your owne businesse*: a priuate person hath a commonwealth of his owne, let him intend the gouernment thereof, in [l] prouiding for his houshold, in [m] laying vp for his children, in [n] reioycing with the wife of his youth, abounding with all workes of pietie toward God, and pitie toward his neighbour. He that thus humbleth himselfe as a little childe, the same doubtlesse is a good subiect vnto the King, and shall hereafter proue the greatest in the kingdome of heauen.

[g] Iansen.
[h] Psalm. 131.
[i] 2 Pet 2. 10.
[k] 1 Thess. 4. 11
[l] 1 Tim. 5. 8.
[m] 1 Cor. 13. 14
[n] Ecclesiast. 9. 9 Prou. 5. 18.

All they which are drunken, are not drunken with wine, saith [o] *Esay*, for there

[o] Cap. 29. 9.

is

is a *drie drunkennesse* so well as a *wet*; ambition is a drie drunkennesse, making such as are giuen ouer to humours of vaine glory, to stagger often in the way, and sometime reele out of the way. This kinde of drunkennesse made *Lucifer* reele out of heauen, *Adam* out of paradise, *Saul* out of his kingdome. *Nabuchadonozer* out of mens societie to conuerse with beasts. It is impossible that great ones (I meane such as are drunken with their owne greatnesse) should either walke in the [p] narrow path, or enter in at the strait gate, only little ones are great ones in Gods kingdome. So the text here, *whosoeuer humbleth himselfe as a little childe, the same is greatest in the kingdome of heauen*: so the text elsewhere, *blessed are the poore in spirit, for theirs is the kingdome of heauen*; theirs is the kingdome of grace, which is heauen on earth; and theirs is the kingdome of glory, which is heauen in heauen. See Gospell on all Saints day.

[p] Matth 7. 14

The Epistle. 2 Tim. 4. 5. *Vnto* v. 16.

Watch thou in all things, suffer afflictions, &c.

THis Epistle was written by *Paul* at [q] Rome in his last apprehension and imprisonment there, for so we may gather out of these words, cap. 1. verse 16. *Onesiphorus was not ashamed of my chaine, but when he came to Rome carefully sought me, and found me, &c.* It is an admonition vnto *Timothie to* [r] *stirre vp the gift of God in him by the putting on of hands*, and [s] that is done by preaching sound doctrine painfully, and by suffering for the same patiently. This our text then is a short abridgement of the [t] chiefe points in the whole letter, for *Paul* exhorts *Timothie* to diligent preaching of the truth, in saying, *watch thou in all things, doe the worke of an Euangelist*; and to martyrdome for the truth, in saying, *suffer afflictions*: and to both, in saying, *fulfill thine office vnto the vttermost*: all which exhortations are hedged in as it were with a forcible reason at each side.

[q] *Euseb. hist. lib. 2. cap. 22. Idem Primasius, Anselm. Lombard.*
[r] Cap. 1. 6.
[s] *Aretius in dispositione huius epist.*
[t] *Bullinger apud Marlorat. in loc.*

1. *Timotheus* ought to be vigilant in executing his office thorowly, because *the time will come when as men shall not endure wholesome doctrine, &c.*

2. Because *Paul* cannot any longer continue to helpe him, *I am now ready to be offered, and the time of my departing is at hand, &c.*

Watch thou in all things] *The time will come when as men will not endure sound doctrine, but hauing their eares itching, shall after their owne lusts get them an heape of teachers, and shall turne away their eares from the truth, and shall be giuen vnto fables.* And therefore [u] while thou hast time, [x] before this dangerous time come, that [y] grieuous wolues enter in among you, *be watchfull* ouer the flocke committed vnto thy charge: such as haue itching eares are like to proue scabbie sheepe, and therefore [z] preuent that mangie disease, by possessing their eares with *a* [a] *forme of sound words*. [b] Before they turne away from the truth, and giue themselues vnto fables, [c] *instruct them in meekenesse*, [d] *preach the word in season, and out of season; reproue, rebuke, exhort, be watchfull*, in [e] discipline and doctrine, yea vigilant in *all things*, [f] that is, in all things which are profitable for thine hearers: [g] or in all the workes of an Euangelist and offices of thy calling vse watchfulnesse: or ἐν πᾶσι, may be construed of all [h] men, as if he should haue said, the time will euen shortly come, when as many shall not endure wholsome doctrine; but endeuour thou to conuert all sorts of men vnto the truth, according to that, Matth. 28. 19. *Goe teach all nations*, and Marke 16. 15. *Preach the Gospell vnto euerie creature*, teach all men, and that by all meanes, *doe the worke of an Euangelist thorowly*, that is, as he speakes [i] elsewhere, *be to them an ensample, both in word and in conuersation, in loue, in spirit, in faith, in pureneſſe*. Many which are called lights of the world, are [k] *fumantes magis quàm flammantes*, affording more smoke than flame; but let your light shine before men, that they may see your good works, and glorifie your Father which is in heauen; instruct thy flocke by good deeds as well as holy doctrine. Thorowly to doe the worke of an Euangelist, is

[u] *Lombard.*
[x] *Theophylact.*
[y] Act. 20. 29.
[z] *Oecumen.*
[a] 2 Tim. 1. 13.
[b] *Anselm.*
[c] 2 Tim 2. 25.
[d] 2 Tim. 4. 2.
[e] *Lombard.*
[f] *Primasius, Claudius, Espencæus.*
[g] *Aretius.*
[h] *Aquin Lombard. Espencæus.*
[i] 1 Tim. 4. 12.
[k] *Ardens hom. in Euangel. in festo S. Luc.*

l Primaſius. Anſelm. Caietan.

[l] is to preach well and to liue well, he that doth both, *executes his office vnto the vttermoſt.*

The perillous times inſtant in the dayes of *Paul*, are become extant in our age. This propheſie (beloued) is fulfilled among vs in the Church of England; for albeit I confeſſe to Gods glory, that there may be found a righteous *Abraham* in Caldea, a iuſt *Lot* in Sodome, a godly *Daniel* in Babylon, a patient *Iob* in the land of Vz, a deuout *Tobias* in Nineuee, a zealous *Ananias* in Damaſco: Though (I ſay) there be found wheat among tares, and corne among chaffe, and a pearle in a dunghill, and a lilie among thornes: Albeit there be many good profeſſors and

m 1 Cor. 15 58

true Chriſtians among vs, [m] abundant alwayes in the worke of the Lord; yet I feare that there be moe, which either reuolt to Poperie, *turning away their eare*

n 1 Tim. 4. 1.

from the truth vnto fables, attending the ſpirits of [n] errour, and doctrines of deuils: or elſe ſtart aſide to ſchiſme, *hauing itching eares, and getting vnto themſelues after their owne luſts an heape* of ſuch irregular and hypocriticall inſtructors, as ſhall doe nothing elſe but increaſe their itch by clawing: or elſe falling into foule Epicuriſme, *will not endure the wholſome words of our Lord Ieſus Chriſt, and the doctrine which is according to godlineſſe*, 1 Tim. 6. 3.

Our Biſhops and Paſtors therefore need to be *watchfull in all things, doing throughly the works of Euangeliſts, and executing their office to the full.* The Patri-

o Gen 31. 40.

arke [o] *Iacob*, commending his paſtorall care to *Laban*, ſaid, *I was in the day conſumed with heat, and with froſt in the night, and my ſleepe departed from mine eyes.* In

p Prolog. in 2. epiſt. ad Tim.

which obſerue with [p] *Aquin*, three remarkable vertues in a good Paſtor, Aſſiduitie, Patience, Solicitouſneſſe: *Aſſiduitie*, looking to his flocke *night and day* without intermiſſion. He that is a watchman ought continually to ſtand vpon his watch-tower in the day time, and to ſet in his watch euery night, Eſay 21. 8. feeding his ſheepe in the day, praying for his ſheepe in the night: *Patience*, both enduring *the heat* of preſent perſecution, and *the froſt* of future feare: *Solicitouſneſſe*, in that *his ſleepe departed from his eyes.*

Now ſeeing our calling is ſo good, and our charge ſo great, it behoueth all peo-

q Heb. 13. 7. 17.

ple to [q] *remember and obey thoſe which haue the ouerſight of them, and ſubmit themſelues, becauſe they watch for their ſoules, as they that muſt giue account, that they may giue it with ioy, and not with griefe.*

Suffer afflictions] All that will according to the rules of Chriſtianitie liue

r 2 Tim. 3. 12.

godly, ſhall ſuffer [r] perſecution, eſpecially the Preachers of righteouſneſſe, to whom it belongeth *ex officio*, to reproue, to rebuke, to exhort with all long ſuffering and doctrine, 2 Tim 4. 2. to plucke vp, and to root out, and to throw downe, Ierem. 1. 10 in a word, to lift vp their voice like a trumpet, ſhewing Gods people their tranſgreſſions, and to the houſe of Iacob their ſinnes, Eſay 58. 1. When our

f Matth. 10. 16

bleſſed Lord ſent forth his Apoſtles to preach, he ſaid, [f] *Behold, I ſend you forth as ſheepe in the midſt of wolues*; and when he ſent his Diſciples to preach (as it is in the Goſpell appointed to be read this day) he ſaid, *Goe your wayes, I ſend you forth as lambes among wolues.* Biſhops ſucceeding the Apoſtles, are like ſheepe among wolues, inferiour Miniſters ſucceeding the Diſciples, are like lambes among wolues; not as wolues among wolues, or ſhepherds among wolues, or ſheepe about wolues; but as ſheepe among wolues, harmleſſe and innocent lambs in the middeſt of hurtfull and hungry wolues. And Matth. 23. 34. *Behold, I ſend vnto you Prophets, and Wiſemen, and Scribes, and of them yee ſhall kill and crucifie, and of them yee ſhall ſcourge in your Synagogues, and perſecute from Citie to Citie.*

t Hom. 6. de laudibus Pauli.

So that (as [t] *Chryſoſtome* ſaid) a man ſhould not enter into this high and holy calliug, except he be willing to ſuffer a thouſand deaths, as *Paul* 1 Cor. 15. 31. *I die daily.*

u Matth. 11.

[u] *Iohn Baptiſt* came neither eating nor drinking, and yet the people ſaid, he had a deuill. Chriſt himſelfe came both eating and drinking, and they ſaid, he

x Iohn 13. 16.

was a glutton and a wine-bibber. [x] The ſeruant is not greater than his maſter,

y Matth 10. 25

neither is an Embaſſador greater than he that ſent him. [y] If they haue called the maſter of the houſe Beelzebub, how much more them of the houſhold? That *Timothie* therefore may fulfill his office, doing throughly the worke of an Euan-

geliſt,

geliſt, he muſt ſuffer afflictions a ſa good ſouldier of Chriſt, euer ready to beare bloudie blowes of open enemies, and drie bobs of falſe friends. The reſolute Doctor *Martin Luther*, oppoſing the deuill and the Pope, who doth exalt himſelfe [z] againſt all that is called God, in the midſt of his trouble for the Goſpell, vſed merily this by-word, [a] *Mitte mundum vadere ſicut vadit, nam vult vadere ſicut vadit.* Art thou called to preach, execute the worke of an Euangeliſt vnto the full, and leaue the ſucceſſe to God. If the world doe not beleeue, *What is that to thee*, ſaid [b] Chriſt vnto *Peter* in the like cauſe, follow thou me, [c] *Tu me, me, me ſequere, non tuas quæſtiones aut cogitationes.* And a reuerend Biſhop in our age, who hath had his part in afflictions, often repeats this diſtichon:

Spernere mundum, ſpernere nullum, ſpernere ſeſe,
Spernere ſe ſperni, quatuor iſta beant.

[d] Oeconomicall labour is great, Politicall greater, Eccleſiaſticall greateſt of all, [e] as *Luther* ſpeakes, to preach the Goſpell as we ſhould, is to ſtirre vp all the furies of hell againſt vs. And yet let not any *Timothie* be diſcouraged in his office, ſeeing *after his fight is ended, and his courſe finiſhed, a crowne of righteouſneſſe is laid vp for him, and ſhall be giuen vnto him at the comming of our Lord Ieſus vnto iudgement.*

Fulfill thine office vnto the vttermoſt] [f] As if he ſhould haue ſaid, thou canſt not execute thine office to the full, vnleſſe *thou be watchfull, and ſuffer afflictions.* Or by theſe things thou ſhalt make [g] proofe of thy miniſterie to the whole world, when as they ſhall ſee thy doings and ſufferings anſwerable to thy doctrine and ſayings. Painfully to preach, and patiently to perſeuere, doing the works of an Euangeliſt, and ſuffering affliction for the Goſpell, are true [h] notes of a true Paſtor.

I am ready to be offered, and the time of my departing is at hand] Euery true Chriſtian offers vp himſelfe an holy [i] ſacrifice to the Lord, [k] the which is begun in our baptiſme, continued in our life, finiſhed at our death. And ſurely (beloued) if all be bleſſed who die [l] in the Lord, much more they who die for the Lord, [m] right deare in the ſight of the Lord is the death of ſuch Saints. The glorious Martyr *Polycarpus*, like a notable Ram picked out of a great flocke, fit for an acceptable burnt ſacrifice to God, vſed [n] this prayer when he was offered vp: *O Father of thy well-beloued and bleſſed Sonne Ieſus Chriſt, through whom we haue knowne thee; O God of the Angels, and powers, & of all ſorts of iuſt men that liue in thy preſence; I thanke thee that thou haſt graciouſly vouchſafed this day and this houre to allot me a portion among the number of Martyrs, among the people of Chriſt, vnto the reſurrection of euerlaſting life both of bodie and ſoule in the in corruption of the Holy Ghoſt, among whom I ſhall be receiued in thy ſight this day as a fruitfull and a well pleaſing ſacrifice, &c.* How death is called a *departing*, ſee *Nunc dimittis* in the Liturgie: how our life is *a fight*, Epiſtle 1. Sunday after Eaſter, and Epiſtle 21. Sunday after Trinitie: how *a courſe* or *race*, Epiſtle on Septuageſima Sunday.

There is laid vp for me a crowne of righteouſneſſe] Almightie God rendreth heauen as a *iuſt Iudg*, [o] not to the worthineſſe of our works, but to the merits of Chriſt, and as due to vs by his promiſe freely made in Chriſt; in reſpect of vs it is a garland of fauour only, but in reſpect of Chriſt who meritoriouſly purchaſed it for vs, it is *a crowne of iuſtice.* So [p] *S. Auguſtine* conſtrueth our text, *Cui redderet coronam iuſtus Iudex, ſi non donaſſet gratiam miſericors pater? & quomodo eſſet iſta corona iuſticiæ, niſi præceſſiſſet gratia qua iuſtificat impium? quomodo iſta debita redderetur, niſi prius illa gratuita donaretur?* How ſhould he repay as a iuſt Iudge, vnleſſe he had firſt giuen as a mercifull Father? and how ſhould this be a crowne of iuſtice, if grace had not gone before, which iuſtified the vngodly man? *Dona ſua coronat Deus, non merita tua; ſi ergo Dei dona ſunt bona merita tua, non Deus coronat merita tua tanquam merita tua, ſed tanquam dona ſua.* See Goſpell on Septuageſima Sunday.

The

[z] 2 Theſſ. 2. 4.
[a] *Loc. com. tit. Antidota contra curas in qualibet vocatione.*
[b] Iohn 21. 22.
[c] *Luther. vbi ſup.*
[d] *Luther. loc. com. tit de miniſterio verbi.*
[e] *Vbi ſup.*
[f] *Marlorat.*
[g] *Eraſmus.*
[h] *Caluin.*
[i] Rom 12. 1.
[k] *Aret in loc.*
[l] Apocal. 14. 13
[m] Pſal. 116. 13.
[n] *Euſeb. hiſt. lib. 2. cap. 15.* Diuers other holy Martyrs vſed the like forme of praier *apud Fox Martyrol.*
[o] *D. Fulke. Marlorat. Piſcator.*
[p] *Lib. de grat. & libero arbitrio, cap 6 & 7 tom. 7 fol 890.*

The Goſpell. Lvke 10.1. ~~ab~~ in p. 7.

The Lord appointed other ſeuentie, &c.

IN this Scripture two points are to be conſidered eſpecially,
- *Vox Domini*, Chriſts word and ordination of his Diſciples, *the Lord appointed other ſeuentie, &c.* To whom he ſaid, *goe your wayes, behold, I ſend you forth, &c.*
- *Via Diſcipuli*, the Diſciples worke and condition, *as labourers in an harueſt, as lambe among wolues.*

Of all which I haue treated often elſewhere, but of the moſt obſeruable notes hereof eſpecially, Goſp. 1. Sunday after Eaſter, and Goſp. on *S. Andrewes* and *Aſcenſion* day. The reaſon why the Church allotted this Epiſtle for this feſtiuall, is becauſe *S. Luke* was (as ¶ ſome thinke) one of the *ſeuentie Diſciples*, and the reaſon in appointing our Goſpell is for that *S. Luke* was an *Euangeliſt*.

¶ *Epiphan. hæreſ. 15.*

The Epiſtle. Ivde 1. Vnto p. 9.

Iudas the ſeruant of Ieſus Chriſt, &c.

THis Epiſtle may bee diuided in two parts, a
- Salutation, in which obſerue the
  - Saluter, deſcribed by his
    - Name, *Iudas.*
    - Office, *ſeruant of Ieſus Chriſt.*
    - Kindred, *brother of Iames.*
  - Saluted, commended by three graces,
    - *Called.*
    - *Sanctified.*
    - *Preſerued.*
  - Salutation it ſelfe, *mercie vnto you, and peace and loue be multiplied.*
- Salue, conſiſting of an
  - Exhortation, to *continue ſtedfaſt in the faith once giuen vnto the Saints, &c.*
  - Reaſon, *becauſe certaine vngodly men are craftily crept in, &c.*

Iudas] Iudas ſignifieth a [r] Confeſſour, of which name there was another Apoſtle called *Iudas* [ſ] *Iſcariot who betrayed Chriſt*: in theſe two Iudaaſſes is ſhadowed this myſterie, that in the viſible Church there will alway be ſome bad as well as good profeſſors; *Iudas* a [t] Deuill as well as *Iudas* a Saint. See Goſpell Sunday next before Eaſter.

[r] *Iſiodor. Origen. lib 7 cap 7.*
[ſ] Matth. 10.4.
[t] Iohn 6. 70.

The ſeruant of Ieſus Chriſt] Among all his titles he reputed this moſt honourable, for it is an excellent freedome to ſerue the Lord, 1 Cor. 7.22. [u] *Paul* and [x] *Peter* name themſelues firſt ſeruants of Ieſus Chriſt, and then Apoſtles: and *S. Iames* which is called *the Lords brother*, Gal. 1.19. leauing that name, ſtileth himſelfe *the ſeruant of Ieſus Chriſt*, Iames 1.1. If it were ſuch a noble priuiledge to be ſubiect vnto [y] *Cæſar*, how much more to be ſeruant vnto Chriſt which is the King of all Kings? And that in regard of his protection and prouiſion: as for his protection, he ſaith, [z] *I the Lord thy God will be with thee whitherſoeuer thou goeſt, I will not* [a] *faile thee, nor forſake thee*; and then if God be for vs, who can be againſt vs, Rom. 8. 31. As for prouiſion, all his ſeruants in this world haue bread enough, Luke 15.17. and in the world to come they ſhall be no leſſe than Kings, [b] ſitting vpon thrones, hauing [c] palmes in their hands, and on their heads crownes of gold, Apoc. 4.4. See *Nunc dimittis*, and Epiſt. on *S. Iames* day.

[u] Rom. 1.1.
[x] 2 Pet. 1.1.
[y] Act. 22, 25.28
[z] Ioſua 1.9.
[a] Heb. 13.5.
[b] Matth. 19.28
[c] Apocal. 7.9.

The brother of Iames] He remembreth his kindred and alliance partly to [d] diſtinguiſh himſelfe from *Iudas* the Traytor, and partly to gaine credit to his writing.

[d] *Aquin. Aretius.*

writing. [e] For albeit the word of God depend not vpon the worth of men, yet it is certainly true that his doctrine is best accepted, whose person is most honoured. If a Preacher then be borne of Nobles, or allied to men of great name and qualitie, let him not in any sort neglect this outward blessing of God, but vse it (as *S. Iude* here) to the furtherance of the Gospell, and setting forth of Gods glorie: *Iames* and *Iude* were brethren in bloud, and brethren in good; (as *Aquin* and the glosse) *fratres natura, fide, doctrina, vita.* How *Iudas* is distinguished from *Simon*, and why both are ioyned together in one festiuall, I referre thee to *Baronius*[f] *Annal. Eccles. & notat. in Rom. Martyrolog, Octob.* 28.

To them which are called and sanctified] To be *called* into the Church, and vnto the hearing of Christs Gospell, is [g] vocation externall, to be *sanctified* is vocation internall, to be *preserued in Christ* is vocation [h] eternall. Here then are set three parts of our insition and incorporation into Iesus Christ, *vocation* by God the Father, *sanctification* by the Holy Ghost, *preseruation* by Christ. Vocation is an [i] effect of election, and so haply *S. Iude* cals them called, whom God hath elected, as Rom. 1.7. *Beloued of God, called to be Saints:* [k] he doth insinuate that we come not vnto God except he call vs; if we loue him, it is because he loued vs first, 1 Iohn 4.19. As he speakes by the mouth of his holy [l] Prophets, *I haue beene sought of them that asked not, I was found of them that sought me not*, he calleth vs before we call on him.

The 2. grace is sanctification, and *sanctified*; such as are called, are by nature the children of [m] wrath, as well as other; it is in vaine therefore to be called, that is, stirred and moued to receiue the faith, vnlesse we be sanctified: Iames 2. 14. *What auaileth it (my brethren) though a man saith he hath faith, when he hath no works?* [n] *Herod* seemed to be called, and somewhat inwardly touched, but he would not forsake his secret sinne of incest, in keeping his brothers wife. [o] *Simon Magus* was baptized, and so called, but he was not sanctified to leaue his gainfull sinne of couetousnesse. *Iudas* as being an Apostle was called, and yet he was a deuill: and many deceiue themselues, who thinke hearing of the word to be sufficient without doing, Iames 1. 22. A sheepe resembleth a true Christian, euerie thing in a sheepe is good and vsefull, his fleece is good, his fell is good, his flesh is good, his entrailes, yea his excrements are good: and so the sanctified Christian is a seruant vnto all the seruants of God, euerie good gift in him is profitable, to some he lendeth his fleece, cloathing the naked: to some his bread, in feeding the hungrie: to some he lendeth his eyes, and so becommeth a guide to the blinde: to some he lendeth his strength, and so becommeth feet to the lame: to some he lendeth his vnderstanding, and so becommeth an instructor of the simple: he becommeth (as [p] *Paul* speakes) all things vnto all men, that he may win some vnto Christ. In this point of doctrine the Papists haue slandered vs exceedingly, saying, that our Diuines in preaching of faith, haue destroyed good works; whereas we professe that our calling is fruitlesse without holinesse of life. See Epistle 2. Sund. in Lent.

Preserued in Iesus Christ] As it is in vaine to be called first, vnlesse we be sanctified: so likewise to be sanctified, vnlesse we may be kept and preserued in Iesus Christ, not to lose our sanctification. Our life is a continuall warfare vpon earth, and therefore though we be called outwardly, and sanctified in some part inwardly; yet *the* [q] *Dragon and his Angels fight against vs daily*, that we may fall from faith and hope receiued, that we may [r] *turne the grace of God into wantonnesse, like the* [s] *dogge returned to his owne vomit, and the sow that was washed to the wallowing in the mire, and so* [t] *end in the flesh, howsoeuer we began in the Spirit.* [u] *Demas* fell away from the Gospell, embracing the present world; many are called, but few chosen, Matth. 20. 16. It behoueth vs therefore continually to pray that Christ Iesus the great[x] Shepheard of our soules, may hold vs in his hands from the griping pawes and grinding iawes of the roaring Lion, who goeth about daily seeking whom he may deuoure. And surely such as are giuen vnto Christ, effectually called, and truly sanctified; shall be preserued to the end. [y] *Zerubbabel* did

[e] *Calain.*
[f] *Tom. 3. ad ann. 68. fol. 645.*
[g] *Piscator.*
[h] *D. Willet in loc.*
[i] *Bullinger.*
[k] *Marlorat.*
[l] Esay 65.1.
[m] Ephes. 2.3.
[n] Mark. 6. 20.
[o] Acts 8.13.
[p] 1 Cor. 9.22.
[q] Apocal. 12 7.
[r] Epist. Iude vers. 7.
[s] 2 Pet. 2 22.
[t] Gal. 3.3.
[u] 2 Tim. 4. 10.
[x] 1 Pet. 2. 25.
[y] Zach. 4 9.

did both lay the foundation of the temple, and finish it: so God will establish and make perfect his worke begun in vs, Psalm. 68 28 He that hath begun this worke of our saluation, will also performe it, Philip. 1 6. I know Gods elect may for a time lose some good meanes, and some great measure of grace too: *David*, and *Aaron*, and *Peter*, and other haue fallen foully, yea fully, but none finally: God is more watchfull in helping vs, than Satan is or can be wrathfull in hurting vs. He which is the Father of mercies giueth vs preuenient grace, subsequent grace, co-operant grace, grace before grace, and grace after grace, [z] keeping vs by his power through faith, and preseruing vs to his heauenly kingdome. It is not of our selues that we persеuere thus vnto the end and in the end, it is the power of God, who giueth (as our Apostle sheweth here) grace first to be called, secondly, to be sanctified, thirdly, to be reserued or preserued in Iesu Christ.

[z] 1 Pet. 1. 5.

[a] *Aretius.*

Mercy vnto you, and peace, and loue be multiplied] [a] *Mercy* from God the Father, in the forgiuenesse of your sins: *Peace* in Christ, in feeling this forgiuenesse: *Loue* in the holy Ghost, in being assured of Gods grace toward vs euery day more and more: *Mercie* from God the Father of mercie: *Peace*, from God the Sonne, the Prince of peace: *Loue*, from God the Holy Ghost, the loue of the Father and the Sonne. *Mercie*, in pardoning your sinnes; *Peace*, in quieting your conscience; *Loue*, ioyning you to God, and one to another: [b] or he wisheth increase of Gods *mercie* toward them, and a multiplication of their *peace* and *loue* toward one another. [c] That their sinnes may be forgiuen, he praies for Gods *mercie*: that they may forgiue other men their trespasses, he praies for *peace*: that both these may be multiplied in them, he praies for *loue*. First, he begins with Gods mercy, which is the fountaine of euery good and perfect gift, if we taste of his mercy, we shall soone be filled with his other graces, he that hath enough mercie, can want nothing. For as *Samsons* chiefe strength was in his haire, so Gods chiefe vertue in his mercie. Mercie (good Lord) is the totall summe, in the humble suit of a sinner; *O Lord haue mercie vpon vs miserable sinners*, is the first petition; and *the grace of our Lord Iesus Christ*, is the last in our Liturgie.

[b] *Marlorat.*

[c] *Aquin.*

When I gaue all diligence] Here *S. Iude* begins to prescribe his salue, which is an exhortation to *contend earnestly for the faith*, and the causes mouing him to write this vnto the Saints are two: 1. His dutie, *when I gaue all diligence to write vnto you of the common saluation, &c.* 2. Their danger, because they nourished certaine seducers as serpents in their owne breasts,

- Whom he describes by their
  - Sinne,
    - In generall, v. 4. shewing their
      - Vngodly carriage being entred,
        - Hypocriticall entring into the Church, *craftily crept in.*
        - In their life, *turning the grace of God into wantonnesse.*
        - In their doctrine, *denying God, which is the onely Lord, and our Lord Iesus Christ.*
    - In particular, from the 4. verse to the 17.
  - Punishment, *of old ordained to this condemnation*, and so *S. Iude* describes these wicked impostors and false brethren, as Pope [d] *Celestine* did his successor *Bonifacius* the 8. *Ascendisti vt vulpes*, craftily crept in; *regnabis vt leo*, denying God, and turning his grace into wantonnesse: *morieris vt canis*, of old ordained to this condemnation.

[d] *Walsingham in Ed. 1. pag. 26.*

The

The Gospell. Iohn 15.17. vnto 27 end

This command I you, that ye loue together, &c.

CHrist in this Gospell is said to do three things especially: 1. He doth exhort his followers vnto mutuall loue: 2. He comforts them against the worlds hatred: 3. He promises to send vnto them the Holy Ghost, who being *the Comforter and the Spirit of loue*, may both instruct them how to *loue together*, and how to *suffer affliction* in the world. Of the first I haue spoken Epist. Sund. 1. after Trinit. Of the second, Epist. 2. Sund. after Trinit. Of the third, Gosp. on the Sund. after Ascension.

The Epistle. Apocal. 7. 2. vnto v. 13

Behold, I Iohn saw another Angell, &c.

IN this Scripture concerning the sealing of the Saints and seruants of our God, obserue the { Minister sealing, *An Angell ascending from the rising of the Sunne, &c.* / Men sealed, *I heard the number of them who were sealed, &c.*

Behold, I Iohn saw another Angell] In the words immediately going before, *S. Iohn* said, he *saw foure Angels stand on the foure corners of the earth, holding the foure windes of the earth, that the winde should not blow on the earth, neither on the sea, neither on any tree.* These foure Angels are foure agents of Satan, [c] *Hypocrites* with their impostures, *Antichrists* with their pestilent decrees and traditions, *Tyrannous Princes* with their bloudie Lawes, *Vngodly Magistrates* with their ignorant blindnesse. These foure reigne in the foure quarters of the world, with lies in hypocrisie, with errours in superstition, with tyrannie in power, and with crueltie in executing humane Lawes. Or these foure Angels imployed by the Prince of darknesse, are foure works of darknesse, Contention, Ambition, Heresie, Warre, [f] *Contention* arising from the East; *Ambition* arising from the West; *Heresie* from the South; *Warre* from the North. Or as [g] *Ardens*, These foure Angels are the spirit of Luxurie, the spirit of Pride, the spirit of Gastrimargie, the spirit of Auarice. For as the [h] Prophet speakes, *That which is left of the palmer worme hath the grashopper eaten, & the residue of the grashopper hath the canker worme eaten, & the residue of the canker worme hath the caterpiller eaten.* Luxurie consuming the flesh in which it is bred, resembles the *palmer worme*; Loftie pride with her low fall, the *skipping grashopper*; Rauenous gluttonie the *canker worme*; Cut-throat auarice the *caterpiller*. Now Luxurie doth hurt many trees in the garden of God, and that which luxurie hath left, hath pride deuoured; and that which is left of pride, gluttonie hath eaten; & that which is left of al these vices, is often ouercome by couetousnesse. [i] Or haply these foure Angels, are foure great powers in the world, the *Turke*, the *Romane Emperour*, the *Pope*, the *King of Spaine*, combined in a bloudie league with other Popish Princes, as [k] brethren in euill. All these furiously raging together against the Lord, & against his anointed, *withhold the foure windes of the earth, that the winde should not blow*, [l] that is, They persecute the Preachers of the word, and hinder the doctrine of the Spirit called often in [m] holy Bible *Winde*; lest it should *blow vpon the earth*, which is the [n] garden of God, driuing from thence all filth and corruption: Or *on the sea*, [o] that is, a wauering conscience, bringing men to a quiet hauen and hold in the Lord: Or *vpon any tree* that is growing here, which are men [p] planted by God on earth, to bring forth fruit in Christ vnto the comfort of other. All these wicked Angels exercise both head and hand,

[c] Balaam. Martyrat. in loc.
[f] Apocalyp. Apocalypseos.
[g] Hom. in loc.
[h] Ioel 1.4.
[i] Arethas.
[k] Gen. 49.5.
[l] Bullinger.
[m] Iohn 3.8. Acts 2.2.
[n] Cant. 4.16.
[o] Balaam.
[p] Psal. 1.3.

how to croſſe the proceedings of the Goſpel,& to driue this heauenly blaſt away. The *Turke* doth infeſt Chriſtendome with his war; the *Roman Emperor* with his Edicts;the *Pope* with his excommunications and Buls; the *Popiſh Princes* (which haue committed abomination with the great whore of Babel, and are q drunken with the wine of her fornication) *hold the winds of the earth* by their inquiſition, fire,faggot,trecherie,rebellion. And for this end they found and feed Monaſteries of Friers, and Colledges of Ieſuits, as the Seminaries of ſedition and conſpiracie.

q Apocal.17.2.

Or foure,being a r compleat number, it doth inſinuate that all execrable miniſters of Satan in the whole world,croſſe (ſo much as may be poſſible)the blowing of the Spirit, both in the bookes of holy Scriptures, and in the mouthes of godly Preachers. In nature there is but one winde,yet ſaid to be diuers,in reſpect of the diuers corners of the earth out of which it bloweth, *Eaſt*, *Weſt*, *North*, and *South*; and ſo called *foure windes*,in regard of the *foure quarters of the world*. In like ſort the Spirit is but one, Epheſ.4.4. but it is termed here *foure windes*, in reſpect of the s foure Euangeliſts,who wrote the Goſpell.It is diuers t for that it bloweth on diuers men diuerſly,giuing to one the word of wiſdome, to another the word of knowledge,to another faith,to another the gifts of healing,to another propheſie, to another diſcerning of ſpirits,to another diuerſitie of tongues ; all theſe things worketh euen the ſelfe ſame Spirit,diſtributing ſeuerally to euery man as he will, 1 Cor.12.11. Theſe manifold blaſts of the Spirit,or(as u *S.Paul* ſpeakes)theſe diuerſities of gifts, and diuerſities of adminiſtrations, and diuerſities of operations, are withſtood by reprobate men and Angels in euery corner of the world; by the Papiſts eſpecially,inhibiting the people to read the Goſpell in the mother tongue, and prohibiting the Paſtors to preach the Goſpell in any tongue.

r *Aretius.*

s English Gloſſe.
t *Bullinger. Marlorat.*

u 1 Cor.12.4.

Now while theſe curſed Angels were ſtopping the winde, or letting the Goſpels free paſſage, *Behold,another Angell aſcending from the riſing of the Sunne,which had the ſeale of the liuing God,and he cried with a loud voice to the foure Angels (to whom power was giuen to hurt the earth and the ſea) ſaying, hurt not the earth, neither the ſea,neither the trees,till we haue ſealed the ſeruants of our God in their forehead.* Albeit the Dragon and his Angels rage neuer ſo much againſt the Church, yet the x foundation of God remaineth ſure;and hath this ſeale,the Lord knoweth who are his;and y they ſhall neuer periſh,neither ſhall any plucke them out of his hand. Indeed the foure foule Angels haue *power to hurt the land and the ſea*, but it is limited,a *power giuen* of God,and God is z faithfull,who will not ſuffer his Elect to be tempted aboue their abilitie, but ſends one good Angell to ſuppreſſe foure bad, crying to them,and that with a loud voice, *hurt not the earth, neither the ſea, nor the trees.*

x 2 Tim.2.19.
y Iohn 10. 28.
z 1 Cor.10.13

Some thinke this Angell ariſing from the Eaſt, was a *Conſtantine* the Great ; b other expound this of Chriſt;other of the c Miniſters of Chriſt;it is certaine,that *Conſtantine* ſucceeding immediatly *Diocleſian* and other perſecuting Emperours, was a notable b nouriſhing father vnto the Church, vnder whoſe c ſhadow the Chriſtians dwelt and proſpered a long time. He did according to the tenour of our text) *aſcend from the* d *Eaſt, and he had the ſeale of the liuing God*, that is, the true faith of Chriſt, openly profeſſing it, and e eſtabliſhing it alſo by the conſent of three hundred eighteene reuerend Biſhops in the Councel of *Nice*, ſummoned by him againſt *Arrius*, and other impious Angels, *holding the foure windes of the earth.* This Emperour *cried with a loud voice* to the wicked inſtruments of Satan, *hurt not the earth, &c.* He made many f proclamations and edicts in fauour of the Chriſtians, in ſo much as the whole rabble of the hatefull enemies of God (as g *Euſebius* reports)ſeemed to be wiped away from the ſight of men,according to that of the h Pſalmiſt, *I ſaw the wicked exalted as the Cedars of Libanus, and flouriſhing like a greene Bay tree : but I went by,and loe he was gone, I ſought his place,but it could no where be found.*

a *Brightman in loc.*
b *Ardens. Aretius. Meyer.*
c *Balaus.*
b Eſay 49 23.
c Ezech.31.6.
d See *Apocalyp. Apocalypſ.*
e *Socrates hiſt. lib.1.cap.8.*
f *Euſebius hiſt. lib.10.cap 5,6,7 & de vita Conſtantin.lib.2. cap.43,44,45.*
g *Hiſt.lib.10. cap 1.*
h Pſal.37.36.

Other conſtrue this rather of Chriſt,as being i *Angelus teſtamenti*, the meſſenger and Angell of the couenant, the k Sun of righteouſneſſe, manifeſting himſelfe in the great darkneſſe of Anti-chriſtianiſme. He hath indeed *the ſeale of the liuing God*, as being

i Malac.3.1.
k Malac.4.2.

being *the* [l] *character of his person, and brightnesse of his glorie,* [m] *declared mightily to be the Sonne of God.* He *cries with a loud voice to the foure foule Angels,* [n] that is, he fights against such as fight against his elect seruants, and deliuereth vs out of the hands of all our enemies. In the [o] darknesse of blinde superstition, he doth illuminate his, and *seale them in their forehead*, making them [p] openly to confesse his faith vnto saluation [q] among an adulterous and sinfull generation. [r] This sealing in the forehead is not an allusion to the signe of the crosse, for many reprobates haue receiued that in baptisme; the true mark whereby Gods Elect are discerned from all other, is a liuely faith in the heart, breaking forth into confession with the mouth, according to that of [s] *Paul, with the heart man beleeueth vnto righteousnesse, and with the mouth he confesseth to saluation.*

Now for as much as faith is by hearing, and hearing is not without a Preacher, and how shall any preach except they be sent, Rom. 10. 14, 15? therfore some Diuines haue conceiued, that the true Prophets and Preachers are this Angell *ascending from the rising of the Sunne.* [t] They haue power to marke the faithfull vnto life euerlasting, their tongues are the [u] writing pens of the Holy Ghost, by whom the word of God is registred in the hearts of them that beleeue. This Angell had the seale of God in his hand, and the Prophets haue the powerfull and effectuall word of truth in their mouth; and they *cry with a loud voice* to the wicked instruments of Satan, *hurt not the earth, neither the sea, nor the trees.* As if they should say, though some hearts are worldly, some consciences wauering, some mindes vnfruitfull and barren; yet they may repent and come to goodnesse. When the seed is sowen, some falleth vpon [x] good ground, and brings forth fruit in abundance, cease therefore from with-holding the sweet blast of the Scriptures, till we haue sealed vp the chosen seruants of our God in their forehead, and imprinted a true beleefe in their hearts by his Spirit. Saint [y] *Paul* hath said all this in a few words, *After that yee heard the word of truth, euen the Gospell of your saluation, and therein beleeued, yee were sealed with the holy Spirit of promise.*

[z] Some think this Angell is *Elias* the Prophet, imagining that he shall in the latter end of the world come againe to fight against Antichrist, and to seale Gods Elect in their forehead. But our renowned Soueraigne King *Iames* in his [a] premonition, hath excellently discouered the vanitie of this idle Iewish fable; besides, our text saith in the plurall number, *till we haue sealed, &c.* [b] Insinuating that by this Angell is not meant one Preacher only, but many, yea so many as be both instant and constant in *crying with a loud voice to the lewd Angels, hurt not the earth, neither the sea, nor the trees.* If this one point were well vnderstood and learned, it would make you more diligent in comming to the Temple, which is the house of God; in reading the Scriptures, which is the book of God; in hearing the true Prophets, which are the Ministers of God, appointed for this end to separate you from the wicked of the world, and to seale you with his marke for his kingdome. Hitherto concerning the Ministers sealing, I am now to treat of the men sealed, all agreeing in one confession, howsoeuer differing in condition and countrey.

There were sealed one hundred and fortie and foure thousand of all the tribes of the children of Israel] The Iewes are sealed first, as being Gods [c] eldest sonnes, a peculiar and precious people chosen to himselfe [d] aboue all other in the world. After the main course follow the Gentiles, as the yonger sons of God, for there was sealed an infinite number of other nations, as well as a great number of the Iewes. And among both Iewes and Gentiles all sorts of men were sealed, the people so well as the Priest, euen *twelue thousand of euery tribe, so well as twelue thousand of the tribe of Leui.* And among the people, men of all occupations and trades, for [e] by the *land*, he meanes such as till the ground; and by the *sea*, Mariners & Merchants [f] occupying their businesse in great waters; and by *trees*, such as are noble, rich, & potent in a flourishing estate. So that men in [g] euery nation, of euery fashion, if they feare God & work righteousnes, are sealed with his seale for his chosen seruants: [h] *Ezechiel* reports that none are sealed, but such as *mourne and cry for all the abominations that are done here*, none but such as grieue to see the Gospell of Christ

[l] Heb 1. 3.
[m] Rom. 1 4.
[n] *Aretius.*
[o] *Bullinger.*
[p] English Gloss.
[q] Marke 8. 38.
[r] *D. Fulke in loc.*
[s] Rom. 10. 10.
[t] *Balæus.*
[u] Psal. 45. 2.
[x] Matth. 13. 8.
[y] Ephes. 1. 13. *Vide Zanchium ibidem.*
[z] *Victorinus com. in loc.*
[a] From the 62. page to the 80
[b] *Balæus.*
[c] Exod. 4. 22.
[d] Deut. 7. 6.
[e] *Aretius.*
[f] Psal. 107. 23.
[g] Acts 10. 35.
[h] Cap. 9. 4.

deſpiſed, a nd his Church deſpighted. On the contrary, ſuch as are common blaſphemers of his name, contemners of his word, and perſecutors of his Prophets, haue not the ſeale of the liuing God, but the [i] mark of the dying beaſt. In that it is ſaid, *one hundred and fortie foure thouſand were ſealed of the children of Iſrael*, *Aretas* obſerues, that euery one of the twelue Apoſtles multiplied his talent twelue times, a curious and a conſcionable conceit too, but how conſonant to the text, I leaue to the iudicious examination of the learned and godly, remembring the reſolution of [k] *S. Auguſtine* in a caſe not much vnlike, *Quiſquis hæc legit, vbi pariter certus eſt, pergat mecum: vbi pariter hæſitat, quærat mecum: vbi errorem ſuum cognoſcit, redeat ad me; vbi meum, reuocet me. Nam in his, vt in omnibus meis ſcriptis, non modò pium lectorem, ſed etiam liberum correctorem deſidero.*

[i] Apocal. 13.16

[k] Lib. 1. de Trinit cap. 3.

[l] Auguſt. proœm. in lib 3. de Trinit.

The Goſpell. Matth. 5. 1.

Ieſus ſeeing the people, went vp into a mountaine, and when he was ſet, his Diſciples came to him, and after that he had opened his mouth, he taught them, ſaying, Bleſſed are the poore in ſpirit, for theirs is the kingdome of heauen, &c.

THe firſt word of the firſt leſſon in Chriſts firſt Sermon is *Bleſſed*, a point of conning and of comfort; of conning and good Art, wooing vs in the very firſt entrance to marke well his whole diſcourſe, becauſe [m] neuer any was, is, or ſhal be, but he deſires (according to his own ſenſe) to be *bleſſed*. It is the deuils oratorie to deterre men from pietie with an opinion of vnhappines & trouble which accompanie the godly, but the Rhetoricke of Gods holy Spirit alloureth vs contrariwiſe by ſweet premiſes and gracious promiſes, *Bleſſed are the poore, bleſſed are they that mourne, bleſſed are the meek, &c.* And it affords comfort, for hereby we know that the Goſpell is a good-ſpell, euen [n] *tidings of great ioy to all people*; when as we reade that the firſt apothegme of Chriſts firſt Homilie reported [o] at large, was, *bleſſed are the poore in ſpirit, for theirs is the kingdome of heauen*; and the laſt period in his laſt Homilie, [p] *Behold, I am with you alwaies vntill the end of the world.*

[m] Ariſt. ethic. lib. 1. cap. 1. & 2.

[n] Luke 2.10.

[o] *Aretius.*

[p] Matth. 28.20.

Now (beloued) all his actions are our inſtructions, it therefore behoueth vs in winning our children, our friends, our auditors vnto God and godlineſſe, to learne and vſe this gentle craft, being the ſonnes of conſolation, as well as the [q] *Boanarges* the ſons of thunder. As ſometime we muſt [r] mourne, that the people may lament; ſo likewiſe ſometime pipe, that the people may dance. There was in the Arke of the Teſtament, Heb. 9.4. the golden pot of Manna, ſo well as the rod of *Aaron*; and a Preacher (as *Bernard* wittily) ſhould reſemble a good mother, which hath *vbera*, ſo well as *verbera*; like a Bee, ſaith [s] *Ambroſe*, which hath honie ſo well as a ſting. As it is our part to be [t] diſpoſers of the Goſpell, and meſſengers of peace: [u] ſo let it be our Art to call home ſuch as are out of the way, and to reſtore ſuch as fall in the way with the ſpirit of [x] meekneſſe, for *bleſſed are the poore in ſpirit, &c.*

[q] Marke 3.17.

[r] Matth. 11.17.

[s] Ser. 83.

[t] 1 Cor. 4.1.

[u] Rom. 10.14, 15.

[x] Galat. 6.1.

Of this Apothegme there be two parts, a
- Propoſition, *bleſſed are the poore in ſpirit.*
- Expoſition, *for theirs is the kingdome of heauen.*

In the propoſition obſerue the
- Subiect, *poore in ſpirit.*
- Predicate, *bleſſed*; for ſo we may conuert it aptly, *the poore in ſpirit are bleſſed.*

Concerning the ſubiect, I finde three ſorts of poore, namely
1. The worlds poore.
2. The deuils poore.
3. Gods poore.

The

The worlds poore are either impotent, or impudent poore: impotent by birth, or caſualtie; by birth, as the fatherleſſe orphans, and beggers children, eſpecialy ſuch as are creeples, or borne blinde; by caſualtie, as the decayed houſholder, the maimed ſouldier, the viſited with any grieuous plague or ſicknes: all theſe kindes of poore wretches are to be releeued, as wel with our almes as aduice. To binde vp their broken [y] hearts, and to [z] beare part of their burden, is a great euidence that thou art Gods heire, [a] mercifull as our Father in heauen is mercifull; Bleſſed in this world, for ſo *Dauid* in the 41. Pſalme, *Bleſſed is he that conſidereth the poore and needie, the Lord comforteth him in his affliction, and makes all his bed in his ſickneſſe.* Bleſſed in the world to come, for ſo the Sonne of *Dauid*, euen Chriſt himſelfe, *Come ye bleſſed of my Father, inherit ye the kingdome prepared for you, for I was an hungred, and ye gaue me meat: I thirſted, and ye gaue me drinke: I was a ſtranger, and ye lodged me: I was naked, and ye clothed me: I was ſicke, and ye viſited me.* It is therefore my humble ſuit to thoſe (which are by ſtatute made ouerſeers of our ouerſeers for the poore) that hereafter in euerie village, the diſtreſſed members of Chriſt, euen [b] fleſh of his fleſh, and bone of his bone, may be more charitably prouided for, according to the true meaning of godly lawes eſtabliſhed in this caſe.

Among impudent poore, ſome be little beggers, and ſome be great beggers; among little beggers I marſhall the riotous *ſpend-all*, and the lazie *get-nothing*. The drunkard and the glutton ſhall be poore, ſaith [c] *Salomon*, and no maruell, ſeeing in a little while they draw their whole patrimonie, woods, houſe, land, thorow the narrow paſſage of their throat, &c. It is therfore my humble ſuit to the reuerend and graue Iudges of the land, that they would in their circuits, vpon all occaſions offered, endeuour to ſuppreſſe and diſgrace theſe brutiſh, incorrigible, ding-thriftie dearth-makers. It is ſaid of the Surgeon, that he muſt haue *a Ladies hand and a Lions heart*: But it is to be wiſhed, that a Iudge in this corrupt age, ſhould haue contrariwiſe, the heart of a Lady, for, *Bleſſed are the poore in ſpirit*, yet in puniſhing offenders, the hand of a Lion. It is an old ſaying, *Qui non corripit, corrumpit*; and all honeſt men, howſoeuer otherwiſe *poore in ſpirit*, haue notwithſtanding euermore complained of a cruell pitie, which is the mother of licentiouſneſſe, and licentiouſneſſe is the mother of contempt, and contempt is the mother of ſedition, and ſedition is the mother of rebellion, and in fine rebellion is the mother of deſolation.

Of Rogues, I meane vagabond idle perſons, out of couenant, out of courſe, there be two ſorts, as namely, wilde rogues ſo bred, a great part whereof is an vncircūciſed generation, vnbaptized, out of the Church, & ſo conſequently [d] without God in the world. Other being better bred, for want of good diſcipline turne rogues, & become tame ruffians, & theſe drones haue ſwarmed ſo much in ſome parts of our Countie, that they driue many good Bees out of their hiues, in plaine engliſh, many Gentlemen & Iuſtices too, during all the hard winter, out of the Countrey into the Citie, where they lie *non-reſident from their benefice*, their manſion houſe where their liuing is; and *non-reſident alſo from their charge*, where they ſhould execute his Highneſſe Commiſſion for the peace. I do not thinke with [e] *Innocentius, Iuſtitia non datur niſi vendatur*, that Iuſtice is dearely bought in any corner of our Kētiſh ſoile (God forbid) & yet in the behalfe of my poore neighbours, I muſt ſay, that it is pitie Iuſtice ſhould (conſidering the number of Iuſtices) be ſo far fetched in the midſt of winter. Vngodly Politicians, who make the works of *Luciā* their old Teſtament, and *Machiauels* Prince their new: thruſt themſelues into the center of the world, as if all times ſhould meet in them & their ends, neuer caring in any ſtorme what becōmeth of the ſhip of eſtate, ſo they may be ſafe in the cockboat of their own fortune. But nature tels thee, that no man is borne for himſelfe; and [f] Scripture tels thee, that we muſt *in loue ſerue one another*. Our Chriſtiā eſtate neceſſarily requires, that ſome ſhould be great, and other little; that ſome ſhould be ſubiect, and other ſoueraigne; that ſome ſhould command, and other obey: but ſaith our bleſſed Sauiour (ſpeaking to his Diſciples, as repreſenting the whole

[y] Eſay 61.1.
[z] Galat.6.2.
[a] Luke 6.36.
[b] Epheſ 5.30.
[c] Prou.23.21.
[d] Epheſ.2.12.
[e] *De vtilitate condit human. lib.2.cap.5.*
[f] Galat.5.13.

Church) [g] *He that is greateſt among you, let him be as the leaſt, and he that is chiefe, as he that doth ſerue. Præſis, vt proſis,* as [h] *Bernard* told *Eugenius*, and as [i] *Martin Bucer* noteth out of theſe words of Chriſt againſt *Anabaptiſts*, He which according to the wil of the Lord beares rule godly, doth nothing leſſe than domineere, yea, moſt of all ſerue. The Iuſtice, the Iudge, yea, the King himſelfe (as States-men are bold to call him) is *a great ſeruant of the Common-wealth.* It is therefore my humble ſute to the worthy Knights, and other Iuſtices (hauing receiued large money for the building and maintaining of Bridewels in our Countie) to performe better offices in baniſhing all vnprofitable vagabonds out of our coaſts.

[g] Luke 22. 26.
[h] *Lib. 3. de conſid ad Euang.*
[i] *In* Mat. 20. 27

I am now to ſpeake of ſmall beggars; of ſuch as beg in the courts and houſes of Kings; of ſuch as come to ſomething, when other come to nothing; of whom in old time [k] complaint was made to the Parliament of England, That they did by cob-web ſubtleties of the law, firſt rob the ſubiect, & thē afterward rob the king. I hope there be none ſuch in our dayes, vnder the gouernment of our moſt illuſtrious, wiſe, learned, meek, religious, & pious Prince *K. Iames* (whom I beſeech God of his infinite goodnes to proſper long among vs in health, & wealth, & al happineſſe, as well concerning this, as the world to come) But if a Iudge hereafter in another age ſhould vnhappily meet with ſuch a ſturdie beggar, I wiſh heartily that he may follow Iuſtice [l] *Iobs* example, who ſaith of himſelf, *I put on righteouſnes, & it cloathed me; my iudgement was a robe & a crowne. I was eyes, to the blinde, & feet I was to the lame. I was a father vnto the poore, & the cauſe which I knew not, I ſearched out diligently. I brake alſo the iawes of the wicked, & pluckt the prey out of his teeth.* If he proue too great a fiſh to be caught in thy net, enuie not his proſperitie, for he buildeth his houſe as the [m] moth; & if thou poſſeſſe thy ſoule in patience but a little while, [n] thou ſhalt look after his place and he ſhall not be found. As he was a beggars brat, ſo he ſhal die the firſt gentlemā, & the laſt knight of his name

[k] *Roderic Mors* complaint to the Parliamēt of England, cap. 10. printed at Geneua by *Michael Boys.*
[l] Iob 29. 14.
[m] Iob 27. 18.
[n] Pſal. 37. 10.

There be three rankes of the Deuils poore { Couetous. / Vain-glorious. / Superſtitious.

The Couetous, who want euen that they haue, being as they are termed aptly the greateſt *Miſers* in the world, like the market horſe laden with daintie cates, and yet feeds on thiſtles.

The Vain-glorious, who to get a name, forget often their eſtate, as certaine Philoſophers in old time (whom I will not name, becauſe they did it for a name) caſt al their goods into the Sea, leſt they ſhould hinder their courſes in the ſtudies of Philoſophie. *Nolebant cenſu abundare terreno, vt magis ſenſu abundarent ſuo,* ſaith a [o] learned expoſitor vpon this text. And certaine Schiſmatickes in latter ages, haue for the craſie credit of a deſperate cauſe forſaken their own Conntries, and their owne free-holds which were certaine, to depend vpon the breath and bread of other men which is vncertaine.

[o] *Ianſen. concord. cap 39.*

The Superſtitious, as the popiſh Monkes and Friars, who tranſported with a blinde deuotion, abandoned all worldly poſſeſſions, and yet abounded in all riot and exceſſe; *Regulares gulares*, they were more than men at their meat, leſſe than women at their worke, ſaith [p] *Eraſmus.* [q] *Albertus* Duke of *Saxonie* was wont to ſay, that he had three wonders in one Citie, namely three Monaſteries, *For the Friers of the firſt had children, and yet no wiues: The Friers of the ſecond had a great deale of corne, and yet no land: the Friers of the third abounded with moneies, and yet had no rent.*

[p] *In collequio Franciſcan*
[q] *Manlius in loc com.*

[r] *Hic dolus eſt magnus, lupus eſt qui creditur agnus.*

[r] *Poem. de corrupto ſtatu Eccleſiæ per Illiricum.*

So then (as you ſee) the Deuils poore differ very much one from another: for the Couetous haue the poſſeſſion, but not the free vſe: the Superſtitious haue the vſe, but not the free poſſeſſion: the Vain-glorious vpon the point haue neither free vſe, nor free poſſeſſion of ſuch worldly wealth as they deſire, being all in their ſeuerall kinds exceeding poore.

The third ſort of poore are Gods poore, which abound with inward wants, and

and want alſo many times outward abundance. Whereof ſome vndergoe patiently loſſe of their goods, as *Iob*; other forgoe cheerfully the vſe of their goods, as the bleſſed Apoſtles. Theſe are *the poore in ſpirit*, or (as [f] *S. Baſil* conſtrueth it) *the poore for the ſpirit*, wholly ſubmitting themſelues to be ruled by Gods holy Spirit, the humble and the meeke, truly feeling their inward, and patiently bearing their outward pouertie. Chriſt then here doth not vnderſtand ſuch as are meerely *the worlds poore*; for albeit they be humbled, yet are they not humble; nor *the deuils poore*, for they are neither actually humbled, nor humble; but onely *Gods poore*, which are both humbled and humble, humbled in their pouertie, humble in their ſpirit, *bleſſed are the poore in ſpirit*.

So [t] *S. Hierome*, [u] *Auguſtine*, [x] *Ambroſe*, [y] *Gregorie Nyſſen*, [z] *Theophylact*, [a] *Euthymius*, and other Doctors expound it. And this appeares to be Chriſts meaning, in that the word *ſpirit* ſignifieth elſewhere will, as Matth. 26 41. *The ſpirit indeed is ready, but the fleſh is weake*, and 1 Cor. 7.34. *The virgin cares for the things of the Lord, that ſhe may be holy both in body and in ſpirit*, that is, *in thought & minde*. So that to be *poore in ſpirit*, is nothing elſe, but willingly to [b] forſake our ſelues, and to follow Chriſt, euermore being ready for his ſake to beare the loſſe of our wealth, when as we are made poore; and to forbeare the vſe of our wealth, when as we are rich, [c] vſing the world as though we vſed it not. For this bleſſing belongs as well to the rich, as to the poore. As the bad poore are proud in ſpirit; ſo the good rich are poore in ſpirit. [d] As ſome be poore in ſubſtance and not in ſpirit; ſo ſome rich in ſubſtance, yet poore in ſpirit. A cable vntwined in euerie cord and thred, may goe thorow the [e] needles eye: ſo the rich man, if once he be well vntwined, diuiding his goods according to the will of the giuer, may notwithſtanding all his greatneſſe, walke in the narrow path, and enter into the ſtrait gate of Heauen.

The worlds poore are miſerable, becauſe deiected in their pouertie: The deuils poore curſed, becauſe proud in their pouertie: Gods poore only bleſſed, as hauing nothing, and yet poſſeſſing all things, 2 Cor. 6.10.

Here then obſerue what an excellent vertue contentation and lowlineſſe of minde is. As the firſt vice the deuill thruſt vpon *Adam* was diſcontentment and pride: ſo the firſt vertue Chriſt commends vnto his followers, is an humble contentment. The eight beatitudes (ſaith [f] *Cromatius*) are like *Iacobs* ladder, reaching from earth vnto heauen; and the very firſt ſtep of the ladder, as the [g] foundation of the reſt, is lowlineſſe of minde. For as God is ſaid to [h] hang the earth vpon nothing, that it might wholly depend vpon him: euen ſo doth he found the world of his Chriſtian Common-wealth vpon nothing; and this nothing is an humble diſ-priſing and forſaking of all our own abilities, and an only relying vpon his almightie power and goodneſſe. As pride is the beginning and originall of ſinne, Eccleſiaſticus 10.14. becauſe iniquitie is nothing elſe but inequalitie, and pride is moſt vniuſt, attributing vnto it ſelfe too much, vnto all other too little: ſo contrariwiſe, contented humbleneſſe is the Primer, and as it were A.B.C. of our Chriſtian Ethicks; it is as *Ambroſe* & *Bernard* write, the mother vertue, yea *Cuſtos ſigilli magni*, the keeper of all Gods great ſeales and graces, without which his other gifts are rather curſes than bleſſings to vs. It is an eminent grace for a man, to ſpeake with the tongues of [i] Angels, and ſo to tranſport other with the winde of words and flouds of eloquence whither he liſt; and yet if learning be not ſeaſoned with humilitie; knowledge, ſaith [k] *Paul*, puffeth vp, and as *Ariſtotle* ſpeakes, it is *armata iniuſtitia*, like a ſword in a mad mans hand. Faſting that tames the body, without humilitie, makes proud the minde, *I faſt twice in the weeke*, quoth the Phariſie, Luk. 18.12. Almes are a [l] ſacrifice pleaſing to God, for he that [m] giueth vnto the poore, lendeth vnto the Lord: yet if a trumpet be blowne, and we giue meerely to be ſeene of men; if we beare not our poore brethren in our bowels and boſome, we ſhall haue no reward of our Father which is in heauen, Matth. 6.1. And therfore Chriſt inculcates often this one leſſon, as well by patterne as precept, *Learne of me, for I am humble and meeke*.

In

[f] *In regulis contractioribus quæſt.* 205. *Idem Beza in loco.*

[t] *In loco.*
[u] *Lib. 1. de ſer. Dom. in monte.*
[x] *Lib. 5 in Luc cap. de beatitud.*
[y] *Lib. de beatitud.*
[z] *In loc.*
[a] *In loc.*
[b] Matth 16.24
[c] 1 Cor. 7.31.

[d] *Ardens hom. in loc.*
[e] Mark 10. 25.

praiſe of Humility

[f] *Ser. de 8. Beatitud*
[g] *Theophylact. in loc.*
[h] Iob 26. 7.

[i] 1 Cor. 13.1.

[k] 1 Cor 8.1.

[l] Heb. 13.16.
[m] Prou. 19.17.

n Iohn 16.33.
o Matth 16.24
p Mark.10.29.

n In the world yee ſhall haue affliction, he that will follow me, muſt of neceſſitie o forſake himſelf, and yet be of good cheere, for p *there is no man that hath forſaken houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake and the Goſpels, but he ſhall receiue an hundred fold, now at this preſent, houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions, and in the world to come eternall life.* I tell you that in the beginning, which you ſhall finde moſt true in the end, *Bleſſed are the poore in ſpirit.*

For, *Bleſſed* is the *predicat* of the propoſition. And there is a twofold bleſſednes, *beatitudo viæ*, and *beatitudo patriæ*, bleſſedneſſe in this world, and bleſſedneſſe in the next. The poore in ſpirit haue the promiſes of both, 1 Tim.4.8. The preſent happineſſe is either outward and worldly, or elſe inward and ghoſtly: Outward, as Pſalm.132.16. *I will bleſſe her victuals with increaſe, and I will ſatisfie her poore with bread.* And Pſalm.144.15. *Happy are the people that be in ſuch a caſe.* And Deut. 28. *Bleſſed ſhalt thou be in the field, and bleſſed in the Citie, bleſſed ſhall be the fruit of thy ground, and the fruit of thy cattell, the increaſe of thy kine, and the flocks of thy ſheepe.* Theſe temporall and worldly bleſſings often accompanie the meeke more than the proud, becauſe fortune, as q *Charles* the fift told his ſonne, *is like a woman, if ſhee be too much wooed ſhee will be the farther off.* Howſoeuer it be, r godlineſſe is great gaine, and the poore in ſpirit want nothing, as being content with any thing. But the bleſſednеſſe promiſed by Chriſt here, ſurpaſſing al worldly treaſures and pleaſures, is inward and ghoſtly, conſiſting in the riches of the minde, & in a ſweet contentation of the conſcience, which is a f continuall feaſt, and a daily Chriſtmas, wherby the poore in ſpirit are made lords, and as it were tyrants ouer the whole world, domineering ouer Iuſtices & Iaylor, ouer Iudge & Iurie. Treaſons, and murthers, & felonies, & other routs & riots inquired after at Seſſions & Aſſiſes, are bred of diſcontentment and pride: but though all the deuils in hell, and all their agents in earth & aire, combine themſelues againſt one little one, yet *Qui vadit planè, vadit ſanè*, t he that walks vprightly, walks confidently: The u text will alway be found true, *They that put their truſt in the Lord, ſhall be euen as the mount Sion, which may not be remoued, but ſtandeth faſt for euer.*

q Aduancement of Learning, lib. 2. pag. 105.
r 1 Tim.6.6.
f Prou. 15.15.
t Prou.10.9.
u Pſal.125.1.

But here we muſt obſerue with incomparably learned x *Melanchthon*, and y other Proteſtãt Diuines, that in this, & al other like places of holy Scripture, where good works are commanded, or commended in any, that Chriſt is the ſole cauſe of our happineſſe; *Without me* (ſaith z he) *you can do nothing, and without faith in him, it is impoſſible to pleaſe God*, Heb.11.6. Our perſons muſt be firſt reconciled vnto God, hauing for Chriſts ſake pardon of our ſins, and imputation of righteouſnes, and then our works ſhall be bleſſed and acceptable; Pſal.32.1. *Bleſſed is the man whoſe vnrighteouſneſſe is forgiuen, and whoſe ſin is couered.* Bleſſed, a that is, iuſtified, for iuſtification is bleſſednеſſe begun, glorification bleſſednеſſe perfited. It is a ſweet ſaying of our b Church, *Faith is the neſt of good works*; albeit our birds be neuer ſo faire, yet they will be loſt, except they be brought forth in true beleefe. *The ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhee may lay her young, euen thine Altars, O Lord*, Pſal 84.3. Such as are true beleeuers, hauing their vnrighteouſneſſe forgiuen, and their ſin couered, are bleſſed men; and all their works as being laid vpon Chriſts Altar, are a ſweet ſmelling ſacrifice to God. But (ſaith c *Auguſtine*) Heretikes and Infidels in doing glorious acts and honourable deeds, haue no where to lay their young, and therefore they muſt of neceſſitie come to nought; as the fathers of our commõ Law ſpeake, *Moritur actio cum perſona*, their actions are damnable with their perſons. He which is poore in ſpirit is bleſſed, he which is merciful is bleſſed, he which is a peacemaker is bleſſed. But as our diuines haue iudiciouſly noted againſt the papiſts, in al theſe beatitudes a liuely faith is preſuppoſed, according to that d Apoſtolicall axiome, *Whatſoeuer is not of faith is ſinne.* The ſaints of God are ſealed inwardly with faith, as it is in our Epiſt. but outwardly with goodworks, as in our Goſpel. To be *poore in ſpirit, to mourne, to be merciful*, are not cauſes, but effects of our iuſtificatiõ, as we cõmonly ſpeake out of *Bernard*, *Via regni, non cauſa regnandi*: e for the followers of Chriſt are bleſſed, not becauſe they

x Com in loc. & apolog con. ſect. Auguſtin tit. de Dilect. & implet. legis.
y Calain inſtit. lib.3. cap.17.
z Iohn 15.5.
a Martyr in Rom.4.8.
b Hom. of good works, part.1.
c In Pſal 83.
d Rom 14.23
e Muſculus, Marlorat.

they be *poore in ſpirit*, but becauſe *theirs is the kingdome of heauen*. That is the right expoſition of the propoſition, *Bleſſed are the poore in ſpirit*.

Now the kingdome of heauen in holy Scripture, ſignifieth either the kingdome of [f] grace, which is heauen on earth; or elſe the kingdome of [g] glory, which is heauen in heauen: and both theſe belong vnto the poore in ſpirit. [h] Some conſtrue this of the kingdome of grace, becauſe Chriſt ſaith expreſly, Luk. 4. 18. *The ſpirit of the Lord hath anointed me, that I ſhould preach the Goſpell vnto the poore; he hath ſent me that I ſhould heale the broken hearted; that I ſhould preach deliuerance to the captiues, and recouering of ſight to the blinde; that I ſhould ſet at libertie them that are bruiſed.* And, [i] *I am not come to call the righteous, but the ſinners to repentance.* And, *I giue thee thanks, O Father, Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe and men of vnderſtanding, and haſt opened them vnto babes.* The carnall wiſe, *Credentes oculo magis quàm oraculo*, relie more vpon their fiue ſenſes, than the foure Euangeliſts; and therfore, [k] becauſe they cannot finde a reaſon of naturall things, they make to themſelues falſe gods; and becauſe they cannot finde a reaſon of ſupernaturall things, they denie the true God. The curious while they deſire to know what they ſhould not, are not able to conceiue what they ſhould; by diuing too much into the ſubtleties of reaſon, they forget often the principles of Religion. As wholſome lawes are loſt many times in the Caſes of the Law; ſo Religion it ſelfe is loſt among Sophiſters in the queſtions of Religion. It was the Serpent that firſt opened *Adams* eyes, and intic[ed] him to prie into the ſecrets of God. Our care therfore (ſaid [l] *Luther*) muſt be to ſhut vp our eyes againe, that we ſeeke not ambitiouſly to ſee more than Almighty God would haue vs to know. Chriſt would haue vs to bring faith & humilitie to his ſchoole, leauing our arguments at home, *Non vult nos eſſe curiſtas & quariſtas.* [m] He reſiſteth the proud, and giues grace to the humble. The [n] poore receiue the Goſpell, as it is in our text, *Theirs is the kingdome of heauen.*

But [o] other Expoſitors vnderſtand this of that incorruptible crowne of glory: as this world ſeemes to be made for the preſumptuous and proud; ſo that other only for the humble and meeke. It is *Theirs*, and that in preſent *Is*, and it is *a kingdome*, and that a kingdome of *heauen*. According to the termes of our common Law, [p] there be two ſorts of Freeholds; *A Freehold in deed*, when a man hath entred into lands or tenements, and is ſeiſed thereof actually and really; *A Freehold in law*, when a man hath right to lands or tenements, but hath not yet made his actuall entrie. Now the kingdome of heauen is our Freehold in law, though as yet while we liue, we cannot actually be ſeiſed thereof. It is ours, as being [q] prepared for vs by God the Father. It is ours, as being purchaſed in our behalfe by God the [r] Son. It is ours, as being aſſured to our ſpirit by God the Holy Ghoſt, Rom. 8. 16. 17. We haue now right to this inheritance, *Habemus ius ad rem* (as [s] *Melanct hon* acutely) *nondum in re*. Or as *Auguſtine*, and other of the Fathers vſually, the kingdome of heauen is ours already, *Non in re, ſed in ſpe.* The Scripture ſaith as much in plaine termes; We are [t] ſaued by [u] bleſſed hope, which is [x] immoueable, without [y] wauering. [z] *Fides intuetur verbum rei, ſpes verò rem verbi*, Rom. 5. 2. Through our Lord Ieſus Chriſt we haue acceſſe by faith vnto this grace, wherein we ſtand and reioyce vnder the hope of the glory of God.

And we may well vnder hope reioyce, ſeeing our reward (when our [a] fight is finiſhed) is no leſſe than *a kingdome*. The citizēs of Tyrus are deſcribed by the Prophet [b] *Eſay*, to haue beene companions vnto Nobles and Princes: but in that heauenly Hieruſalem, euery burgeſſe by his [c] ſecond birth, is the [d] brother of a King, the [e] ſonne of a King, and himſelf a King: hauing in token hereof a triumphant [f] palme in his hand, and a [g] golden crowne on his head. And this kingdome is not a [h] fading inheritance, but *a kingdome of heauen*, an immortall and euerlaſting life. Men on earth haue *life*, but it is [i] full of trouble, & of ſmall continuance, not *euerlaſting*. The damned in hell haue an *eternall being*, but becauſe they cannot moue, but are perpetually tied vnto their torments, it is not a *life*, but a death. Only the [k] rich in grace, the poore in ſpirit ſhall haue, whē this world hath his end, *an euerlaſting life* without

[f] Matth. 3. 2. Luke 18. 17.
[g] Matth. 7. 21. Acts 14. 22.
[h] *Heron. Muſculus. Aretius.*
[i] Matth. 9. 13
[k] Dr. *Ed.* Ser Phyſick for the Plague.
[l] *Loc. com. tit. de pugna fidei & rationis humanæ*
[m] 1 Pet. 5. 9.
[n] Matth. 11. 5.
[o] *Euthym. Rupert. Caietan.*
[p] Termes of the Law, pag 103.
[q] Matth. 25. 34
[r] 1 Pet 14. 19.
[s] *In* Rom 8. 24. *Idem Caietan. in loc.*
[t] Rom. 8. 24.
[u] Tit 2. 13.
[x] Coloſſ. 1. 23.
[y] Heb 10 23.
[z] *Addedum Sy ſtem. theolog. lib 3. loc 17.*
[a] Tim 4. 7.
[b] Cap. 23 8.
[c] Ioh. 3. 3.
[d] Heb. 2. 17.
[e] Rom. 8. 14.
[f] Apocal 7. 9.
[g] Apocal 4. 4.
[h] 1 Pet. 1. 4.
[i] Iob 14. 1.
[k] *Non dicit pauperes ſpiritu ſed ſpiritu. Caietan in loc.*

without end. Tell, O man, what thou moſt earneſtly deſireſt? Is there any thing thou loueſt beter than life? Is there any life better than a bleſſed life? Is there any bleſſed life without hope here, and hold hereafter of euerlaſting life? Yet all theſe things, and more than I can vtter, or you conceiue, are [1] prepared and reſerued for ſuch as are *poore in ſpirit, for theirs is the kingdome of heauen.*

[1] 1 Cor. 2. 9.

Preached at Maydſton *Aſſiſes, Iulie* 28. 1614. *vpon the requeſt of my much honoured and worthily beloued friend and kinſman, Sir* Anthonie Aucher *Knight, high Sheriffe of* Kent.

Almightie God, which haſt knit together thy elect in one communion and fellowſhip in the myſticall bodie of thy Sonne Chriſt our Lord; Grant vs grace ſo to follow thine holy Saints in all vertuous and godly liuing, that we may come to thoſe vnſpeakable ioyes, which thou haſt prepared for them that vnfainedly loue thee, through Ieſus Chriſt our Lord. Amen.

GVN-POWDER TREASON DAY.

Psalme 150.

O praiſe God in his holineſſe, &c.

ALl the Pſalmes of *Dauid*, are compriſed in two words, [a] *Halleluiah*, and *Hoſanna*, that is, bleſſed be God, and God bleſſe; as being for the greater part either prayers vnto God for receiuing mercies, or elſe praiſes vnto God for eſcaping miſeries. This our preſent Hymne placed as a [b] concluſion of the whole booke, yea, the beginning, middle, end, to which al the reſt (as [c] *Muſculus* obſerueth) are to be referred, inuiteth vs in preſcript and poſtſcript, in title, in text, in euery verſe, and in euery clauſe of euery verſe, to *praiſe the Lord*. Teaching theſe two points eſpecially:

1. For what } God is be magnified.
2. With what }

For what, verſ. 1, 2. *O praiſe God in his holiniſſe, praiſe him in the firmament of his power, praiſe him in his noble acts, praiſe him according to his excellent greatneſſe.*

With what, euen with all that is
- Without vs, verſ. 3, 4, 5. *Praiſe him in the ſonnd of the trumpet, &c.*
- Within vs, ver. 6. *Omnis ſpiritus, &c. Let euery ſpirit praiſe the Lord, praiſe yee the Lord*

This in briefe is the whole texts *Epitomie*, I come now to the words *Anatomie*, cutting vp euery part and particle ſeuerally, beginning firſt at the firſt, *O praiſe God in his holineſſe*. Of which one ſentence the Doctors haue many (though not aduerſe yet diuerſe) readings, eſpecially three: *Praiſe God in his Saints, praiſe God in his ſanctitie, praiſe God in his Sanctuarie. S. Hierome, Auguſtine, Proſper*, and [d] other, as well ancient Interpreters as moderne, tranſlate here, praiſe God in his *Saints*. For if he muſt be praiſed in all his creatures, how much more in his new creatures? if in the witleſſe wormes and ſenſleſſe vapours, Pſal. 148. much more doubtleſſe (as *Theodorit* here collects) in men, in holy men, in *Saints*, vpon whom he hath out of his [e] vnſearchable riches of mercy, beſtowed the bleſſings of the [f] life preſent, and of that which is to come.

First, Almightie God is to be bleſſed, for giuing his Saints ſuch eminent gifts of grace for the good of his Church, and for the ſetting forth of his glory. So *Chryſoſtome, Baſil, Euthymius, Proſper, Placidus, Parmenſis*, expound it. [g] Euery good and perfit gift is from aboue, deſcēding from the Father of lights; a good thought in a Saint is *gratia infuſa*, a good word in a Saint is *gaatia effuſa*, a good deed in a Saint is *gratia diffuſa*, through his grace, which is the God of [h] al grace, ſaints are [i] whatſoeuer they are. Wherefore praiſe the Lord in his Saints, often remember their vertues,

[a] *Gueuara.*

[b] *Lyra in loc.*

[c] *In loc.*

[d] *Chryſoſt. Baſil. Euthym. Arabs apud Muſcul. Lyra. Hugo Card. Turrecremat. Anonymus.*

[e] Epheſ. 3. 8. 16

[f] 1 Tim. 4. 8.

[g] Iames 1. 17.

[h] 1 Pet. 5. 10.

[i] 1 Cor. 15. 10

vertues, as their true *reliques*, & as it were bequeathed [k] *legacies* vnto Gods people. So the wiſe man, Eccleſiaſticus 44. *Let vs now commend the famous men in old time. by whom the Lord hath gotten great glory, let the people ſpeake of their wiſdome, and the congregation of their praiſe.* So the Confeſſion of *Bohemia*, chap. 17. [l] *We teach that the Saints are worſhipped truly, when the people on certaine dayes at a time appointed, doe come together to the ſeruice of God, and doe call to minde and meditate vpon his benefits beſtowed vpon holy men, & through them vpon his Church, &c.* And for as much as it is kindly to conſider, *opus diei in die ſuo*, the work of the day [m] in the ſame day it was wrought; it is well ordered by the Church of England, that the moſt illuſtrious and remarkable qualities of the Saints are celebrated vpon their proper Feſtiuals, that on *S. Stephens* day we may learne by *S. Stephens* example, to loue our enemies: on *S. Matthews* day, to forſake the world, and to follow Chriſt: on *S. Iohn the Baptiſt* his day, to ſpeake the truth conſtantly, and to ſuffer for the ſame patiently. Thus in ſtedfaſtneſſe of faith and godlineſſe of life (*non legere modò ſed degere ſanctorum vitas*, as [n] one wittily) to be followers of them as they were followers of Chriſt; is (as [o] bleſſed *Latymer* was wont to ſay) the right worſhipping of Saints, and of God in his Saints.

Againe, for as much as there is a *cõmunion of Saints*, as we confeſſe in the Creed, a knot of fellowſhip betweene the dead Saints and the liuing; it is our dutie to praiſe God for their good in particular, as they [p] pray to God for our good in generall. It is required on our part, I ſay, to giue God moſt humble thanks for tranſlating them out of this [q] valley of teares into Hierusalem aboue, where they be [r] clothed with long white robes, hauing palmes in their hands, and [s] crownes of gold on their heads, euer liuing in that happy kingdome without either dying or crying, Apocal. 21. 4. and this alſo (in the iudgement of *Auguſtine*, *Hierome*, *Hugo*, *Raynerius*, and other) is to *praiſe God in his Saints.*

Theſe reaſons are the grounds of certaine *holy dayes* eſtabliſhed in England by law, namely, to bleſſe God for his Saints eminent grace while they were liuing, & exceeding glory now they be dead. Wherein our Church aſcribes not any diuine worſhip to the Saints, but all due praiſe to the ſanctifier: in celebrating their memorie (ſaith *Auguſtine*) we neither adore their honour, nor implore their helpe: but (according to the tenour of our text) we praiſe him alone, [t] who made them both men and martyrs. In the words of [u] *Hierome* to *Riparius*: *Honoramus reliquias martyrum, vt eum cuius ſunt martyres adoremus: honoramus ſeruos, vt honor ſeruorũ redundet ad Dominum:* If thou deſire to do right vnto the Saints, eſteeme them as patternes, and not as patrons of thy life; honour them only ſo farre, [x] that thou maiſt alway praiſe God in them, and praiſe them in God.

The gunpowder men erre very much in this one kinde of honouring God, for either they worſhip *his Saints* as himſelfe, or elſe their own ſaintlings, and not *his ſaints*. In praying to the dead, in mingling the bloud of their Martyrs with the precious bloud of their Maker, in applying their merits, & relying vpõ their mercies; it is plaine, that they make the Saints (as *Melanchthon* tells them in his [y] Apologie for the Confeſſiõ of *Auſpurge*) quartermaſters with God, & halfe mediators with Chriſt, I ſay, ioint mediators not of interceſſiõ only, but of [z] redemption alſo Nay they make the bleſſed Virgin vpon the point their only *mediatrix* & *aduocate*, ſo they ſing, and ſo they ſay. They ſing in their publique ſeruice, [a] *Maria mater gratiæ, mater miſericordiæ, &c.* the which is Gods own ſtile, 1 Pet. 1. 10 & 2 Cor. 1. 3. ſo they likewiſe ſay, *Maria conſolatio infirmorum, redemptio captiuorum, liberatio damnatorũ, ſalus vniuerſorum.* [b] *Giſelbertus in lib. altercationis Synagogæ & Eccleſiæ, cap. 20. Maria quaſi maria*, ſaith *Auguſtinus de Leoniſſa*, ſermon 5. vpon *Aue Maria*, for as all riuers come from the ſeas, & returne to the ſeas againe, Eccleſiaſtes 1. 7. [c] ſo forſooth (if you will vndertake to beleeue him) all grace is deriued frõ *Marie*, and ought to be returned againe to *Marie*. We finde ſo much *in* [d] *Roſario Mariæ, Reparatrix & ſaluatrix deſperantis animæ, &c.* That which is worſe, their own Pope (who cannot, as they teach, erre in a point of doctrine as Pope) calleth her expreſly *Deã. Pet. Bembus* in his Epiſtles writtẽ in Pope *Leo* the 10. name, *li.* 8 *epiſt.*

[k] *Euſeb. Emiſen. Hom. de S. Maximo.*

[l] See *Harmon Confeſſ ſect.* 16. *pag.* 486.

[m] *Maior præfat. in* Pſal. 22.

[n] *Owen epigram. lib.* 3.

[o] Sermon on Chriſtmas day preached at Bexterly, and Sermon on S Stephens day at Grimſtorpe.

[p] Apocal. 6. 10

[q] Pſal 84. 6.

[r] Apocal 7. 9.

[s] Apocal. 4. 4.

[t] *De Ciuit. lib.* 8. *cap.* 27.

[u] *Tom.* 2 *fol.* 118

[x] *Philip. Mornæus de Miſſa, lib.* 3 *cap* 11 See *Melanct. reſp ad Bauar. art.* 25.

[y] *Tit de ſanct. inuocat.*

[z] See Dr. *Fulke in* 1 Tim. 2. 5.

[a] *Bellar. de ſanct. beat.* 17.

[b] *Apud Magdeburg. Cent.* 10. *col.* 275.

[c] See Goſpell Annunciat.

[d] *Chemnit. exam Con. Trident part.* 3. *pag.* 151.

epist. 17. printed at *Strasburg an.* 1609 that which is worst of all, in their most approued Bible, they translate Gen. 3.15. *ipsa conteret caput tuũ*, she shall breake thine head, although (as their owne Iesuit[e] *Ribera* confesseth honestly) the *Hebrew* text, the *Chaldee* paraphrase, the translation of the *Septuagint*, & all good *Latine* copies, reade *ipse conteret*, he shall bruise the Serpents head, applying it to Christ, according to that of *Paul*, *The God of peace shall tread downe Satan vnder your feet*, Rom. 16..0. By this euidence you may see, that the gunpowder crue praise not God in the Saints, nor the Saints in God: but on the contrary, the Saints as God.

Againe, these S. *Peter* men (and as I haue warrant to terme them on this day, *Salt Peter men*) erre from the true meaning of our text, because they do not praise God *in sanctis eius*, in his saints; but dishonour God *in sanctis eorũ*, in saints of their own making, vsually praying vnto some who were no men, and to many who were not holy men. It is doubted by the two great lights in their glorious firmament, *Bellarmine* and *Baronius*, whether there were euer any such man as *S. George*, or such a woman as *S. Catharine*. Cardinall *Bellarmine*, *lib. de beatitudine sanct. ca. vlt. §. Respondeo sanctorum*, doth acknowledge that they worship certaine Saints, whose stories are vncertaine, reputing the legend of *S. George* apocryphall, according to the censure of Pope[f] *Gelasius*: and Cardinall *Baronius*, *eccles. annal. tom. 2. ad an.* 290. according to the impression at Rome, fol. 650. as also *de Martyrologio Romano cap.* 2. confesseth as much of *Quiriacus* and *Iulitta*, declaring plainly that their acts are written either by fooles or heretikes, and in his annotations vpon the *Romane Martyrologie* 23. Aprill, he taketh vp *Iacobus de Voragine* for his leaden Legend of our English *S. George*, concluding in fine, that the picture of *S. George* fighting with a Dragon is *symbolicall*, and not *historicall*. If the Scripture be true, [g] *whatsoeuer is not of faith is sinne*; then assuredly these men (as[h] *Paul* speaks) *are damned of their owne selues* in their owne conscience, who (notwithstanding all their doubts) pray still in their publik seruice, [i] *Deus, qui nos beati Georgij martyris tui meritis & intercessione latificas, Concede propitius*, &c. An Idoll, as *Paul* affirmes, 1. Cor. 8.4. is nothing, *Ergo*, the Papists in worshipping *S. George* which is nothing, commit (euen themselues being Iudges) abominable Idolatrie.

As they worship some who were no men, so many who were not[k] holy men, as a reuerend[l] Doctor of our Church, acutely, *Non martyres Domini, sed mancipes diaboli*: the souldier who pierced Christs holy side was a Pagan,[m] neither doth any story, which is authentical, speake of his conuersion, and yet they worship him vnder the name of *S. Longinus* or *Longesse*, March 15. *Papias* (as[n] *Eusebius* & [o] *Hierome* report) held the heresie of the *Millenariãs*, & yet he is honoured as a Saint in the Romane Calender vpon the 22. of Februa. *Becket* was a bad subiect in his life, and no good Christian at his death, in that he commended himselfe and the cause of his Church vnto[p] *S. Denis*, & our Ladie: yet *S. Thomas* of *Canterbury* was honoured at *Canterbury* in the daies of popish ignorance, more than either the worlds Sauiour or the blessed Virgin his mother: in which relatiõ I appeale to the records of that Church, as also to the very stones vnder his shrine, worne with the knees & hands of such as came thither to worship him. *Boccace* reporteth, how one Sir *Chappalet*, a notorious Italiã vsurer & cousener, came to be honoured as a saint in France. *Sanders* among them is a saint, albeit he liued in plotting, and died in acting rebellion against his gratious Soueraigne Q. *Elizabeth* of famous and blessed memory. Nay *Dauus* is *Diuus*. *Saul* is amongst the Prophets, *Pater Personatus*, Father *Parsons* all the daies of his life was a perpetuall Martyr, as his fellow [q] *Ribadeneira* termeth him: and yet one (who sometime was his inner man, and knew him as I presume, better than euer did *Ribadeneira*) transposing the letters of *Robertus Parsonius Iesuita*, found this *Anagram*, *Personatus versuti oris abi*: the wit-foundred drunkard *Henry Garnet* (who did not according to the counsell of [r] *Paul* vse *vino modico*; but as[s] *Paulinus* pretily, *modio*) that lecherous treacherous arch-priest, arch-traitor, arch-deuill in concealing, if not in cõtriuing; in patronizing, if not in plotting the powder intended massacre, is returned a Saint from beyond the seas, with [t] a *Sancte Henrice intercede pro nobis*: his action is iustified, his life commended,

[e] *In Habacuc. cap. 1. num. 32.*

[f] *Can. sanct. Roman. dist. 15.*

[g] Rom. 14. 23.
[h] Tit. 3. 11.

[i] *Missal Roman. ex Con. Trident. decret. restit. in festo Georgij.*

[k] *Dr. Sutclif examin of Rom. cap. 7.*
[l] *Dr. Abbot Anti og pag 3.*
[m] *Sutclif vbi sup*
[n] *Hist. lib. 3 cap. vlt.*
[o] *Catalog script. in vita pap.*
[p] *Heuenden annal part poste. pag. 298.*

[q] *Catalog. script. Iesuit. in vita Parsonij.*

[r] 1. Tim. 5 23.
[s] *Epist. lib. 3. epist. 6.*
[t] *Sheldon* preface before his motiues.

his death honoured, his miracles and memorie celebrated by that *Ignatian* ſpirit, (u *portentum nominis portentũ hominis*, hauing a great deale of name, though a very little modeſty) *Andreas Eudæmon Ioannes Cydonius*: but notwithſtanding his Apologie, the ſaintſhip of *Henry Garnet* is ſo buffeted by the replies and antilogies of our accuratly learned Diuines, as that his ſtraw face will hereafter hardly be worth a ſtraw. *Catesbie*, *Winter*, *Rookwood*, and the reſt of the cole-ſaints, and hole-ſaints, (who laboured in the deuils mine by the Popes mint) are numbred among the holy ones alſo: Babylon and Ægypt praiſe God in them, and for them. I haue heard much of *roaring* Gentlemen in *London* and *Canterburie*, but if the Lord himſelfe had not watched ouer his Church, if the Lord himſelf had not written *England* in the x palmes of his hands, if the Lord himſelfe had not kept King *Iames* as the y apple of his eye, z if the Lord himſelfe had not beene on our ſide (now may Gods Iſrael in *England* ſay) if the Lord himſelfe had not been on our ſide, when they roſe vp againſt vs, if the Lord himſelfe had not (out of his vnſpeakable goodneſſe toward vs and our poſteritie) broken the ſnares, and deliuered our ſoules out of that horrible gunpowder pit; theſe bellowing buls of Baſan, and Canon-mouthed hell-hounds, would haue made on this day ſuch a roare, that all Chriſtendome ſhould haue felt it, and the whole world haue feared it. a *O Lord God of all power, bleſſed be thy name, which haſt this day brought to nought the enemies of thy people,* b *ſo let all thine enemies periſh, O Lord, that our* c *mouthes may be filled with laughter and our tongue with ioy. Sint diui modo non vini*, let England hang ſuch, although afterward Rome hallow ſuch: he that hath an eye to ſee without the ſpectacles of a Ieſuit, will afford as good credit to the regiſter at *Tiburne*, as to the calender of *Tyber*: for if theſe be Martyrs, I wonder who are Murtherers? If theſe be Saints, I pray you who are Scythians? If theſe be Catholikes, who are Canibals?

I paſſe to the ſecond expoſition of theſe words, *O praiſe God in his ſanctitie*, ſo *Munſter*, *Pagninus*, *Beza*, *Tremelius*, and our old tranſlation here, *Praiſe God in his holineſſe*: now God is holy *formaliter & effectiuè*, holy in himſelfe, and making other holy; the Lord is glorious in holineſſe, Exod. 15. 11. whereas other gods are famous for their vnholineſſe, *Venus* was a wonton, *Mercurius* a theefe, *Iupiter* a monſtrous adulterer; an ingenious man (as d *Baſil* writs) would bluſh to report that of beaſts, which the Gentiles haue recorded of their gods. If ſuch imputations are true, ſaith e *Auguſtine*, *quàm mali*, how wicked are theſe gods: If falſe, *quàm malè*, how wretched and fooliſh are theſe men, adoring the ſame things in the Temple, which they ſcoffe at in the Theater? *in turpitudine* f *nimium liberi, in ſuperſtitione nimium ſerui*: ſo that their gods are not as our God, euen our enemies being Iudges, Deut. 32. 31. there is none holy as the Lord, 1. Sam. 2. 2. called g often in holy Scripture *the holy one*, yea thrice holy, *holy, holy, holy is the Lord of hoſts*, Eſay 6. . his h name is holy, his i law is holy, his ſpirit k is holy, his will holy, his word holy, *righteous in all his wayes, and holy in all his workes*, Pſal. 145. 17. making vs alſo which are his ſeruants, an *holy people*, Deut. 7. 6. an *holy prieſthood*, 1. Pet. 2. 5. *his holy temple*, 1. Cor. 6. 19. our bodies, our ſoules, our ſelues, our whole l ſeruice holy, wherefore *praiſe God in his holineſſe*.

m *Luther*, *Caluin*, *Vatablus*, your *Engliſh-Geneua* Bibles, and our new tranſlation haue, praiſe God in his *Sanctuarie*, the which in holy Scripture ſignifieth, either heauen, or the temple: heauen is often called in ſacred writ, *Gods ſanctuary*, for n thus ſaith he that is high and excellent, he that inhabiteth eternity, whoſe name is the holy one, *I dwel in the high & holy place*. Chriſt in cõming to vs is ſaid to *breake the heauens*, Eſa. 64. 1. and when he went from vs vnto his Father, *a cloud tooke him vp into heauen*, Act. 1. & *from heauen* he ſhall come againe to iudge the quicke and the dead, 1. Theſ. 4. 16. That *his ſanctuary* may be taken here for heauen, is gathered out of the very next clauſe (*praiſe him in the firmament of his power*) the which (as o *Caluin* & other Expoſitors haue well obſerued) is exegeticall, and expounds the former, as if *Dauid* ſhold haue ſaid, praiſe the Lord in his ſanctuary, that is, *in the firmamẽt of his power*, for the heauẽs declare the glory of God, & the firmamẽt ſheweth his handy work, Pſ. 19. 1. let al people praiſe God our father in heauẽ, eſpecially ſuch

u *Elienſ epiſt. rector. ante reſp. ad Bellar. apol.*

x Eſay 49. 16.
y Deut. 32. 10.
z Pſal. 124.

a Iudith 13. 4.
b Iudges 5. 31.
c Pſal. 126. 2.

d *Lib. de legend. libris Gentilium.*
e *De Ciuit. Dei, lib. 6. cap. 6.*
f *Auguſt contra Fauſt. Man. lib. 12. cap. 40.*
g Eſay 1. 4. & 10. 20.
h Luke 1. 49.
i Pſal 19. 7.
k Marke 12. 36.

l 1. Pet. 3. 2.
m *Idem Genebrard. & aly.*

n Eſay 57. 15.

o *In loc.*
p *Bellarmin. in loc.*

such as dwell with him [q] in heauen, O praise the Lord all yee blessed Angels and Saints, inhabiting his Sanctuarie, which is highest and holiest.

[r]Other apply the word *Sanctuary* to the Temple, so termed for two respects especially. 1. Because God manifesteth *his holines* toward vs in that holy place more principally, calling it expresly [f] *his house*. 2. A *Sanctuarie*, in regard of our *holy service* toward God, for albeit euery day be to the good man a Sabbath, & euery place a Temple; yet the God of order hath appointed certaine times, and certaine places also, wherein he will be worshipped publiquely, saying, Leuiticus 19.30. *Ye shall obserue my Sabbaths, and reuerence my Sanctuarie*, For our holinesse toward God concerneth vs [t] one way in that we are men, & another way in that we are ioyned as parts to that visible mystical body which is his Church as men; we are at our own choise both for time, and place, and forme, according to the exigence of our owne occasions in priuate, but the seruice which is to be done of vs as the members of a publique body, must of necessitie be publique, and so consequently to be performed on holy dayes in holy places. And for this doctrine the Scriptures afford both patent and patterne: the patent is reported by the Prophet *Esay*, chap. 56. vers. 7. and repeated by Christ in [u] three seuerall Euangelists; *my house shall be called an house of prayer for all people*. The patternes are manifold, *I will enter into thine house in the multitude of thy mercies, and in thy feare will I worship toward thine holy Temple*, saith our Prophet, Psal. 5.7. The Publican and the Pharisie went *into the Temple to pray*, Luk. 18. *Peter* and *Iohn* went vp together *into the Temple at the ninth houre of prayer*, Act. 3. *Anna* fasted and *prayed in the Temple*, Luk. 2. This one word *Sanctuary*, teacheth vs how we should behaue our selues in the Church as in Gods presence: Doest thou come to that holy place to receiue the blessed Supper of our Lord? remember that the Temple is *sanctuarium, non promptuarium*, a sanctuarie, not a buttrie; [x] *Haue ye not houses to eat and drinke in, despise ye the Church of God?* Doest thou come to pray? [y] *take heed to thy foot when thou entrest into Gods house*, compose thy knees, and eyes, and hands, and heart, after such a deuout manner, as that thou maist not only praise God vpon the loud cymbals, but (as it is vers. 5.) *praise him vpon the well tuned cymbals also*. Doest thou come to heare the Sermon? remember that the preaching of the Gospell is [z] not the word of a mortal man, but the [a] power of the immortall God vnto saluation: and albeit the Preacher be neuer so simple, neuer so sinfull; yet the word is holy, the action holy, the time holy, the place holy, ordained by the most holy to make thee holy. Vpon whatsoeuer occasion thou commest into the temple, remember alwayes that the ground is holy whereon thou standest, it is a *Sanctuarie*, the habitation of God, and place of his *holinesse*; and therefore not to be [b] prophaned with ordinarie, though lawfull worldly businesse, much lesse with vnlawfull pastimes and enterludes; it is a place for praise, not for playes, *O praise God in his Sanctuarie*.

Or (as [c] *Martin Luther* interprets it) praise God *in his Sanctuarie*, that is, *for his Sanctuarie*, for [d] shewing his word vnto *Iacob*, his statutes and ordinances vnto *Israel*, for his adoption, and his couenants, and his promise, and his seruice, Rom. 9.4. O praise the Lord for his [e] true Church established for the present among the Iewes & hereafter in the fulnes of time to be constituted among Christians vntill the worlds end. For this cause may be construed of the mystical heauen & temple, so well as of the materiall heauen and temple. The good man (I meane the true Christian) is not only Gods [f] house, but also Gods [g] temple, yea, Gods heauen, as [h] *Augustine* expounds the words of Christ, *Our Father which art in heauen*, that is, in holy men of heauenly conuersation, in whose sanctified hearts he dwelleth as in his [i] sanctuary. *Archimedes* in his conference with *Hiero* said, *Giue me a place where I may stand out of the world, and I will moue the whole earth*: In like manner, he that will be reputed a Saint, and so take vpon him to remoue men earthly minded from their worldlines, must himself at the least haue one foot out of the world, seeking (as the blessed [k] Apostle speaks) the things aboue, that [l] other may see his good works, & glorifie God which is in heauen, that is, (according to the true soule of our text) *praise God in his Saints*, which are his sacrarie, his sanctuarie, his house, his heauen.

[q] *Genebrard, Agellius Acernensis epist. in loc.*
[r] *Luther Vatablus Chald. apud Genebrard.* English Cem. dedicated to *Mr. Herlakinden*
[f] Esay 56.7.
[t] *Hooker eccles. pol. lib. 5. §. 24.*
[u] Mark. 11.7. Luke 19 46. Matth. 21.13.
[x] 1. Cor. 11.22.
[y] Eccles. 4.17.
[z] 1. Thess 2.13
[a] Rom. 1.6.
[b] *Canon.* 88.
[c] *In loc.*
[d] Psal. 147.19.
[e] *Christ. Corn. in loc.*
[f] Hebr. 3.6.
[g] 1. Cor 3.16.
[h] *Lib. 2. de ser. Dom. in mont.*
[i] *Bellarm & Corn. in loc. vel hoc dicit de populo, vel de vita sancta Chrysost. Basil. in loc.*
[k] Coloss 3.1.
[l] Matth. 5.16.

Here then all the three diuers lines(*praise God in his Saints, praise God in his sanctitie, praise God in his Sanctuarie*) meet in one center; namely, God is to be praised in his sanctuarie, for his sanctitie conferred vpon his Saints; whereby they shined as [m] lights in this heauen on earth, and now shine like [n] stars in that heauen of heauen. If I were not(according to the text and the time) forward to prosecute Gunpowder men, as the more dangerous enemies of God and his Gospell, I might vpon this ground take vp the bucklers against idle *Noueliſts*, vtterly condemning the *Festiuals of holy Saints* established in our Church by good order of law. Their principall obiection is taken out of *Pauls* Epistle to the Galathians, Chap. 4. vers. 10. *Ye obserue dayes and moneths and times and yeeres, I am afraid of you, lest I haue bestowed vpon you labour in vaine.*

To which answer is made, that there is a [o] fourefold obseruation of dayes, { Naturall. Politicall. Ecclesiasticall. Superstitious.

Of all which, only the superstitious is condemned, as *Aretius* and *Illiricus*, and other Protestants Diuines vpon the place. Now the superstitious obseruation is either *Iudaicall* or *Idolatricall*; it is apparant, that *Paul* meant the first hereof especially, [q] because the Galathians after they were conuerted vnto Christ, were seduced by false teachers vnto the ceremonies of the Iewes, as concerning the Sabbaths & the new Moones, and the like, the which were figures of Christ, and had their end in him. [r] *Are ye so fooliſh, that hauing begun in the spirit, ye would now be made perfit by the fleſh?* As for *Idolatricall* obseruing of times, it is granted easily, that the *Pagans* (in dedicating feasts vnto false gods, and in making [s] differences of dayes dismall & fortunate, either by curious Arts, or by particular fansies, or popular obseruations) are worthily reputed superstitious. And the [t] *Papiſts* also (solemnizing holy dayes of the Sanits in their Churches with idolatrous worshipping of the creatures, and their images; and out of their Churches with Epicure-like belly-cheere, reuelling and idlenesse) *turne againe to the beggerly rudiments and fashions of the world*: But the festiuals of England (celebrated according to the doctrine and iniunctions of our Church) are very farre from these and all other kinds of superstition, [y] For then is God truly worshipped in the publike congregation, I say, the true God is truly praised in the true Saints; on our holy dayes the Sacraments are rightly ministred, the Scriptures are fruitfully read, the word is faithfully preached; all which are maine meanes to withdraw men not only from superstition and idolatrie, but also from all sorts of error and impietie whatsoeuer.

Yea, but the words of the Commandement are *six daies shalt thou labour: Ergo* there should be no holy day besides the Lords day. [x] Protestāt Diuines answer, that the clause (*six dayes shalt thou labour*) is a permission, or a remission of Gods right, who might challenge to himselfe all our time for his worke, and not a restraint for any man from seruing of God on any day. For the Iewes besides the Sabbath had diuers other feasts; as *Easter, the feast of vnleauened bread, the feast of first fruits, Whitsuntide, the feast of blowing Trumpets, the feast of Tabernacles*; all which (as we reade Leuiticus 23.) they kept by Gods appointment holy, notwithstanding these words of the Law, *six daies shalt thou labour*. And so the Christian Church in all ages, hath vpon iust occasions separated some weeke dayes vnto the praising of the Lord, and rest from labour. Ioel. 2.15. *Blow the trumpet in Sion, sanctifie a fast, call a solemne assembly*. [y] Daies of publike fasting for some great iudgement, daies of publik reioycing for some great benefit, are not vnlawful, but exceeding commendable, yea necessarie. Whosoeuer doubts of the Churches libertie herein or of the practise of this liberty, may peruse the ninth chapter of *Easter*, in which it will appeare, that Gods people by the cōmandement of *Mordecai* did euery yeere solemnize & keep holy the fourteenth and fifteenth day of the moneth *Adar*, in remembrance of their great deliuery from the treason of *Haman*. Vpon these grounds, the last euer renouned Parliament enacted, That we should for euer spend the prime part of this present fifth of Nouember in praying and praising the Lord, for his vnspeakable

[m] Philip. 2. 15.
[n] Dan. 12 3.

[o] *Illiric. in Galat. 4.*

[p] See Sir *Christopher Heydons* answer to Mr. *Chambers*, p. 368 and how the Fathers answer this. *Bellarmin de sanct. cultu, cap 10.*
[q] English gloſſe
[r] Galat 3.3.
[s] See *Ambrose in Galat. 4. & August. epist. 119. cap. 7.*
[t] Dr. *Fulke in Galat 4.10.*
[u] See Dr. *Whitgifts* defence of his answer to the admonit. *fol. 538. 539.*

[x] *B Babington in 4. Com. Caluins Cat.* Dr. *Whitgift vbi supra, fol. 542. & 553.* Six dayes thou maist labour.

[y] *Perkins aur. cat. cap. 23.*

vnſpeakable goodneſſe in deliuering our King, Queene, Prince, and States of this Realme from that helliſh, horrible, bloudie, barbarous intended maſſacre by Gunpowder. Now that I may for my part execute the will of the Parliament, (ſparing the *Nouelists*, and referring ſuch as deſire to be further ſatisfied in this argument of holy dayes, vnto the iudicious writings of my moſt honoured and honourable matter, *Archbiſhop Whitgift*, in the [z] defence of his anſwer to the Admonition) I proceed in the text, *praiſe him in his noble acts, praiſe him according to his excellent greatneſſe.*

[a] Some read, *Laudate eum in* [b] *virtutibus eius*, praiſe him in his *powers*: [c] other, *ob fortitudinem eius*, praiſe him in his *power*. And according to theſe two diuers tranſlations, I finde two different expoſitions; one conſtruing it of Gods glorious [d] Angels, and the other applying it to Gods glorious acts. For the firſt, it is euident in holy writ, that there be certaine diſtinctions and degrees of Angels in the Quire of heauen, there be *Seraphines*, Eſay 6.2. *Cherubins*, Gen. 3.24. *Thrones, Dominions, Principalities, and Powers*, Coloſſ. 1.16. in all which and for all which God is to be praiſed, as being his [e] miniſtring ſpirits for the good of ſuch as ſhall be heires of ſaluation; as long as we ſerue God, all theſe ſerue vs, euen the Cherubins, and Seraphins, Angels and Archangels: I ſay, ſo long as we ſerue the Lord, theſe pages of his honour and parts of his courts attend vs, and pitch their tents about vs. A doctrine very profitable, very comfortable, yet for as much as I hold it leſſe pertinent to the preſent occaſion, I thus ouerpaſſe it, and haſte to that other expoſition, interpreting theſe words (as our Church readeth) of Gods *noble acts*.

Now the works of God are of two ſorts, *ad intra & ad extra*: ſome be confined within himſelfe, other extended towards vs: works of the ſacred Trinitie within it ſelfe, (as that the Father begets, and the Sonne is begotten, and the Holy Ghoſt proceeds from both) are wonderfull acts of ſuch an high nature, that it is our dutie rather ſimply to adore, than ſubtilly to explore them: all his acts extended toward vs, are ſummarily reduced vnto two, namely the works of creation and redemption. [f] The worke of creation is attributed in the maſſe of the matter to God the Father, in the diſpoſition of the forme to God the Sonne, in the preſeruation of both to God the Holy Ghoſt. So likewiſe that of redemption, in election vnto God the Father, in the conſummation vnto God the Sonne, in the application vnto the Holy Ghoſt, all which are very *noble acts*, and God is to be praiſed in them *according to his excellent greatneſſe*. The worke of creation is ſo mightie, that none could bring it to paſſe but the Father Almightie: that God ſhould haue nothing but nothing, whereof, wherewith, whereby to build this high, huge, goodly, faire frame; is a principle which Nature cannot teach, and Philoſophie will not beleeue. The worke of redemption is of farre greater might and mercy: for the making of the world was (if I may ſo ſpeake) only lip-labour vnto God, *he ſpeake the word and it was done, he commanded and it ſtood faſt*, Pſalm. 33.9. but Chriſt in redeeming the world ſaid many words, and did many wonders, and ſuffered alſo many wounds. It is true that the leaſt ake of his leaſt finger is *infiniti meriti, ſed non definiti meriti*, that is, of an infinit merit, yet not that determined ranſome for the ſinnes of the whole world. It coſt him more to redeeme ſoules, [g] *he died for our ſinnes, and roſe againe for our iuſtification*; he ſuffered for vs, and that death, and that a violent death, and of all violent deaths the moſt accurſed death on the Croſſe.

The worke of ſanctification is a noble act alſo, for euery man (if you rightly conſider his making) is a wonder: I am (ſaith our [h] Prophet) fearfully and wonderfully made: but a good man (if you conſider his new making) is a wonderfull wonder, as [i] *Paul* ſpeakes, *a ſpectacle to men and Angels*, as the vulgar Latine runs in the 68. Pſalme, at the laſt verſe, *mirabilis Deus in ſanctis*, O God wonderfull art thou in thy Saints.

But *Dauid* [k] here meaneth eſpecially the valiant acts of God in gouerning and guarding his people from their enemies, [l] O come hither and behold the works of

[z] From pa. 538. to 555.

[a] *Vulgar Latine Caſtalio.*
[b] *Pagnin.* In fortitudinibus
[c] *Vatablus. Munſter.*
[d] *Turrecremat. & Reyncrius in loc.*
[e] Heb. 1.14.

[f] Aduancemēt of learning, *lib. 2. pag. 116.*

[g] Rom. 4.25.

[h] Pſal 139.15.
[i] 1 Cor 4.9.
[k] *Placid. Parmen.* and the Engliſh Com. dedicated to *M. Herlakinden.*
[l] Pſal 66.4.

of God, how wonderfull he is in his doing toward the children of men; he turned the sea into drie land, so that his people went on foot thorow the mid-
[m] Exod. 14. 29. deſt of the sea, the [m] waters were a wall vnto them on the right hand and on their left; but the waues of the sea returned and couered the chariots and horsemen, euen all the hoast of *Pharaoh* that pursued them. Almightie God rained hailestones out of heauen vpon the cursed Amorites at Bethoran, and
[n] Iosua 10. they were more ([n] saith the text) that died with the haile, then they whom the children of Israel slew with the sword. And when Duke *Iosua* praied, *Sunne stay thou in Gibeon, and thou Moone in the valley of Aialon; the Sunne abode and the Moone stood still, vntill the people auenged themselues vpon their enemies.* When *Zenacherib* and his innumerous hoast came to fight against *Hezekiah* King of Iuda, Gods Angell in one night slew an hundred eighty and fiue thousand Assyrians, 2. Kings 19.

And vndoubtedly (beloued) there is no nation vnder the cope of heauen hath had greater occasion to praise God in this kinde than England. The preseruation of the most illustrious Princesse the Ladie *Elizabeth*, vnder the fiery triall of her vnkinde sister Queene *Mary*, was a *noble act*, and the seminary of much happinesse vnto this kingdome for many yeeres after, and so much the more noble, because *Philip* King of Spaine hath often confessed that he spared her life (when wildy *Winchester* and bloudy *Bonner* had brought her into the snare) not out of any pietie or pittie, but only out of policie. Her exaltation to the Crowne was ano-
• See *M. Fox Martyr. in fine.* ther *noble act*, so noble that some •Popish Prelates in their enuie burst asunder and died for very griefe of heart. Well might that good Lady sing and say with the blessed Virgin, *He that is mightie hath magnified me, and holy is his name, he hath put downe the mightie from their seat, and hath exalted the humble and meeke.* Her flourishing in health, wealth, and godlinesse, more then 44. yeeres (in despight of all her foes abroad, at home, schismaticall, hereticall, open, intestine) was another *noble act*: for after once the Bull of Pope *Pius Quintus* had roared, and his fat Calues had begun to bellow in this Island, there passed neuer a yeere, neuer a moneth, neuer a weeke, (I thinke I might say) neuer a day, neuer an houre, but some mischiefe was intended either against her person or her people. The resisting of the rebellion in the Northerne parts of England, was *a noble act*: the discouering, and so consequently the defeating of *Campions* treason, *a noble act*: of *Panns* treason, *a noble act*: of the *Lupus Lopus* his treason, *a noble act*: of *Squires* treason, *a noble act*. Her glorious victories against her fell and insolent enemies the *Spaniards* in *Ireland*, in *Flanders*, in *France*, in their owne dominions of *Portugal*, *Indies*, and *Spaine*, were *noble acts*. It was a wonder of wonders, that a *Maiden Queene* should at one time be both a staffe to *Flanders*, and a stay to *France*, a terror to *Pope*, a mirror to *Turke*, feared abroad, loued at home, Mistresse of the Seas, wonder of the World. She might ttuly be called a *Prince of Peace*, for she was crowned in peace, she liued in peace, she died in peace, she was buried in peace: and when she had slept with her fathers, it was another *noble act* of the Lord, to send vs in the midst of all our feare, so learned, so meeke, so pius a Prince as King IAMES, in such exceeding sweet peace, that neuer a sword was drawne, happily neuer a word spoken against him. All these were *noble acts*, and ought to be had in a Perpetuall remembrauce. But of all other noble preseruations, *our deliuerance from that intended mercilesse and matchlesse massacre both in fact and fiction, the fifth of Nouember, in the yeere* 1605. is most *nobly noble*. King IAMES
[p] 2. Sam. 22. 41. on this day might haue said with King [p] *Dauid*, *O Lord which art my rocke and my fortresse, thou hast giuen me the necks of mine enemies, that I might destroy them that hate me, that I might breake them as small as the dust of the earth, and tread*
[q] Psal. 118. *them flat as the clay of the street.* [q] *O giue thankes vnto the Lord, for he is gracious, and his mercy endureth for euer. Let Israel now confesse that he is gracious, and that his mercy endureth for euer, Let the house of Aaron now confesse that his mercy endureth for euer. Yea let all such as feare the Lord now confesse that his mercy endureth for euer.* All the Congregation of the Saints in the whole world,

haue

haue good cauſe to thanke God our ſtrength and deliuerer. *Scotland* hath good cauſe, for if *England* had beene but a *Tueſday breakefaſt*, aſſuredly *Scotland* ſhould haue beene but a *Fridayes drinking*, one morſell as it were for the greedie deuourer. The Churches in *France* releeued often by vs, haue good cauſe to reioyce with vs. Our neighbours of *Holland* haue good cauſe to triumph as they doe, for if our houſe had beene ſet on fire, their houſe (being the next) would haue beene quickly pulled downe. The Churches in *Germanie, Denmarke, Hungarie, Geneua*, likewiſe haue good cauſe to *praiſe God in this noble act according to his excellent greatneſſe.*

More principally the Common weale of *England*, and in it all men of all factions, and all faſhions whatſoeuer. *Atheiſts* (if they thinke there be a God) haue good cauſe to thanke God, acknowledging his mercy toward them in ſparing vs, and ſo ſauing the bad for the [r] righteous ſake. *Carnall Goſpellers* haue good cauſe to thanke God, confeſſing that ſo long as [ſ] *Lot* is in *Sodome*, it cannot be deſtroied; and ſo long as *Moſes* ſtandeth in the [t] gap, and [u] praieth for his people, Gods wrathfull indignation cannot deuoure vs. Yea, let the *Gunpowder men* themſelues (if they haue any ſparke of grace) confeſſe that God is to be praiſed in this *noble act*; for ſuppoſe (God be thanked, we may ſuppoſe and diſpoſe thus of theſe matters vnto our comfort) I ſay, ſuppoſe their deuilliſh plot had beene acted, I aſſure my ſelfe our cauſe had beene farre better, and our number farre greater than theirs; and as for our ſinnes (which are indeed our greateſt enemies) they would haue brought into the field ſo many as we: ſo that hauing ſo much armour of light, and more armour of proofe than they, [x] *Cauſa iubet melior ſuperos ſperare ſecundos.*

[r] Gen. 18.26.
[ſ] Gen. 19.22.
[t] Pſal. 106.23.
[u] Exod. 32.11
[x] *Lucan.*

But ſuppoſe the leaſt and the worſt part had ouercome the bigger and the better, yet (if they be not hewen out of hard rocks) if theſe *Romaniſts* haue not ſucked the milke of wolues (as it is reported of the firſt founder of Rome) they would haue relented to ſee their natiue Countrey made nothing elſe but a very ſhambles of *Italian* and *Ignatian* butchers. When *Alexander* ſaw the dead corps of *Darius*; and *Iulius Cæſar*, the head of *Pompey*; and *Marcus Marcellus*, *Syracuſa* burne; and *Scipio Numantia* ſpoiled; and *Titus*, *Hieruſalem* made [y] euen with the ground, they could not abſtaine from weeping, albeit they were mortall enemies. But aboue all other in this kingdome, the truly zealous, and zealouſly true-hearted Proteſtants haue greateſt occaſion of reioycing; for if the Lord had not *according to his excellent greatneſſe*, and according to his excellent goodneſſe too) deliuered vs out of this gun-powder gulfe, our bodies haply might haue beene made food for the fowles, or elſe fewell for the fire; and that which would haue grieued our poſteritie more, ſuperſtition and idolatrie might in ſhort time haue beene replanted in this Land; I meane that vpſtart Antichriſtian Religion of Rome, wherein many things, eſpecially foure (as iudicious [z] *Fox* well obſerued) are moſt abominable.

[y] Luk. 19.44.
[z] *Martyr. pag. 1*

1. Vnlimited iuriſdiction, derogatorie to all Kings and Emperors.
2. Inſolent titles, preiudiciall to all Biſhops and Prelates,
3. Corrupt doctrine, iniurious to all Chriſtians.
4. Filthy life, deteſtable to all men.

The greater was our danger, the greater was our deliuerance; the greater our deliuerance, the greater our thanks ſhould be; for as it followeth in my text, *God is to be praiſed according to his excellent greatneſſe.* It is true that our moſt and beſt praiſes are few for the number, and little for the meaſure; whereas God is infinit for his goodneſſe, and in his greatneſſe incomprehenſible. So that the meaning of [a] *Dauid* is, that we ſhould praiſe him according to our capacitie, and not according to his immenſitie; according to the grace beſtowed vpon vs, and not according to the glory which is in him. Eccleſiaſticus 43.30. *Praiſe the Lord, and magnifie him as much as ye can, yet he doth farre exceed. Exalt him with all your power, and be not wearie, yet can ye not attaine vnto it.*

[a] *Baſil. Muſcu-lus, Placid Parmen in loc.*

Now where the Lord giueth a greater meane, there he requireth a greater meaſure;

ſure; where he beſtoweth a greater portion of gifts, he doth expect a greater proportion of glorie. Wherefore ſeeing the Lord hath out of his abundant mercy conferred vpon this kingdome ineſtimable bleſſings, in the preaching of his word for the ſpace of more than fiftie yeeres; it is queſtionleſſe he lookes for no little thanks or ſmall praiſe, but for great thanks and great praiſe, according to his excellent greatneſſe manifeſted in this our deliuerance. I come therefore to the ſecond part of this Pſalme, ſhewing *with what* God is to be praiſed, *In the ſound of the trumpet, &c.*

[b] *In Pſalm.* 147.

God is to be praiſed (ſaith [b] *Auguſtine*) *totis viribus de totis vobis*, with all your ſoules, and with all your ſelues. That therefore we may manifeſt our inward affections by ſuch outward actions as are commendable, where there be *trumpets*, let them ſound: where there be *lutes* and *harpes*, let them ſtrike vp: where there be *loud Cymbals* and *well tuned cymbals*, let them ring, let them ſing the praiſes of God for this our moſt happy deliuerance; let trumpet and tongue, viol and voice, lute and life, witneſſe our hearty reioycing in the Lord. If our true zeale were more fierie within, it would doubtleſſe breake forth into moe publike works than it doth, againſt that bloudy brood of the Gunpowder crue. There haue beene many collections in euery Dioces for the reedifying of the Churches of Saint *Albones* and *Arthuret*, the which I aſſure my ſelfe were good works: there haue beene in this latter age many gorgeous, I might ſay glorious buildings erected about and in this honorable Citie, the great ornament of our Countrie, the which I thinke you may number among your good works: there haue beene Lotteries to further *Virginean* enterpriſes, and theſe (for any thing I know) were good works alſo: there haue beene many new Play-houſes, and one faire Burſe lately built, *Paris*-garden in a flouriſhing eſtate makes a great noiſe ſtill, and as I heare *Charing* Croſſe ſhall haue a new coat too: but in the meane time while ſo many monuments are raiſed, either to the honour of the dead, or elſe for the profit and pleaſure of the liuing: *Dic mihi Muſa virum*, I pray muſe and ſhew mee the man, who ioynes with that euer zealous, reuerend, learned Deane, in founding a Colledge for a Societie of writers againſt the ſuperſtitious Idolatries of the Roman Synagogue, the which happily might be like *the* [c] *Tower of Dauid*, where the ſtrong men of Iſrael might haue ſhields and targets to fight the Lords battell: [d] *Is it time for your ſelues to dwell in your ſeiled houſes, and this houſe lie waſte?*

[c] Cant. 4. 4.
[d] Haggai 1. 4.

[e] 2. Chron. 15. 2.

Remember, I beſeech you, the words of [e] *Azariah* vnto King *Aſa* and the men of Iuda, *The Lord is with you while you are with him, and if ye ſeeke him, he will be found of you; but if yee forſake him, he will forſake you.* Be not cold in a good cauſe, flie not out of the field, play not the cowards in the Lords holy warres; for albeit haply your ſelues are like for your time to do well enough, in deſpight of the deuil, and the Pope his darling; yet your poſteritie will aſſuredly rue it, and haue iuſt cauſe to curſe their daſtardly ſpiritleſſe, and worthleſſe progenitors. I ſay no more concerning this point, only I pray with our forefathers in the firſt Engliſh Letanie, ſet out in the dayes of King *Henrie* the 8. *From all ſedition and priuie conſpiracie, from the tyrannie of the Biſhop of Rome, and all his deteſtable enormities, from all falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy word and commandement,*

Good Lord deliuer vs.

Where note by the way, that the Popes abominable tyrannie is hedged in (as it were) on the one ſide with *ſedition & priuie conſpiracie*, and on the other ſide with *falſe doctrine and hereſie.* I haue another prayer, and for as much as it is in Latine, I muſt intreat all ſuch (if any ſuch here be preſent, who loue *Bonauentures* pſalter and the Romiſh ſeruice) to ioyne with vs in this oriſon *Papa noſter qui es Romæ, maledicitur nomen tuum, intereat regnum tuum, impediatur voluntas tua, ſicut in cœlo, ſic & in terra. Potum noſtrum in cœna dominica da nobis hodie, & remitte nummos noſtros quos tibi dedimus ob indulgentias, ſicut & nos remittimus tibi indulgentias, & ne nos inducas in hæreſin, ſed libera nos à miſeria, quoniam tuum eſt infernum, pix & ſulphur, in ſecula ſeculorum.*

The

The word of God is a[f] two edged ſword, ſharpe in a literall, and ſharpe in an allegoricall expoſition. Hitherto you haue heard the hiſtorie, now there remaineth a myſterie, *nihil enim hic ludicrum aut lubricum*, ſaith [g] *Auguſtine*, and therefore [h] Diuines vnderſtand here by the *ſounding of the trumpet*, the preaching of the Goſpell, [i] whoſe ſound went out thorow all the earth vnto the ends of the world: at the ſeuentold ſounding of the trumpet, the wals of [k] Jericho fall, that is all the pompes and powers of this world are conquered and brought to nought, this trumpet is mightie through God, to caſt downe holds, and imaginations, and euery high thing that is exalted againſt the knowledge of God, 2. Cor. 10. 4.

[l] Other ſay, that the Saints are theſe *trumpets*, and *harps*, and *cymbals*, and that their [m] members make this muſicke to the Lord: our eyes praiſe the Lord, while they be [n] lifted vp vnto their maker in heauen, and wait vpon his mercie: our tongues praiſe the Lord in ſinging [o] Pſalmes, and hymnes and ſpirituall ſongs vnto the Lord: our eares praiſe the Lord, while they [p] heare the word of God with attention: our hands praiſe the Lord, while they be [q] ſtretched out vnto the poore, and while they [r] worke the thing that is good: our feet praiſe the Lord, when they be not [s] ſwift to ſhed bloud, but [t] ſtand in the gates of Gods houſe, readie to [u] run the wayes of his Commandements. *In tympano ſicca & percuſſa pellis reſonat, in choro autem voces ſociatæ concordant*, ſaid [x] *Gregorie* the Great: wherefore [y] ſuch as mortifie the luſts of the fleſh, praiſe God *in tympano*, and they who keepe the [z] vnity of the ſpirit in the bond of peace: praiſe God *in choro*: the *Browniſt*, in ſeparating himſelf from the Church, though he ſeeme to praiſe God *in tympano*, yet he doth not praiſe God in *choro*: and the *carnall goſpeller*, albeit he ioyne with the Church *in choro*, yet he praiſeth not God *in tympano*; they praiſe God in *well tuned cymbals*, who tune their ſoules before they preach or pray; whoſoeuer deſires to be a ſweet ſinger in Iſrael, muſt be learned in the ſchoole, before he be loud in the temple: the heart likewiſe muſt be prepared for praying, as the harpe for playing; if our inſtruments of praiſe be not in tune, then our whole deuotion is like *the* [a] *ſounding braſſe, or as the tinckling cymbal*: in Gods Quire there is firſt *tune well*, and then *ſound well*: if once we can ſay with [b] *Dauid. O God mine heart is ready, my heart is ready*, then our Lute and Harpe will awake right earely: let thy ſoule praiſe the Lord, and then all that is either without or about thee will inſtantly do the ſame.

Let euery thing that hath breath praiſe the Lord] That is, [c] *omne ſpirans*, [d] *omnis ſpiritualis*, [e] *omnis ſpiritus*, let euery creature praiſe the Lord for his eſtate of confection, euery Chriſtian praiſe the Lord for his eſtate of refection, euery bleſſed ſpirit looſed out of the worlds miſery praiſe the Lord for his eſtate of perfection, let euery creature, man aboue all the creatures, and the ſoule of man aboue all that is in man, praiſe the Lord. *Omnis ſpiritus*, i. [f] *totus ſpiritus*, [g] all the heart, all the ſoule, all the minde, as the Pſalmiſt [h] elſewhere, I will thanke thee, ô Lord my God, with all mine heart, euen with my [i] whole heart; or *omnis ſpiritus* the ſpirit of euery man in euery place, for this ſaying is [k] propheticall, inſinuating that God in time to come, ſhall not only be worſhipped of the Iewes at Ieruſalem with outward ceremonies, *in the ſound of the trumpet, and vpon the lute and harpe*; but in all places, of all perſons, in ſpirit and truth, as Chriſt expounds *Dauid* in the 4. of S. *Johns* Goſpell, at the 23. verſe; whereas vnbeleeuing Iewes are the ſonnes of *Abraham* according to the fleſh, only beleeuing Gentiles are the [l] ſeed of *Abraham* according to the ſpirit, and heires by promiſe, more Iſrael, ſaith [m] *Auguſtine*, than Iſrael it ſelfe. The ſonnes of *Abraham* (as Chriſt tels vs in the [n] Goſpell) are they who do the works of *Abraham*, and *Abrahams* chiefe worke was faith, *Abraham* beleeued (ſaith the [o] text) and it was imputed to him for righteouſneſſe: *Ergo*, the true beleeuer is a right Iſraelite, bleſſed with faithfull *Abraham*, Galath. 3. 9. [p] Some ſtretch this further, applying it not onely to the ſpirits of men in the Church militant, but alſo to the bleſſed Angels and Saints in the triumphant: for this Pſalme conſiſts of a three-fold *Apoſtrophe*.

1. *Dauid* inuiteth all the Citizens of heauen, *O praiſe God in his Sanctuarie, praiſe him in the firmament of his power.*

2. All

[f] Heb. 4 12.

[g] *In loc.*
[h] *Proſper. Luther. Hugo Card.*
[i] Rom 10. 18.
[k] Ioſua 6. *Stridior eſt tuba ex parte buccinantis quàm ex altera, quia prædicator ſtrictius ſe debet examinare. Hugo Card. in loc.*
[l] *Auguſtin. in loc.*
[m] *Chryſoſt. Euthym in loc.*
[n] Pſal. 123.
[o] Coloſſ. 3. 16.
[p] Matth 13 9.
[q] Eccleſ. 7 32.
[r] Epheſ 4. 24.
[s] Pſal 14 6.
[t] Pſal. 122. 2
[u] Pſal 119. 32.
[x] *Paſtoral part. 3 admonit. 23.*
[y] *Auguſt. Caſſiod. Hugo Card. in loc.*
[z] Epheſ. 4. 3.
[a] 1. Cor 13 1.
[b] Pſal. 108. 1.

[c] *Agellius Vatablus.*
[d] *Hieron. Auguſt.*
[e] *Genebrard. & aly plerique.*
[f] *Hugo. Junius.*
[g] Luke 10 27.
[h] Pſal 86. 12.
[i] Pſal 111. 1.
[k] *Calain. Genebrard in loc.*

[l] Galat. 3 29.
[m] Pſal 148.
[n] John 8. 39.

[o] Gen. 15. 6. Rom. 4. 3.

[p] *Genebrard.*

2. All the dwellers vpon earth, *praiſe him in the ſound of the trumpet, praiſe him vpon the lute and harpe*, &c.

3. Both and all, *let euerie thing that hath breath*, euery thing which hath either the life of nature or of grace, or of glorie, let *euery ſpirit* whether it be terreſtriall or celeſtiall, of what ſoeuer condition, age, ſex, *praiſe the Lord.*

[q] *Placidus Parmenſis & Bellarmin. in loc.*

It is a[q] *Rabinicall* conceit, that this hymne conſiſts of 13. *Halleluiahs*, anſwering 13. properties of God mentioned, Exod, 34.6, 7. verſes, and in that our Prophet after a dozen *Halleluiahs* hath not done, but addeth a thirteenth, he doth inſinuate that when all our deuotion is finiſhed, it is our dutie to begin againe with Gods praiſe, for as [r] of himſelfe, and through him, and for him are all things, euen ſo to him is due all glorie for euermore: as his mercies are from euerlaſting to euerlaſting, from euerlaſting election, to euerlaſting glorification: ſo likewiſe his praiſes are to be ſung for euer and euer. In this life we begin this hymne ſinging (as Muſitians ſpeake) in *briefs* and *ſemibriefs*, a ſtaffe or two, but in the world to come ſtanding before the throne of the Lambe, cloathed in long white robes, accompanied with all the ſweet voices of heauens incomparable melodious Quire; we ſhall eternally ſing, [s] *Holy, holy, holy, Lord God Almightie which was, and which is, and which is to come,* [u] *praiſe, and glory, and wiſdome, and power, and might, be vnto our God for euermore. Amen.*

[r] Rom. 11.36.

[s] Apocal 4.8.

[u] Apocal. 7.12.

Felix qui quod amat defendere fortiter audet.

Glorie be to God on high, and peace
to men on earth.

CHRISTMAS

AN EXPOSITION OF THE PROPER *PSALMES* VSED IN OVR ENGLISH LITVRGIE.

TOGETHER VVITH A REASON WHY THE Church did chuſe the ſame.

By IOHN BOYS, *Doctor in Diuinitie, and Deane of Canterburie.*

PSALM. 49. 4.

Aperiam in Pſalterio propoſitionem meam.

LONDON

Printed by *George Miller* for *William Aſpley* at the ſigne of the Parot in Pauls Churchyard. 1630.

TO
THE RELIGIOVS
AND EVERY WAY NOBLE *KNIGHT*, SIR THOMAS WOTTON

of *Bocton Malherbe*, Sonne and Heire to the Right Honourable EDVVARD Lord WOTTON, Baron of Marleigh, Comptroler of his Maiesties Houshold, Lord Lieutenant of the Countie of Kent, and the Citie of Canterburie, and one of the most Honourable Priuie Councell.

SIR, as the Scriptures excell other writings in veritie; so the Psalmes, other Scriptures in varietie: for whereas some sacred bookes are legall, as the Pentateuchue of Moses: *other historicall, as the* Kings, Chronicles, Acts: *a third kinde Propheticall, as the* Vision of Esay, Sermons of Ieremie, Reuelation of S. Iohn: *a fourth Euangelicall, as the* Gospels and Epistles: *the Psalter, (as* [a] Augustine, [b] Basil, [c] Euthymius, *and* [d] *other ancient Doctors honour it) is a* common treasure-house of all good arguments and instructions: *and in this respect aptly termed,* [e] The Soules Anatomie, the [f] Lawes Epitomie, the [g] Gospels Index: *in one word,* The [h] Register, [i] Enchiridion, [k] Summarie pith, *and (as it were)* [l] Briefe of the whole Bible.

Vpon this ground the Church in [m] *old time, diuiding the Psalmes into seuen portions, inioyned that they should be read in Diuine Seruice (thorow) once euery Weeke:*

[a] *Prolog. in lib. Psalmorum.*
[b] *Hom. de laudibus & virtute Psalm.*
[c] *Præfat in Psalm.*
[d] *Athanasius. Chrysost.*
[e] *Calvin epist. præfix Com. in Psalm.*
[f] *Tremel. argument in Psalm.*
[g] See *Victorinus, Strigellius epist. Dedicat. & Tilemanus Heshusius præfat. in Psalm.*
[h] *Turrecremat. prolog in Psalm.*
[i] *Io. Gaweius epist. lect. in od. Dauid.*
[k] *Ex cæteris omnibus quasi collectus. Hem. Mollerus præfat. in Psalm.*
[l] *Agellius prolog. in Psalm.*
[m] Preface Com. Booke.

Weeke: and in our time parting them into thirtie, once euery Moneth: whereas other parts of holy writ are read thorow but once in the yeere. And the Noueliſts, *howſoeuer they miſlike bare reading of* Chapters, *approue notwithſtanding by their poſitions and practiſe, ſinging of* Pſalmes *in the Congregation.*

By which it doth appeare that nothing is eſteemed generally more neceſſarie for the worſhip of God, than the word of God, and no parcell of the word more full and fit than the Pſalmes: *vnto which I will adde, that no Pſalmes are more profitable than the* proper, *as vnfolding the foure chiefe myſteries of holy beleefe, namely,* Chriſts Incarnation, Paſsion, Reſurrection, Aſcenſion.

An expoſition whereof I haue begun in the name of the Lord Ieſus, and that for his Sions ſake; the which I dedicate to your worthy ſelfe, as being a noble Theophilus, *that is, a true ſeruant of God, and obſeruant of his Church, affected ſo right honeſtly (which is right honourably) to her doctrine and diſcipline; that your humble Comportament in Gods houſe, giueth vnto the world good hope, that you will become* an open booke of vnfained deuotion and pietie. *Now the God of all comfort, according to the multitude of his mercies, and riches of his glory, bleſſe you and your honourable Familie, that you may long enioy good dayes on earth, and hereafter eternall happineſſe in heauen.*

Hollingbourn, Aprill 2.

Yours in all good offices of
dutie and loue,

IOHN BOYS.

CHRISTMAS DAY
MORNING PRAYER.

PSALME 19.

The heauens declare the glorie of God,&c.

THE world reſembleth a Diuinitie-ſchoole,(ſaith[a] *Plutarch*) and Chriſt (as the[b] Scripture telleth) is our Doctor, inſtructing vs by his works, and by his words. For as[c] *Ariſtotle* had two ſorts of writings, one called *Exotericall* for his common auditors, another *Acroamaticall* for his priuate ſchollers and familiar acquaintance: ſo God hath two ſorts of bookes, as *Dauid* intimates in this Pſalme.

Namely, the { Booke of his Creatures, as a common-place booke for all men in the world, *The heauens declare the glorie of God*. verſ. 1,2,3, 4,5,6.
Booke of his Scriptures, as a ſtatute booke for his domeſticall auditorie the Church, *The Law of the Lord is an vndefiled Law*, verſ. 7,8.

The great book of the creatures[d] *in folio*, may be termed aptly the *Shepherds Kalender*, and the *Plough-mans Alphabet*, in which euen the moſt ignorant may runne (as the[e] Prophet ſpeakes) and reade. It is a *Letter Patent*, or *open Epiſtle* for all, as *Dauid* in our text, *Their ſound is gone out into all lands, and their words into the ends of the world: there is neither ſpeech nor language but haue heard of their preaching.* For albeit heauen, and the Sunne in heauen, and the light in the Sunne are mute; yet *their*[f] *voices* are well vnderſtood, catechizing plainly the firſt elements of religion, as namely[h] that there is a God, and that this God is but one God, & that this one God excelleth all other things infinitely both in might and maieſtie. *Vniuerſus mundus* (as[i] one pithily) *nihil aliud eſt quàm Deus explicatus:* The whole world is nothing elſe but God expreſt. So Saint *Paul*, Rom. 1. 20. Gods inuiſible things, as his eternall power and Godhead are cleerely ſeene by the creation of the world being vnderſtood by the things that are made. The heauens declare this, & the firmament ſheweth this, & the day telleth this, & the night certifieth this, the ſound of the thunder proclaimeth (as it were) this in all lands, & the words of the whiſtling winde vnto the ends of the world. More principally the Sunne, *which as a Bridegroome commeth out of his chamber, and reioyceth as a Gyant to run his courſe,* The[k] bodie thereof (as Mathematicians haue confidently deliuered) is 166. times bigger than the whole earth, and yet it is euery day carried by the finger of God ſo great a iourney, ſo long a courſe, that if it were to be taken on the land, it ſhould runne euery ſeuerall houre of the day 225. Germane miles. It is true that God is incapable

[a] *Com. de tranquil. animi.*
[b] Matth. 23. 8.
[c] *Tull. lib. 5 de finibus.*
[d] *Du Bartas* 1 day, 1. weeke
[e] Abacuc 2. 2.
[f] *Non loquuntur quidem vt homines, tamen velut loquentes à nobis intelliguntur. Tremel. in loc.*
[g] *Athenagoras orat pro Chriſtianis.*
[h] *Thom part. 1. quæſt. 12 art. 12. & Caietan ibidem.*
[i] *Cardinal Cuſanus.*
[k] *Victorinus Striggel. in loc. Vide Bellar. de aſcenſione mentis in Deum per ſcalas Creat. grad. 7. cap. 2.*

incapable to ſenſe, yet he makes himſelfe (as it were) viſible in his works; as the diuine [l] Poet ſweetly:

Therein our fingers feele, our noſtrils ſmell,
Our palats taſte his vertues that excell,
He ſhewes him to our eyes, talkes to our eares,
In the ordered motions of the ſpangled ſpheares.

So *the heauens declare*[m] that is, they make men declare the glory of God by their admirable ſtructure, motions, and influence. Now the preaching of the heauens is wonderfull in [n] three reſpects.

1. As preaching all the night and all the day without intermiſſion: verſ. 2. *One day telleth another, and one night certifieth another.*.

2. As preaching in euery kinde of language: verſ. 3. *There is neither ſpeech, nor language, but their voices are heard among them.*

3. As preaching in euery part of the world, and in euery pariſh of euery part, and in euery place of euery pariſh: verſ. 4. *Their ſound is gone into all lands, and their words into the ends of the world.*

They be diligent Paſtors, as preaching at all times: and learned Paſtors, as preaching in all tongues: and Catholike Paſtors, as preaching in all townes. Let vs not then in this Vniuerſitie (where the voices of ſo many great Doctors are heard) be like to trewants in other ſchooles, who gaze ſo much vpon the babies, and guilded couer, and painted margent of their booke, that they neglect the text and leſſon it ſelfe. This booke is Gods *Primer* (as it were) for all ſorts of people: but he hath another booke proper only for his domeſticall auditorie the Church, [o] *He ſheweth his word vnto Iacob, his ſtatutes and ordinances vnto Iſrael, he hath not dealt ſo with any nation, neither haue the Heathen knowledge of his Lawes.* Heathen men reade in his Primer, but Chriſtian men are well acquainted with his Bible. The Primer is a good booke, but it is imperfect, for after a man hath learned it, he muſt learne more: but the Law of the Lord, [p] that is, the bodie of the holy Scriptures, is a moſt abſolute Canon of all doctrines appertaining either to faith or good manners; it is *a perfit Law, conuerting the ſoule, giuing wiſdome to the ſimple, ſure, pure, righteous, and reioycing the heart*, &c.

But before we treat of that part, let vs examine the myſticall expoſition of this part of the Pſalme, being guided herunto by the Spirit of God, Rom 10.18. and by the direction of our Church accommodating this text to this time.

Allegorically then is meant by *heauens* generally the [q] Saints, eſpecially the bleſſed [r] Euangeliſts and [ſ] Apoſtles. A good man and a true Chriſtian is not only Gods houſe, Heb. 3.16. but alſo Gods heauen, as *S. Auguſtine* expounds the words of Chriſt, *Our Father which art in heauen*, that is, dwelling not in the material heauen only, but in the myſticall heauen alſo: to wit, in holy men of heauenly conuerſation, hauing their affections ſet on things which are aboue, Coloſſ. 3.2. Theſe kinde of heauens declare the glory of God in their workes, as much and more than in their words, euer [t] ſhining as lights in the world, [u] their whole life being nothing elſe but *a perpetuall ſermon* (as it were) to their neighbours, and ſo they *declare Gods glorie*, for that other ſeeing their good deeds, are thereby moued to glorifie our Father which is in heauen.

More particularly the bleſſed Euangeliſts and Apoſtles annunciate Gods glory, the Goſpell is Gods throne, [x] wherein his Maieſtie rideth as in a chariot, and the foure wheeles of this chariot are the foure Euangeliſts, & therfore this *firmament* ſheweth Chriſts handy-work, becauſe the written Goſpel is a tract of all that Ieſus did & taught, Act. 1.1. and the bleſſed Apoſtles in preaching the Goſpell, haue likewiſe *declared Gods glorie*: for in teaching that men are [y] freely iuſtified by grace, what doe they but annunciate the [z] riches of his glory? The Goſpell is the power of God vnto ſaluation; and if thou beeſt hereby ſaued, it is not thine but Gods glorie. Wherefore ſing with heauens hoſt on this day, [a] *Glorie be to God on high*; and with holy [b] *Dauid, Not vnto vs, ô Lord, not vnto vs, but vnto thy name giue the glorie, for thy mercies and truthes ſake.* [c] Or the Apoſtles *declare Chriſts glorie,*

[l] *Du Bartas vbi ſup. fol. 6.*

[m] *Placidus Parmenſis. Genebrardus in loc.*

[n] *Bellar. in loc.*

[o] Pſal. 147.19.

[p] *Bucer. Tilemann. Caluin. in loc.*

[q] *Auguſt. expoſit. 2. in loc. & Bellarm. de Sacramentis in genere, lib. 1. cap. 25.*

[r] *Auguſt. expoſit. 1. in loc.*

[ſ] *Hieron. Melanct. Strigelius.*

[t] Philip. 2.15.

[u] *Oecumen. apud Bellar. vbi ſup.*

[x] *Caluin. epiſt. dedic. Harmon.*

[y] Rom 3.24.

[z] Epheſ 3.16.

[a] Luke 2.14.

[b] Pſal. 115.1.

[c] *Turrecremat.*

glory, in preaching that he was and is equal with God, as being the character of his person and brightnesse of his glory, Heb. 1. 3. and they *shew Christs handie worke*, in relating all he said, and did, and suffered for vs men and our saluation, from his cradle to his crosse, and afterward from his crosse to his crowne. These were the Trumpeters of his Gospell, and as it were the[d] Bell-weathers of his flocke, whose *sound is gone out into all lands, and their words into the ends of the world*, as *S. Paul* interprets our text, Rom. 10. 18. *There is neither speech nor language, but their voices are heard among them.* [e] *Andrew* preached in *Scythia*, *Thomas* in *Parthia*, *Iohn* in *Asia*, [f] *Peter* to the dispersed Iewes thorowout *Pontus*, *Galatia*, *Cappadocia*, *Asia*, *Bithynia*; [g] *Bartholmew* in *India*; *Matthew* in *Æthiopia*: for (as [h] *Cassanæus* reports) *Æthiopiam nigram doctrina fidei fecit candidam.* In *England* (as by tradition we haue receiued) [i] *Simon Zelotes* first preached the Gospell, and [k] *Ioseph* of *Arimathea* built a religious house for professors in *Glascenbury*. *S. Paul* how soeuer he was not one of the twelue, yet he laboured more abndantly than they all. 1. Cor. 15 10. he declared the glory of God in [l] *Arabia*, *Syria*, *Cilicia*, [m] *Antiochia*, *Seleucia*, *Cyprus*, [n] *Lycaonia*, *Lystra*, [o] *Athens*, [p] *Corinth*, *Troas*. In a word, he made the Gospel of Christ *abound in euery place from Hierusalem vnto Illyricum*, as himselfe witnesseth of himselfe, Rom. 15. 19. he was a chosen vessell of the Lord to beare his name before the Gentiles, and Kings, and the children of Israel, Acts 9. 15. Thus all the Saints in generall, the foure Euangelists, and twelue Apostles, and euery sound Preacher of the Gospell in particular, *annunciate the glory of God.*

But what is the meaning of the next words, *one day telleth another, and one night certifieth another*? Literally, *dies diem dicit*, is nothing else but *dies diem docet*. One day telleth another, is one day teacheth another. [q] The day past is instructed by the day present; euery new day doth afford new doctrine. The [r] day is a most apt time to learne by reading and conference; the night a most apt time for inuention & meditation: now that which thou canst not vnderstand this day, thou maist haply learne the next; and that which is not found out in one night, may be gotten in another. *Mystically* (saith [s] *Hierome*) Christ is this *day*, who saith of himself, [t] *I am the light of the world*. And his twelue Apostle are the twelue houres of this day; for Christs spirit reuealed by the mouthes of his Apostles the mysteries of our saluation, in [u] other ages not so fully known vnto the sons of men. *One day telleth another*, [x] that is, the spirituall vtter this vnto the spirituall: and *one night certifieth another*, that is *Iudas* insinuates as much vnto the Iewes in the night of ignorance saying, [y] *Whomsoeuer I shall kisse, that is he, lay hold on him.* Or the [z] old Testament only shadowing Christ, is *the night*: & the new Testamēt plainly shewing Christ, is *the day*.

In them hath he set a tabernacle for the Sun] That is, as [a] other by way of [b] *Hypallage*, *He hath his tabernacle in the Sun*: meaning that God the Father dwelleth in Christ his Sun [c] bodily, which is the Sun of righteousnesse, Malac. 4. 2. by whom he doth [d] inlighten and reconcile the world to himselfe, 2. Cor. 5. 18. The [e] *Manichees*, abusing the text, adore the Sun, conceiuing that Christ at his ascending *set his tabernacle*, that is, left his flesh in the Sun. [f] But this idle paradox contradicts the Scriptures, affirming that Christ ascended farre aboue all the heauens, Ephes. 4. 10. and that he there sitteth at the right hand of God, as our Agent and Aduocate, till he come again to iudge the quick and the dead. *Ergo*, his flesh is not in the Sun, but in the highest places, Heb. 1. 3. euen in the heauen of heauens, Act. 7. 56. The sense then of [*he set his tabernacle in the Sun*] in [g] *Origens* iudgement is briefly this: Almightie God placed his Church in the Sun of righteousnesse, according to that of *Paul*, Ephes. 2. 20. *The Church is built vpon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the chiefe corner stone.* Or as [h] other, He set his tabernacle in the Sun, that is, his Church in open view, that it may be so cleerly seene as the Sun; like a citie that is set on a hill and cannot be hid, Matth. 5. 14. So the word *Sun* is vsed 1. Sam. 12. 12. *Thou diddest it secretly, but I will do this thing before all Israel, and before the Sun.* Or because the Scripture calleth our flesh a tabernacle, 2. Cor. 5. 1. *We know that if our earthly house of this tabernacle be destroyed, we haue a building giuen of God, not made with hands, but eternall in the heauens*, And

[d] *August. ep 89.*

[e] *Euseb. hist. lib. 3 cap. 1.*
[f] 1. Pet. 1.
[g] *Socrates hist. lib. 1. Cap 15.*
[h] *Catalog. gloriæ mundi, part. 3. considerat 29.*
[i] *Niceph. lib. 2. cap 40.*
[k] *Capgrane in Catalog. sanct. Angl. & Magdeburg. epist. præfix. Cent. 4.*
[l] Galat. 1.
[m] Acts 13.
[n] Acts 14.
[o] Acts 17.
[p] Acts 20.
[q] *Vatablus in loc.*
[r] *Placidus Parmen in loc.*

[s] *In loc.*
[t] Iohn. 8. 12.

[u] Ephes 3 5.
[x] *August. Hieron. Turrecremat.*
[y] Matth 26 48.
[z] *D. Incognitus.*
[a] *Vulgar Latin. August.*
[b] *Genebrard.*
[c] Colos. 2. 9.
[d] Iohn. 1. 9.
[e] *Senensis Bibliothec. lib. 5. annot. 160.*
[f] See S. *August. contra Faustum Manich lib. 20.*

[g] *Apud Senen. vbi sup.*

[h] *August. in loc. & tract 2 in ep. Ioan. & lib 3. cont. lit. Petilian cap. 32.*

2.Pet.1.13. *As long as I am in this Tabernacle.* Thefore *S. Auguſtine* and [i] other expound it thus: *He ſet his tabernacle in the Sunne*: that is [k] *the Word became fleſh, and appeared in the* [l] *ſhape of a ſeruant*, ſo manifeſtly, that as *S. Iohn* ſpeakes in his 1.Epiſtle, Chap 1.verſ.1. he was heard, and ſeene, and felt, *that which was from the beginning, Which we haue heard, which we haue ſeene with our eyes, which we haue looked vpon, & our hands haue handled of the word of life.* If Chriſt had not on earth a true body, then he was not borne of the Virgin *Marie*, nor wrapped in ſwadling clothes, nor laid in a cratch, nor circumcized on the eighth day, nor preſented in the Temple. If his body was fantaſticall (as *Valentius* imagined) how did he thirſt, and hunger, and weepe, and in concluſion, how did he die for our ſinnes, and riſe againe for our iuſtification? His natiuitie, life, death, euidently demonſtrate that he was made fleſh, and that he dwelt among vs, Ioh.1.14,

[i] *D. Incognitus. Tuvrecremat.*
[k] Iohn 1.14.
[l] Philip.2.7.

Which commeth forth as a Bridegroome out of his chamber] The Sun of righteouſneſſe appeared in three ſignes eſpecially, *Leo, Virgo, Libra*: 1. In *Leo*, roaring as a Lion in the Law, ſo that the people could not [m] endure his voice: 2. In *Virgo*, borne of a pure Virgin in the Goſpell: 3. In *Libra*, weighing our works, in his [n] ballance at the day of iudgement. Or, [o] as *Bernard* diſtinguiſheth his three-fold comming aptly, *Venit ad homines, venit in homines, venit contra homines*: In the time paſt, he came vnto men as vpon this day; in the time preſent, he comes by the Spirit into men euery day; in the time future, he ſhall come againſt men at the laſt day. The comming here mentioned is his comming in the fleſh; for ſo the [p] Fathers vſually gloſſe the text, he came forth of the Virgins wombe, *as a Bridegroome out of his chamber*. As a Bridegroome, for the King of heauen at this holy time made a great wedding for his Sonne, Matth.22.1. Chriſt is the Bridegroome, mans nature the Bride, the [q] communction and bleſſed vnion of both in one perſon is his mariage. The beſt way to reconcile two diſagreeing families, is to make ſome mariage between them: euen ſo the Word became fleſh, and dwelt among vs in the world, that he might hereby make our [r] peace, reconciling God to man, and man to God. By this happy match the Son of God is become the ſon of [s] man, euen fleſh of our fleſh, and bone of our bones: and the ſons of men are made the ſons of [t] God, of the fleſh, and of his bones, as *Paul* ſaith, Eph 5.30. So that now the Church being Chriſts owne Spouſe, ſaith, *I am my welbeloueds, and my welbeloued is mine*, Cant.6.2. My ſin is his ſin, and his righteouſneſſe is my righteouſneſſe; he who knew [u] no ſin, for my ſake was made ſin; and I contrariwiſe hauing no [x] good thing, am made the righteouſneſſe of God in him. I which am *browne* by perſecution, and *blacke* by nature, Cant.1.4. ſo foule as the Sow that walloweth in the mire, 2.Pet.2.22. through his fauour am comely without ſpot or wrinckle, ſo [y] white as the ſnow, [z] like a Lilly among thornes, euen the faireſt among women, Cant.1.7. This happie mariage is not a marre age, but it makes a merrie age, being [a] the conſolation of Iſrael, & comfort of [b] Ieruſalems heart. Indeed Chriſt our husband doth abſent himſelfe from vs in his body for a time, but when he did aſcend into heauen, he tooke with him our pawne, namely his fleſh: and he gaue vs his pawne, namely his Spirit, aſſuring vs that we ſhall one day, when the world is ended enter with him into the [c] wedding chamber, and there feaſt with him, and enioy his bleſſed company for euermore.

[m] Exod.20.17.
[n] Dan.5.27.
[o] *Serm.3.de aduent.Dom.*
[p] *Hieron. Auguſt.*
[q] *Greg.hom.38.*
[r] Ephe.2.14.16.
[s] Matth 16.13
[t] Iohn 1.12.
[u] 2.Cor 5.21.
[x] Rom 7.18.
[y] Eſay 1.18.
[z] Cant 2.2.
[a] Luk 2.25.
[b] Eſay 40.2.
[c] Matth 25.10

And reioyceth as a Giant to runne his courſe] As the naturall Sunne in his courſe *goeth forth from the vttermoſt part of the heauen, and runneth about vnto the end of it againe*: [d] ſo the ſupernaturall Sunne, Chriſt Ieſus ariſing in our Horizon, [e] deſcended into the loweſt parts of the earth, and there continued vntill he had finiſhed the worke, for which he came into the world, and afterward aſcended farre aboue all heauens, that he might fulfill all things.

As a Giant he did runne his courſe] There ye haue his incarnation, and peregrination in the fleſh: his circuit was *from the vttermoſt part of the heauen vnto the end of it againe*, there you haue his reſurrection and aſcenſion: *and there is nothing hid from his heat*; there you haue his ſending of the Holy Ghoſt in the forme of fierie tongues, Acts 2.3. The reſemblance, betweene Chriſt and the Sunne are [f] manifold. 1. As the Sunne is the worlds eye: ſo Chriſt is the light of the world. 2. As the

[d] See S *Auguſt. contra literas Petiliani.lib 2. cap 32. & Didac. de Yanguas Con 1 de aſcen. Dom*
[e] Ephes.4.9.
[f] *Strigilius in loc.*

the Sunne arising obscures the starres lustre: so the righteousnesse of Christ imputed to sinners, darkneth all the merit and worth of our workes. 3. As the Sunne in the greatest height causeth the greatest heat: so the crosse followeth euer the most incorrupt and pure profession of the Gospell. 4. As the Sunne in winter is neerest vs: so Christ in our afflictions, in our persecutions, especially for his truth, is neerest vs, as holy [g] *Bradford* diuinely said, *if there be any way to heauen on horsebacke, surely this is the way, to suffer for Christ.*

[g] Fox *Martyr. fol.* 1492.

Now (beloued) as the Prophet [h] *Elisha* together with his seruant *Gehezi* said vnto the Shunamite, *Behold, thou hast had all this care for vs, what shall we do for thee?* so let vs say to the Sun of righteousnes, O sweet Iesu, thou hast as a Giant run all this course for vs, whether shall we go, or what shall we doe for thee? Christ answers our question in the 14. of *S. Iohn*: *If ye loue me, keepe my commandements.* His chiefe commandement is, that we [i] beleeue in him; and the next is, that we loue one another. Ioh. 13. 34. Our faith in him, is confirmed and increased at this time by comming to his Table; our loue toward him, in inuiting his mẽbers vnto our table. We may be fed at his table spiritually, he may be fed at our table corporally; for he that feeds the hungry, puts meat into Christs owne mouth; he that giues to the needy, puts money into Christs owne hand; he that cloaths the naked, puts a coat on Christs own backe. So himself protesteth, & that with a great deale of earnestnes; *Verily I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it vnto me.* A noble Ladie being readie to die, sent vnto her absent husband two rings for a token; wherof one was her mariage ring, & the other a ring with deaths head on it, heartily desiring him after her departure to be good vnto her poore children: Our blessed Sauiour on this day for pure loue came down from heauen, and was maried after an ineffable manner vnto the flesh, and on good Friday he laid downe his life for our sakes; he therfore doth intreat vs by his incarnation, and passion, that we would in his absence remẽber the poore, his children. If [k] *Pericles* an Heathen reioyced on his death-bed, for that no citizen of Athens had euer worne a mourning gowne through his occasion; how shall a Christian (as knowing that his [l] Redeemer and his [m] rewarder liueth) be comforted in his dying houre? when as he cannot only say with [n] *Samuel, Whose oxe haue I taken, or whom haue I done wrong to?* but also with [o] *Iob*; *I was eyes to the blinde, and feet was I to the lame, I was a father to the poore, and I caused the widdowes heart to reioyce.*

[h] 2 King 4. 13.

[i] Ioh. 3 16 24. & Ioh. 6. 29.

[k] *Plutarch in vita Periclis.*

[l] Ioh. 9. 25.
[m] Heb 11. 6.
[n] 1. Sam 12 3
[o] Iob. 29. 15.

The Law of the Lord is a perfit Law] In this part of the Psalme *Dauid* commends the Scripture: [p] 1. From the Author, it is *the Law of the Lord*: 2. From the sufficiencie thereof, it is *perfit*: 3. From the vtilitie, *conuerting the soule, giuing wisdome to the simple*, &c. 4. From the infallibilitie, *the testimony of the Lord is sure, the feare of the Lord endureth for euer.* 5. From the sweetnesse, *it reioyceth the heart, and is sweeter than the honey or the honey combe.*

[p] *Turrecremat.*

First, it is *the Law of the Lord*, against the [q] *Manichees*, affirming, that two disagreeing Gods were authors of the two Testaments, one of the old, another of the new: but *S. Paul* telleth vs expresly, that there is [r] *one Spirit, and one Lord*, Ephes. 4. 4, 5. and [s] *S. Peter* assureth vs, that *holy men of God in old time spake as they were moued by this one Spirit of one Lord.*

[q] *August. hæres.* 46. & *Tertull. cont. Marcian. lib.* 4.

[r] 2. Pet. 1 21.

Now the Scripture (being in euery part the law of the Lord) is *vndefiled & perfit*, so perfit, that we may neither [t] add thereto, or take therefro. So *Moses* Deu. 4. 2. and 12. 32. *Ye shall put nothing vnto the word I command you, neither shall ye take ought therefrom.* Here then is a pregnant testimony to confute the [t] Papists, accusing the word of God of insufficiency, making it like a sicke mans broken and imperfit will, halfe written and halfe paroll; adding to the written truth, vnwritten traditions as necessary to saluation. *Dauid*, a man according to Gods owne heart, and in penning the Psalter, a finger of Gods own hand, saith it is *a perfit law*: but the Pope, which is a member of Satan, and (as many great Diuines conceiue) [u] *that man of sin*, proclaimeth on the contrarie that it is an vnperfit Law. [x] *S. Paul* auowes that the *Scriptures are profitable to teach, to improue, to correct, and instruct in righteousnesse.* That is, to teach all necessarie truths, & confute all errors in doctrine, to correct all faults

[t] Prou 30. 6. Reuel. 22. 18.

[t] *Bellarm. de verbo Dei, lib* 4. *cap.* 3. See Dr. *Mortons* appeale. *lib.* 2. *cap* 25.
[u] 2. Thess. 2. 3.
[x] 2. Tim. 3. 16.

faults in manners, and instruct all men in all duties; and so by consequent able to make the man of God absolutely furnished with all good works. But the [y] *Romanists* hold, that the written word is only milke for babes in Christ, and infants in Diuinitie, which are the simple sort of people; but vnwritten traditions are strong meat for the learned. Their answer to the cited text out of Deuteronomie, *Ye shall adde nothing*, &c. is manifold.

[y] See *Perkins* Reformed Cat. tit. traditions, & Dr. *Abbot. ibidem.*

First, [z] that it may be so well vnderstood of the word vnwritten as written, because *Moses* saith, *Hearken vnto the lawes which I teach and command*, and not vnto the words I write. But this euasiō is idle, seeing it is apparēt, that these very words are as a preface to a long exposition of the law written, *ergo* to be construed of the written word only. Againe, we say that euery word of the law was written in the book of the law: for so the [a] text plainly, *When Moses had made an end of writing the words of this Law in a booke, till he had finished them, then he commanded the Leuites, which bare the Arke of the Couenant of the Lord, saying, take the booke of this Law, & put it in the side of the Arke*, &c. and therfore that which is set downe by *Moses*, Deut. 27.26 *Cursed be he that continueth not in all the words of this Law to doe them*; is thus related by *Paul*, Gal. 3.10. *Cursed is euery one that cōtinueth not in all things, that are written in the booke of the Law, to doe them.* Hereby, shewing that all the words of the law were written in the book of the law, and nothing left vnwritten, that was any part or parcel therof. And the Lord giuing directions vnto *Iosua*, that he should obserue the whole law, which his seruant *Moses* had cōmanded, addeth in fine, [b] *Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou maist obserue and do according to all that is written therein.*

[z] *Bellar. vbi sup. cap. 10.*

[a] Deut 31.24.

[b] Iosua 1.8.

Their [c] second shift is, God himselfe did adde to his Law, *ergo* we may likewise add to the Scriptures. After *Moses* had vttered the words, *ye shal neither add to, nor take fro*, &c. The Prophets were added to the Law, and the Gospell vnto both. Our answer to this obiection is threefold: 1. *Moses* did not say, God shall not adde, but *ye shall not adde.* The Lord of the Law is aboue the Law, but all of vs are vnder the Law: the Soueraine may dispense with his law, but the seruant must obey his law. 2. The books added by God agreed with the law; for the Chronicles, and Psalmes, and Prophets, add no point of doctrine thereto, but are rather expositions & commentaries vpon the Law, shewing the meaning and practise therof. And touching the new Testament, as the Law was a hidden Gospell; euen so the Gospell is a reuealed law. *Concinunt noua veteribus, vetera nouis*, saith [d] *Augustine*: The two Testaments are like the Seraphims, Esay 6.3. crying each to other; one and the same thing; and therfore [e] *Peter* was vnwise to make three tabernacles in Mount Tabor; one for *Moses* another for *Elias*, and a third for Christ; because the Law and the Prophets, and the Gospell accord all in one, differing only in circumstance, but not in substance. If a man (quoth [f] *Augustine*) vse one kinde of prayer in the morning, and another at night, he neither changeth his God, nor his religion: if one bid thee good morrow before dinner, and good night after supper, he doth not alter his good will or wish, but only his forme of saluting: so the Sacraments of the Gospell, and the sacrifices of the Law, point out one and same Sauiour, which is Christ the Lord. Thus all added by God vnto his Law, was nothing else but an explanation of his Law; but Popish traditions and additions are contrary to the word, not expositions, but oppositions; rather destructions, than constructions of it; as their *inuocation of Saints, creeping vnto crosses, auricular Confession, Indulgences, Purgatorie, prayers for the dead, denying marriage to Priests*, and the like; the which are so dissonant to Gods holy Law, that they be [g] *doctrines of deuills.*

[c] *Bellar. vbi sup.*

[d] *In Psal. 49.*

[e] Matth. 17 4.

[f] *Epist. 5. Marcellin & 49. Deo grat. ad quæst. 3.*

[g] 1. Tim 4.1.
[h] *Lib. 3. cap. 8.*
[i] *Hom. 25. in Matth.*
[k] *Hexam. lib. 3. cap. 3. & de vocat. gent. lib. 1. cap 3.*
[l] *Cont. lit. Petil. lib. 3. cap. 6.*
[m] *Apud* Dr. *Morton* Appeale, *lib. 2. cap 25 § 11.*

3. Though Almightie God added vnto the Law, yet that part of Scripture was omni-sufficient for his seruants at that time; and therefore seeing now the whole is written, it ought to be receiued as an absolute Canon for all times, a common treasure-house of all instructions, appertaining either to the reforming of our manners, or informing of our faith. So reuerend [h] *Irenæus*, [i] *Oregin*, [k] *Ambrose*, [l] *Augustine*, and [m] other of the most ancient Fathers account it. And so many learned Papists acknowledge, when as we treat of God, nothing may be said (as *Aquine* doth aduise,

aduise, part. 1. queſt. 36. art. 2) but what is found in the Scriptures. If we ſeeke to confute blaſphemous Hereticks, there is no other way (ſaith[n] *Stella*) than by Scriptures. If we will examine the differences of Churches, and ſo diſcerne the true from the falſe, the only meanes (as their Ieſuite[o] *Salmeron* telleth vs) is by the Scriptures. In briefe, what can any Proteſtant ſay more for the Scriptures prerogatiue, than to profeſſe that which their Biſhop[p] *Roſſenſis* hath openly confeſſed, that the holy Scripture is *Conclaue quoddam omnium veritatum, quæ Chriſtianis ſcitu neceſſariæ ſunt*, a Conclaue of all neceſſarie Chriſtian truth.

As the word of God in it ſelfe is *a perfect and vndefiled Law*: ſo likewiſe making other perfect; *It conuerteth the ſoule, and giueth wiſdome to the ſimple.* The Secretaries of Nature tell vs, that in the life naturall, our heart is the firſt in liuing, and laſt in dying: euen ſo in the life ſpirituall, our heart is conuerted firſt, and then all other members haue their proportionable perfection. And therefore[q] *Dauid* praieth, *O Lord creat in me a new heart.* Almightie God requires, that we[r] beleeue with our heart, and[s] loue with our heart, and performe euery good deed with our heart: *Son, giue me thine heart*, Pro. 23. 26. If we can once truly profeſſe with the[t] Pſalmiſt, *O God, my heart is ready, my heart is ready;*[u] *praiſe the Lord, ô my ſoule, &c.* then all that is either without vs, or about vs, inſtantly will do the ſame. Then our feet will be ready to run in his wayes; our eyes ready to wait vpon his will; our eares ready to heare his word; our hands ready to do his worke. It is reported of[x] Archbiſhop *Cranmer*, that his heart (after his fleſh and bones were conſumed in the mercileſſe flames of fire) was found vnſcorched and whole: ſo let vs in the middeſt of all tentations in this world, which is[y] *in maligno*, that is, in *malo igne poſitus*, keep our heart ſound and whole for the Lord, that we may profeſſe with[z] *Paul, I do not the good things which I would, but the euill which I would not, that do I*: now then, if I do that I would not, it is no more I *that do it, but the ſinne that dwelleth in me.*

If any ſhall aske, wherewith ſhall a man cleanſe his heart: [a] *Dauid* doth anſwer, *by ruling himſelfe after Gods word, that is a perfect Law, conuerting the ſoule*: that is the[b] power of God vnto ſaluation, an[c] immortall ſeed, and the word of life, whereby men are borne againe to the kingdome of God. All of vs are by nature the[d] children of wrath; our ſoules are[e] like *the porches of Betheſda*, Ioh 5. in which are lodged *a great many ſicke folke, blinde, halt, withered.* And the Scriptures are like *the poole of Betheſda*, into which whoſoeuer entreth, after Gods holy Spirit hath a little ſtirred the water, *is made whole, of whatſoeuer diſeaſe he had.* He that hath angers phrenſie, being ſo furious as a Lion by ſtepping into this poole, ſhall in good time become ſo gentle as a Lambe: he that hath the blindneſſe of intemperance, by waſhing in this poole, ſhall eaſily ſee his folly: he that hath enuies ruſt, auarices leproſie, luxuries palſie; ſhall haue meanes and medicines here for the curing of his miladies: the word of God is like the drug *Catholicon*, that is in ſtead of all purges; and like the herbe *Panaces*, that is good for all diſeaſes. Is any man heauie? *the ſtatutes of the Lord reioyce the heart*: Is any man in want? *the iudgements of the Lord are more to be deſired than gold, yea than much fine gold, and by keeping of them there is great reward*: is any man ignorant? *the teſtimonies of the Lord giue wiſedome to the ſimple*: [f] that is, to little ones, both in ſtanding and vnderſtanding. In ſtanding, as vnto little[g] *Daniel*, little[h] *Iohn* the Euangeliſt, little[i] *Timothy*: to little ones in vnderſtanding; for the great Philoſophers, who were the Wizards of the world, becauſe they were not acquainted with Gods law, became fooles, while they profeſſed themſelues wiſe, Rom. 1. 22. but our Prophet ſaith, [k] *I haue more vnderſtanding than my teachers, becauſe thy teſtimonies are my meditation & ſtudy.* To conclude, whatſoeuer we are by corruption of nature, Gods law conuerteth vs, & maketh vs to ſpeak with[l] new tongues, and to ſing new[m] ſongs vnto the Lord, and to become new men and new creatures in Chriſt, 2. Cor. 5. 17. The law of the Lord giueth euery man a *new-yeeres* gift, if he haue faiths hand to receiue it. Vnto the couetous it giueth a new-yeeres gift, in telling him plainly, that ſuch as *truſt in vncertaine riches, and not in the liuing God, fall into tentations, and ſnares, and into many fooliſh and noiſome luſts, which drowne men in perdition and deſtruction*, 1. Tim. 6 9. It

[n] *In Luc. 1. præfat.*

[o] *Com in Rom. in præam. part. 3. diſp 3.*

[p] *Art. 37. aduerſus Lutherum, fol. 222.*

[q] Pſal. 51. 10.
[r] Rom 10 10.
[s] Luke 10. 27.
[t] Pſal. 108. 1.
[u] Pſal. 103. 1.

[x] *Author Latin Chron. de Cantuarienſ. Archiepiſ. in vita Cranmeri, pag. 403.*

[y] 1. Ioh 5. 19.
[z] Rom. 7. 16.

[a] Pſal. 119. 9.

[b] Rom 1. 16.
[c] 1. Pet. 1. 23.
[d] Epheſ 2. 3.
[e] *Paulinus epiſt. lib. 2. epiſt. 4. in fine.*

[f] *Euthym.*
[g] Hiſtorie of *Suſanna*, ver. 45.
[h] *Diſcipulum minimum Ieſus amabat plurimum, Hieron. epiſt. ad Eliodor.*
[i] 2. Tim 3. 15.
[k] Pſal 119. 99
[l] Mark 16. 17.
[m] Pſal. 98. 1.

giues the voluptuous & incontinent man a new-yeeres gift, aduising him, 1. Thess. 4.4. *to possesse his vessell in holines and honour.* It giues the proud man a new-yeeres gift, in saying, [n] *God resisteth the proud and giueth grace to the humble.* It giues the lustie gallant a new-yeeres gift, in remembring him to [o] *remember his Creator in the dayes of his youth.* It giues euery man a new-yeeres gift, in bringing this newes into the world, that [p] *vnto vs is borne this day a Sauiour, which is Christ the Lord, and that* [q] *whosoeuer beleeueth in him, shall not perish, but haue euerlasting life.*

[n] Iames 4.6. 1. Pet. 5.5. Prou 3.34.
[o] Eccles. 12.1.
[p] Luke 2.11.
[q] Ioh. 3.16.

The Pope then in denying the lawes of God, vnto the people of God, in a tongue which is knowne, in persecuting those who translated them, as *Wickliffe* and *Tyndal*; and other who sold them, as a godly [r] Stationer was burnt in *Auinion*, with two Bibles about his necke; and other for [s] reading and hauing them; and other for repeating only [t] certaine sentences out out of them, euidently sheweth himselfe a great Antichrist, and aduersarie to the Gospell. For (as holy [u] *Bradford* said) how can he with his Prelates meane honestly, who make so much of the wife, and so little of the husband? The Church they magnifie, but Christ they contemne. The truth is, if their Church were an honest woman (that is, Christs own spouse) vnlesse they would make much of her husband (Christ and his word) she would not be made much of them. If the Law of the Lord be *perfect, conuerting the soule, giuing wisdome to the simple, reioycing the heart, cleane, sure, pure, more to be desired than gold, yea than much fine gold; sweeter also than honey, and the honey combe:* what impudent Pharisies are they, who (professing that the keyes are in their hands only) [x] *shut vp the kingdome of heauen before Gods people, they neither goe in themselues nor suffer such as would enter, to come in.*

[r] *Fox Martyrol. fol. 863.*
[s] *Fol. 752, 753.*
[t] *Fol. 761, 762.*
[u] Letter to the Vniuersitie and towne of Cambridge.
[x] Matth 23.13.

It was said of them in old time, by [y] some of their owne side, *that it was so great a wonder to heare a Bishop preach, as to see an Asse flie.* Now they preach (I confesse) more than heretofore, but their doctrine sauours of policie, more than of pietie, tending rather to King-killing than soule-sauing. Whosoeuer is verst in their bookes, is able to giue this verdict, that their Diuinitie tracts are worse than their humane learning: and that their Sermons are the worst of all their Diuinitie, being framed in affaires of state, not according to the word of Christ, but according to the will of Antichrist: and in matters of deuotion, according to the fopperies of their owne Legend, and not according to the wisdome of Gods Law.

[y] *D. Bissinet* in a pub. oration before the Bishops assembled in *Auinion*, vti *Fox Martyrolog. fol. 862.*

[z] *Seneca* said pithily, *Magna vitæ pars elabitur malè agentibus, maxima nihil agentibus, tota aliud agentibus.* The Iesuites in their preaching are *malè agentes*, as making [a] merchandise of Gods holy word. The Friers in their preaching are *nihil agentes*, [b] vnderstanding neither what they speake neither whereof they affirme. For the most part, all Papists in their preaching are *aliud agentes*, either beyond the text, or behinde the text, or beside the text. The too little learning of their Friers, & too much of their Iesuites, haue so wrested the Scriptures, to serue their owne turne, that (as [c] *Polydore Virgil* said of Lawyers) they haue stretched Gods booke, as shooe-makers extend a boot. See Gospell 1. Sund. in Aduent.

[z] *Epist lib. 1. epist. 1.*
[a] 2. Cor. 2.17.
[b] 1. Tim. 1.7.
[c] *De inuent. rerum, lib. 4. cap 9.*

To leaue them and to come neerer our selues; seeing the booke of Scripture is *the word and will of God*, and that *a perfect* law, so perfect, that nothing may be taken therefrom, or put thereto; not only perfect in it selfe, but also making others perfect, *conuerting the soule, and giuing wisdome to the simple*: let it (as the blessed [d] Apostle doth exhort) *dwell in you plenteously with all wisdome.* It is Gods best friend, and the Kings best friend, and the Courts best friend, and the Cities best friend, and the Countries best friend, and all our best friend; and therefor let vs not entertaine it as a stranger, but as a familiar and a domesticke, *let it dwell in vs.* And for as much as it brings with it exceeding profit and pleasure: profit, *more to be desired than gold, yea than much fine gold*: pleasure, *reioycing the heart, sweeter also than honey, and the honey combe*, let it dwell in vs *plenteously*. Yet *in all wisdome*, let vs heare it in all wisdome, reade it in all wisdome, meditate on it in all wisdome, speak of it in all wisdome, preach it in all wisdome; not only in some, but *in all wisdome*, that *the words of our mouthes, and the meditations of our hearts may be most acceptable in thy sight, O Lord our strength and our Redemer.* Amen.

[d] Colos. 3.16.

Psalme

Psalme 45. is expounded on *Whitsunday*. The next allotted for this our present Festiuall is

Psalme 85.

Lord, thou art become gracious vnto thy land, &c.

THis Psalme may be diuided into two parts: a

- Prayer, whereof there be [e] two grounds,
  1. The Churches experience of Gods former mercies, vers. 1, 2, 3.
  2. The due consideration of Gods nature, slow to conceiue wrath, and ready to forgiue, v. 4, 5, 6, 7.

  The summary pith is briefly this; *Lord thou hast bin heretofore fauourable to thy land*, and therefore we hope thou wilt be so now, *that thy people may reioyce in thee.*
- Precept, consisting of two branches:
  1. Aduising vs in all our afflictions and misery, to haue recourse vnto the comfortable promises of God *I will heare what the Lord will say.*
  2. That we should lead a godly life, lest our folly stop the free passage of these promises, as well touching things spirituall, vers. 9. 10. 11. as temporall, vers. 12.

[e] *Tremelius.*

Mystically, the whole Psalme, in the iudgement of *Hierome*, *Augustine*, *Basil*, and other ancient Fathers, is nothing else but a propheſie concerning the redemption of mankinde, from the tyrannie of Satan and sinne, by the comming of Christ into the world, prefigured by the deliuerances of Gods people from their bondage, both in Ægypt and Babylon.

Now the Prophet treating of Christs aduent, [f] speakes

- 1. In the Preterperfect tense, *Lord thou hast beene gracious, thou hast turned away, thou hast forgiuen, &c.* Shewing three notable fruits of his comming:
  1. Benediction, in taking away the curse from his land, and captiuitie from his people, vers. 1.
  2. Iustification, in *forgiuing their offences, and couering all their sins*, vers. 2.
  3. Reconciliation, *turning away Gods wrathfull indignation and displeasure*, vers. 3.
- 2. In the future tense, praying that he may come, *turne vs then, ô God*, our Sauiour, &c.

[f] *D. Incognitus in loc.*

Or it may be parted into a [g]

- Prediction, of our deliuerance from the hands of all our spirituall enemies, vers. 1, 2, 3. for the Psalmist (as propheſying by the Spirit of the Lord) speakes in time past, of that which as yet was to come.
- Petition, for executing of the prediction in the rest, an heartie prayer, that the fact might answer the figure.

[g] *Bucer. Bellarmin.*

Lord

Lord thou art become gracious] The Translators of the vulgar Latine reade, *benedixisti*: but *Athanasius*, and other Greeke Interpreters, εὐδόκησας *Tremellius, beneuolus fueras*: *Munster, benignus factus es*: *Castalio, fauisti*: *Vatablus, propitius*. And our English Bibles accordingly, *thou hast beene gracious, fauourable, mercifull vnto thy land*. Here then obserue, that the good will and fauour of God is the fountaine of all goodnesse, and blessing to his people; [h] *God so loued the world, that he gaue his only begotten Sonne*, &c. It was his owne loue which induced him to send his Sonne, and Ephes. 1. 3. *Blessed be God, euen the Father of our Lord Iesus Christ, which hath blessed vs with all spirituall blessings in heauenly things in Christ, as he hath chosen vs in him, before the foundations of the world, that we should be holy, and without blame before him in loue: who hath predestinated vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will, &c.*

[h] Iohn 3. 16.

Vnto thy land] God cursed the land for the first *Adams* disobedience, saying, [i] *Cursed is the earth for thy sake, in sorrow shalt thou eat of it all the dayes of thy life.* [k] But he blessed the land for the second *Adams* obedience, [l] swearing by himselfe, that *in him all the nations of the earth shall be blessed*. The land, ô Lord, is *thy land*, though of it selfe it can bring forth nothing but thistles and thornes; it is thy creature, wherefore [m] thou which hatest nothing that thou didst make, hast, out of the riches of thy mercy, become gracious vnto it.

[i] Gen. 3. 17.
[k] *Hieron. Euthym. Turrecremat.*
[l] Gen 22. 16. 18.
[m] Wis. 11 21.

As the [n] sea is his, for that he made it: euen so *the* [o] *earth is the Lords, and all that therein is, the compasse of the world, and they that dwell therein, for he hath founded it, &c.* [p] Other thinke, that the land of *Canaan* is called here, *thy land*, because God had chosen it, and hedged it in (as it were) from the commons of the whole world for his peculiar people the Iewes, according to that of the [q] Prophet, *Surely the vineyard of the Lord of hosts is the house of Israel, and the men of Iudah are his pleasant plant*, inclosed [r] vnto himselfe aboue all places vpon earth.

[n] Psal 95. 5.
[o] Psal 24 1.
[p] *T Wilcox exposit. in loc.*
[q] Esay 5. 7.
[r] Deut. 7. 6. Exod. 19. 5.

Thou hast turned away the captiuitie of Iacob] [s] All true beleeuers are the sonnes of *Iacob*, and seed of *Abraham*, [t] as well the beleeuing Gentiles, which are the sons of *Iacob* according to the spirit, as the beleeuing Iewes the sons of *Iacob* according to the flesh; and the [u] Church of these true *Iacobines* and *Israelites*, are the land of the Lord, and the captiuitie here mentioned, is bondage vnder sin, so *Paul*, Rom. 7. 23. *I see another law in my members, rebelling against the law of my minde, and leading me captiue vnto the law of sinne, which is in my members. O wretched man that I am, who shall deliuer me from the bodie of this death?* In this captiuitie, Satan is the Iaylor, the flesh is our prison, vngodly lusts are the manicles, a bad conscience the tormenter, all of them against vs; only Christ is *Emmanuel*, God with vs; *he turneth away the captiuity of Iacob, in forgiuing all his offences, and in couering all his sinnes.* For the blessed order of our redemption is [x] briefly this: God out of his meere loue to the world *qui bene voluit terræ*, gaue his Sonne; the Sonne by his death *appeased the wrath* of his Father, and abundantly satisfied the diuine iustice, for the sinnes of the whole world; God pleased in his Son Iesu, *forgiueth all our offences, and couereth all our sinnes*, and remission of sinne *releaseth our captiuitie*. Whosoeuer then is a true beleeuer in Christ, is *the Lords* [y] *free-man*, [z] in this life so set at libertie, that sin shall not raigne in his mortall members, Rom, 6. 12. but in the world to come fully free from all corruption and concupiscence, when as his vile bodie shall be made like to Christs glorious bodie, Philip, 3. 21. the which is called by *Paul, the glorious libertie of the sonnes of God*, Rom. 8. 21.

[s] *Bucer. Bellarmin. Genebrardus.*
[t] *Augustin.*
[u] *Bucer.*
[x] *Bellarmin.*
[y] 1 Cor. 7. 22.
[z] See *Aquin. lect 4. Rom. 7.*

Turne vs then O God our Sauiour] Here begins the [a] petition, or [b] application of the former prophecie, wherein the Church heartily desires the father of mercies, that he would execute his holy promise concerning our deliuerance, by sending his only Sonne and our only Sauiour Christ Iesus into the world. Whereas it is said in the prophecie, *Thou hast turned away the captiuitie of Iacob*; it is said in the praier, *Turne vs then O God our Sauiour*. In the prophecie, *Thou hast taken away all thy displeasure, and turned thy selfe from thy wrathfull indignation*: in the praier, *Let thine anger cease from vs: wilt thou be displeased at vs for euer, and wilt thou stretch*

[a] *Bucer.*
[b] *Bellarmin. Genebrardus.*

out

out of thy wrath from one generation to another? In the prophecie, *Thou hast been fauourable to thy land, thou hast forgiuen the offences of thy people, and couered all their sinnes*: in the praier, *Quicken vs O Lord, that thy people may reioyce in thee, shew vs thy mercy, and grant vs thy saluation*: [c] that is, thy Sonne Iesus, [d] by whom onely thou sauest.

[c] *Euthym.*
[d] Acts 4.12.

The whole Prayer hath (as [e] one notes) two parts:

1. The Churches request vnto God, that the Messias of the world may come, and that for foure causes especially:
   1. For our reconciliation vnto God, vers. 4.5.
   2. For our iustification, vers. 6.7.
   3. For our illumination, vers. 8.
   4. For our glorification, vers. 9.
2. Gods grant to the request of his Church in the fulnesse of time, *Mercy and truth are met together, &c.*

[e] *D. Integritus.*

I will hearken what the Lord will say] The word of God is a lanterne vnto our feet, and a light vnto our paths, a trusty [f] counseller in all our affaires, in our afflictions especially. *The Lord speakes peace vnto his people*, both in the bookes of his holy Scriptures, and by the mouths of his godly [g] Preachers. And therefore such as [h] despise prophecying, and for some by-respects of tithes, and other worldly toyes, hate their learned and vigilant Pastors, [i] vnderstand not these things which belong vnto their peace. It was euer held commendable policie both among Christians and Heathens, that a good thing for the Commonweale, should be broached by the gratious lip of some man highly honoured in his country, because his precept is vsually dis-respected, whose person is despised. And this among other is one cause, why some men in Gods house, during the time of praying and preaching prattle so much vnto their mates; or (if their pew-fellow be more deuout) prate by nods and fleares, and other secret signes, vnto their lewd companions further off. It is hard for any (said *Plutarch*) to change himselfe so much, but that a man (at one time or other) may catch his heart at the tip of his tongue: and so surely no hypocrite can so deepely dissemble, but a man (euer and anon) may see his heart at his fingers end: his wandering lookes, and other irreuerent behauiour in the Temple, bewray that his soule doth not magnifie the Lord, nor his spirit reioyce in God his Sauiour. When thou commest into the Sanctuary, thou must either in thy deuotions speake vnto God, or else *heare what God by his ministery speaketh vnto thee.*

[f] Psal. 119.24.
[g] *Tileman in loc.*
[h] 1 Thess. 5.20.
[i] Luke 19.42.

It is the fashion of worldlings to sue their neighbours for euery trifling trespasse: but a true Christian is resolued here with our Prophet, *I will heare what the Lord God will say concerning me.* Now he saith, [k] *Is it so, that there is not a wise man among you? no not one, that can iudge betweene his brethren? but a brother goeth to law with a brother*, and that vnder such aduocates and Iudges, [l] *qui hac lege defendunt miseros, vt miseriores faciant defendendo*, like the thorny bush fleecing the poore sheepe, which in a storme commeth vnto it for shelter.

[k] 1. Cor. 6.5.
[l] *Saluianus li. 5 de gubernat. Dei.*

It is the fashion of worldlings, if they lose goods out of their closet, or cattle out of their close, presently to rake hell for helpe, consulting with abominable witches, and other wicked agents of the deuill: but a good Christian on the contrary saith, *I will heare what the Lord will say.* He saith in his law, [m] *Thou shalt not suffer a witch to liue.* Shall I then forsake God, who [n] *rideth vpon the heauens, for my helpe?* & the Magistrate, Gods deputy, *to* [o] *take vengeance on him that doth euill*, and seeke comfort at the hands of a Coniurer, by black Arts & works of darknes? No Satan, if thou wouldest in consideration of my little losse, giue me my house full of siluer and gold, or couldest (as once thou diddest impudently boast vnto my blessed Sauiour) bestow on me [p] all the kingdomes of the world, [q] *I cannot goe beyond the word of the Lord my God to doe lesse or more.*

[m] Exod. 22.18.
[n] Deut. 33.26.
[o] Rom. 13.4.
[p] Matth. 4.9.
[q] Num. 22.18.

It is the fashion of wordlings, when their consciences afflict them at any time for sinne, to see merry plaies, or read merry bookes, or heare merry tales, or talke merry

merry cups and so they make the remedy worse comm only than the disease. But a good man and a true Christian heares what the Lord saith vnto him in his word and ministery, [r] *Call vpon me in the time of trouble, so will I heare thee, and thou shalt praise me.* [s] *Be strong, and he shall stablish your heart, all ye, that put your trust in the Lord. Come to me all ye th at labour and are laden, and I will ease you.* Though hope seeme to tarrie, [t] *yet wait, for it shall surely come and not stay.* [u] God is like the bridegroome, Ioh. 2. who kept his best wine for his last seruice. First he propounds and propines vnto his followers the cup of his Crosse, *ye shall drinke indeed of my cup*, Matth. 20. 23. but in conclusion, he turnes his Crosse into a Crowne, Reuel. 2. 10. *Be thou faithfull vnto death, and I will giue thee the crowne of life.* First he doth humble, then exalt: first he [x] killeth, and then he cureth. *A tristibus semper sed necessarijs inchoat Deus, deinde progreditur ad hilariora*, saith [y] *Origine*: God euer begins at necessarie discontentments, and so proceedeth vnto things more pleasing. He saith, *I wound, and I make whole: I kill, and giue life.* He saith not, I will first make aliue, and then I will destroy: but first he [z] plucketh vp, and then hee planteth: first he doth ouerthrow, then he buildeth: first he mortifieth our earthly members of sinne, then he quickneth our inward man to grace. *Ioseph* after he had worne the Iaylors iron chaine, Gen. 40. 3. was adorned with the golden chaine of *Pharao* the King, Gen. 41. 42. *Mordecai* first among pages at the Court [a] gate, was afterward honoured with the Kings ring and raiment, and mounted on the Kings horse, and it was openly proclaimed before him euen through the streets of the Citie, *Thus shall be done to the man whom the King will honour*, Ester 6. 11. All which examples are commentaries vpon our text, and shew, that howsoeuer Almightie God punisheth his people for a time, yet if they will heare what he saith, he will in fine *speake peace vnto them.*

But the Psalmist addeth here by way of caueat, *Let them not returne againe to their follie.* Sinners are fooles, & their faults are their follies, as the Scriptures euery where speake, in the Prouerbs especially. Couetousnesse is a folly. Drunkennesse a folly, Whoredome a folly, Atheisme folly, Idolatry folly. God in his Son *speaketh vnto his people peace*, but let them take heed *that they returne not againe to their folly*, like the [b] sowe to the wollowing in mire, and the dogge to his owne vomite, [c] *Behold, thou art now made whole, sinne no more, lest a worse thing come vnto thee.* Thou dost euery day beg of our heauenly Father that *his kingdome may come*: looke then vnto the next clause, that *his will may be done in earth, as it is in heauen.*

Mercy and truth are met together] [d] When as Gods people heare what he saith vnto them in his holy word, then all things are full of *mercy, truth, righteousnesse and peace*; then the land *shall giue her increase*, that is, the Church abound with these good fruits of faith. [e] Some say, that these vertues *meet together and kisse*, but in diuers subiects. As for example, *mercy* from God, and *truth* from men: as if he should say, God will turne his owne iustice towards his people into mercy, and their hypocriticall hearts and foule hands into sound and sincere dealing, and so *righteousnesse and peace kisse.* The righteousnesse of God in executing his promises faithfully breeds in his people peace of conscience to their endlesse comfort. Other affirme, that these vertues meet together in one subiect,

And that in { God. / Man. / Christ, God and man.

They meet together in God: for *all the pathes of the Lord are mercy and truth*, Psal. 25. 9. [f] *mercy* in making, and *truth* in keeping his promise to his people. [g] *S. Paul* saith, Iesus Christ was a minister of the Circumcision for the *truth* of God, to confirme the promises made vnto the Fathers; & that the Gentiles might glorifie God for his *mercy*. God promised his Sonne vnto the [h] Iewes, and he gaue him in the [i] fulnesse of time to be both a [k] light to the Gentiles, and glory of his people Israel. [l] Herein shewing his *mercy* more principally to the Gentiles, his *truth* vnto the Iewes, and so his mercy and truth embraced each other, in that he made [m] both people but one, to wit, one, flocke, in [n] one sheepfold, vnder one sheepherd.

If

r Psal. 50. 15.
s Psal. 31. 27.
t Habacuc 2. 3.
u See Dr. *Hall ser.* of the blessed In-mate.
x Deut 32. 39.
y *In Iere. hom.* 1.
z Ierem. 1. 10.
a Ester 4. 2.
b 2. Pet 2. 22.
c Iohn 5. 14.
d *Tileman. Buser. Vatablus:*
e *Genebrard. Tremel. Wilcox.*
f *Agellius. Bellarm. in Psal.* 24.
g Rom. 15. 8.
h Rom 9. 4.
i Galat. 4. 4.
k Luke 2. 32.
l *Hieron. Augustine. Turrecremat.*
m Ephes. 2. 14.
n Iohn 10. 16.

If we take *truth* and *righteousnesse* for Gods iustice in punishing, *mercy* and *peace* for his gratiousnesse in pardoning: yet they meet together *in all his waies, vnto such as keepe his couenant and his testimonies.* For as the[o] mercies of the wicked are full of cruelty: so the very iudgements of God vpon his seruants are full of mercy. In his [p] wrath he remembers pitie; punishing a little, that he may pardon a great deale; destroying the flesh only, to saue the spirit, 1. Cor. 5. 5. [q] *Misericordiæ est aliquando subtrahere misericordiam*: It was good for *Ioseph* that he was a captiue, good for *Naaman* that he was a leaper, good for *Bartimæus* that he was blinde, good for *Dauid* that he was in trouble. [r] *Bradford* thanked God more of his prison, then of any parlour or pleasure: [s] All things are to the best vnto the faithfull. And so Gods *mercy and truth are met together, righteousnesse and peace haue kissed each other*, his mercy being iust, and his iustice being mercifull. But God in giuing his only Sonne vnto the world, more abundantly shewed his *mercy and iustice kissing one another.* His *iustice* requires [t] that euery soule that sinnes should die; but his *mercy* desires not the death of a sinner, Ezech. 33. 11, He therefore gaue his Sonne to die for our sinnes, and to rise againe for our iustification, and so both his *iustice* is satisfied, and sinners are saued. In Christs aduent, *mercy and truth are met together, righteousnesse and peace haue kissed each other.* [u] *Bernard* hath a pretti: dialogue to this purpose, betweene *righteousnesse* and *truth* on the one side, *mercy* and *peace* on the other part, contending about the redemption of mankinde. Christ our blessed Messias and Mediator ended the quarrell at his comming, and made them all exceeding kinde kissing friends: for in giuing himselfe a [x] ransome for all men, he did at once pay both vnto *Iustice* her debt, and grant vnto *Mercy* her desire.

2. Righteousnesse and peace meet together in man: so [y] *S. Augustine* expounds it; an vniust man is full of quarrels, like *Ishmael*, [z] *euery mans hand is against him, and his hand against euery man*: but he which is righteous, and giueth euery man his due, shall haue peace. so much as is [a] possible with all men, especially with his owne se.fe and soule. Righteousnesse and peace are so neere, so deere, that thou canst not haue the one without the other. *Vnam vis & alteram non facis*, haply thou wouldest enioy peace, but thou wilt do no iustice. The [b] Poet could say, --*Pacem te poscimus omnes. Interroga* (saith [c] *Augustine*) *omnes homines, vultis pacem, vno ore respondet totum genus hominum, opto, cupio, volo, amo.* Well then, if thou desire peace, doe iustice; for peace saith, I am a friend only to such as loue my friend. [d] What man is he that lusteth to liue, and would faine see good dayes? keepe thy tongue from euill, and thy lips that they speake no guile; eschew euill, and do good; seeke peace and ensue it. Nay thou needest not seeke it, for it will of it selfe come to kisse her sister Righteousnesse. [e] If men haue *truth* and *righteousnesse*, God will afford *mercy* and *peace*. So the Prophet expresly, *Keepe innocencie, and take heed vnto the thing that is right, and that shall bring a man peace at the last*, Psal. 37. 38. At the first haply thou maist haue warre with the vngodly men of this world, (*for* [f] *do well, and heare ill, is written on heauens doore*) but hereafter, *at the last assuredly thou shalt haue peace to thy soule*, [g] Or *righteousnesse* and *peace* meet in euery true beleeuer, because *being iustified by faith, we haue peace toward God, through Iesus Christ our Lord*, Rom. 5. 1.

3. Righteousnesse and peace meet in Christ, God and man: for by these two, [h] some Diuines vnderstand the Old Testament and the New. The Law doth exact *iustice*, requiring of a malefactor [i] *eye for eye, tooth for tooth, hand for hand, foot for foot*: but the Gospell is full of *mercy* and *peace*, saying vnto the sinner, who truly repenteth him of his sins, and vntainedly beleeues the word of promise, [k] *Son, be of good comfort, thy sinnes are forgiuen thee. Daughter, be of good cheere, thy faith hath made thee whole.* [l] *Goe thy way, thy beleefe hath saued thee.* [m] *Behold, thou art now made whole, sinne no more.* These two Testaments meet together in Christ, as in their proper center, they *kissed each other* on this day, because the Gospell performed what the Law promised.

[n] Or he shewed *truth* in his words, and *mercy* in his workes. [o] He deliuered the will of God vnto men, and his word is *truth.* He made the [p] blinde to see, the lame

[o] Pro. 12. 10.
[p] Habacuc 3. 2.
[q] *Bernard. serm. cont. vitium ingrat.*
[r] *Fox Martyr. fol.* 1476.
[s] Rom. 8. 28.
[t] Ezech. 18. 20.
[u] *Ser. 1. de annun. Dom.*
[x] 1. Tim 2. 6.
[y] *In loc.*
[z] Gen 16. 12.
[a] Rom 12. 18.
[b] *Virgil.*
[c] *Vbi sup.*
[d] Psal 34. 12.
[e] *Basilius. Agellius.*
[f] *Bradford apud Fox Martyr. fol.* 1491.
[g] *Tileman. Tremellius.*
[h] *D. Incognitus in loc.*
[i] Exod. 21. 24.
[k] Mat 9. 2 22.
[l] Marke 10. 52.
[m] Iohn 5. 14.
[n] *Euthym.*
[o] Ioh. 17. 6. 17.
[p] Matth. 11. 5.

lame to goe, the deafe to heare, he cleanſed the leapers, he cured the ſicke, he raiſed vp the dead: and theſe without queſtion are workes of *mercie.*

Or by theſe two vertues vnderſtand [q] Chriſts two natures, his diuine nature by *mercie*, hauing [r] power to forgiue ſinnes, and to heale [ſ] all manner of ſickneſſe: by *truth* his humane nature, 1. For that he had *true* fleſh, and not (as Heretikes imagined) a phantaſticall bodie. 2. For that he was a man after Gods owne image, [t] created in righteouſneſſe and *true* holineſſe, he was blameleſſe and vndefiled, Heb 7.26. he knew no ſinne, 1.Cor.5.21. he did no wickedneſſe, neither was any deceit in his mouth, Eſay 53.9. and ſo *truth* and *mercie* met together in the perſonall vnion of his two natures. And this expoſition is more probable by the next verſe: *Truth ſhall flouriſh out of the earth, and righteouſneſſe hath looked downe from heauen.* Chriſt is *truth*, as he [u] ſaith of himſelfe, *I am the way, the truth, &c.* and Chriſt is our *righteouſneſſe*, 1.Cor.1.30. [x] Now Chriſt as man, and borne of the Virgin Mary, *budded out of the earth*: and as God, *he looked downe from heauen.* That men might be iuſtified by grace from heauen, it pleaſed him on this day to *bud out of the earth*, in the words of [y] *S. Auguſtine*, *Vt iuſtitia proſpiceret de cœlo, id eſt, vt iuſtificarentur homines diuinâ gratiâ, veritas nata eſt de Maria Virgine, vt poſſit pro illis iuſtificandis offerri ſacrificium paſſionis, ſacrificium crucis: & vnde offerret ſacrificium pro peccatis noſtris niſi moreretur? quomodo autem moreretur, niſi carnem indueret? & quomodo, carnem indueret, niſi veritas de terra oriretur?*

[z] Otherwiſe, when *righteouſneſſe*, that is, Gods grace *lookes downe from heauen*, then *truth* among men *flouriſheth vpon earth.* [a] Or before Chriſts comming the whole world was full of vntruths, all the Gentiles adored falſe gods, and many Iewes worſhipped the true God falſly. But *the Sunne of righteouſneſſe* appearing in our Horizon, [b] called vs out of darkeneſſe into maruellous light, teaching that onely [c] the Lord is God, and that an [d] Idoll is nothing, and ſo *truth flouriſheth out of the earth, and righteouſneſſe hath looked downe from heauen.*

[e] Or, *truth ſprings out of the earth, and righteouſneſſe lookes downe from heauen*, when a ſinner humbly confeſſeth his faults vnto God: according to that of [f] *S. Iohn*, If we ſay that we haue no ſinne, we deceiue our ſelues, and *truth is not in vs*: if we acknowledge our ſinnes, *he is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.*

[g] Or, the diuine *iuſtice* manifeſted it ſelfe from *heauen*, in Chriſts *ſpringing out of the earth.* For hereby we know the [h] wrath of God is reuealed from heauen againſt all vngodlineſſe and vnrighteouſnes, becauſe nothing could expiate the ſins of men, but the death of Gods owne and only Sonne, he budded out of the earth, and was buffeted vpon the earth, and buried vnder the earth; and all this, and more than this he did ſuffer and doe for our redemption and ranſome. [i] *Quid illi pro malis meis quæ pertulit, quid pro bonis ſuis quæ contulit, referam? quid pro ſuſcepta carne, quid pro alapis? quid pro flagellis? pro cruce, obitu, ſepultura, rependam? eſto, reddamus crucem pro cruce, funus pro funere, numquid poterimus reddere, quod ex ipſo, & per ipſum, & in ipſo habemus omnia, &c. reddamus ergo amorem pro debito, charitatem pro munere, animum & affectum Domino impendamus, & ſolnimus.*

q *Euthym.*
r Matth 9.6.
ſ Matth 8.16.
t Epheſ.4.24.

u Iohn 14.6.
x *Hieron. Arnobius. Agellius.*

y *In loc.*

z *Cœlebrad.*
a *Placidus Parmen.*

b 1.Pet.2.9.
c 1.Kin.18.39.
d 1.Cor.8.4.

e *Auguſtine. Tilemin.*
f 1.Epiſt.1.8.9.

g *Bellarmine.*
h Rom.1.18.

i *Paulinus epiſt. lib.1.epiſt.4.*

PSALME

Psalm. 89.

My song shall be alway of the louing kindnesse of the Lord, &c.

THis one short verse containes the summarie pith and [k] argument of the whole long Psalme; wherein obserue the

Songs dittie, *the louing kindnes and truth of the Lord*, manifested vnto the whole world generally, to *Dauids* house (that is, the Church) especially.

Singers dutie, magnifying the mercies of God *alwaies, euen from one generation to another.* And by all meanes; with his *mouth*, for that is expressed in this verse; with his *minde*, for that is implied in the next, *I haue said, &c.* [l] that is, beleeued it in my heart, and therefore spake it with my tongue, Psalm 116.10. For out of the hearts abundance the mouth speaketh, Matth. 12. 34.

[k] *Bellarmin.*

[l] *Geneua gloss. Wilcox.*

My song shall be alwayes of the louing kindnesse] Or as other translations, *I will sing the mercies of the Lord*, his [m] manifold and sundry mercies: as if he should say, we haue tasted of more than of one, yea we haue felt all his mercies; I will therefore praise the same for euer. I will sing his mercy for creating this vniuerse, which is [n] *Macrocosmus*, a great world; and for making man, which is *Microcosmus*, a little world. 1. My song shall set forth his kindnesse, for that he gaue me being. 2. For adding to my being, life, which he denieth vnto stones. 3. To life, sense, which he denieth vnto plants. 4. To sense, speech, and vnderstanding, which he denieth vnto bruit beasts. I haue great cause to praise the Lord, for that I am a man; and yet greater, for that I am a sound man, hauing a due portion of wit, and a true proportion of limbs and lineaments, maimed neither in the powers of my soule, nor in the parts of my bodie. Some men are like the carued images of Pagans, and Papists, [o] hauing mouthes and speake not, eyes and see not, eares and heare not, feet and walke not, hands and handle not. I will therefore sing of thy mercies, O Lord, for giuing vnto me perfect limbes, and perfect vse thereof; eyes to see, tongue to speake, eares to heare, feet to walke. I doe not want so much as the left hand, or the little finger of that hand, or the least ioynt of that finger. Againe, some men are maimed in their mindes, as being either borne starke fooles (ô heauy punishment!) or else for abusing their good wits in bad workes, are (by Gods secret and seuere iudgement) bereft of their intellectuals. Some, which haue heretofore worshipped Christ at *Bethlem*, and haue preached also Christ vnto the King and his Court, in *Bethel*, are now lunaticke, bound hand and foot in *Bedlem*. [p] In nature, the middle participates euer with his extremes, as the Spring, which is the middle betweene Winter and Summer, hath (as you know) part of the Winters cold, and part of the Summers heat; and the morning, which is the middle betweene night and day, hath a little darknesse of the night, and a little light of the day: so man is created by God, *tanquam medius inter Angelum & brutum*, a midling betweene an Angell and a brute; being a good deale better than a beast, and a little [q] lower than an Angell: hauing in respect of his bodie, some thing of a bruit, being sensuall and mortall; and in respect of his soule, some thing of an Angell, as being intellectuall and immortall. Now then, if the Spring haue not any heat of Summer, it is so cold as Winter; and if the morning haue no light of the Sunne, it is so darke as night: so man, if he want angelicall abilities of the soule, is little better than a beast, as [r] horse and mule without vnderstanding: for as [s] *Synesius* said, A wise man excels a foole, more than a foole doth excell a beast.

[m] *Vatablus.*

[n] *Io. de Combis compend. theolog. lib. 2. cap. 2.*

[o] *Psal. 135. 16.*

[p] *Fatius de mortificatione, cap. 2.*

[q] *Psalm 8. 5.*

[r] *Psal 32. 10.*

[s] *Orat de Dione.*

As God is *principium effectiuum in creatione*: so *refectiuum in redemptione.* I am exceeding much bound vnto God for creating me when I was not; and for preseruing me vnder his wings, euer since I was: yet I am more bound to his mercy for redeeming me, for blessing me with al spirituall blessings in heauenly things in Christ his Sonne, Ephes. 1. 3. for his electing of me, for his calling of me, for his iustifying of me, for his sanctifying of me. These graces are the [t] riches of his goodnesse and

[t] *Ephes 2. 4. & 3. 16.*

gloric, [u] *misericordiæ in æternum*, euerlasting mercies, as reaching from [x] euerlasting predestination, to euerlasting glorification. O Lord, I will alway sing thy *mercies* in promising, and euer shew thy *truth* in performing thy promise made to *Dauid*, thy chosen seruant, concerning thy Sonne, my Sauiour, saying, *thy seed will I establish for euer*. So the [y] Fathers expound our text, I will euer sing thy mercies, in vouchsafing to send thy Sonne to visit thy seruants, sicke to death in sinne, First, *I will euer sing of thy mercifulnesse*: and then *I will euer be shewing thy faithfulnesse*. [z] *Neque enim exhiberetur veritas in impletione promissorum, nisi præcederet misericordia in remissione peccatorum*. And what is Gods *mercie set vp for euer, and his truth established in the heauens?* but that which [a] *Esay* termes *the sure mercies of Dauid*: that is, as [b] *Paul* construeth *Esay, the holy promises made to Dauid*: and the promise made to *Dauid*, is briefly this, *thy seed will I stablish for euer, and set vp thy throne from generation to generation*. For the Prophet *Ethan* here doth [c] allude to the Prophet *Nathan*, 2 Sam. 7. *I will* (saith he from the Lord vnto *Dauid*) *set vp thy seed after thee, and I will stablish the throne of his kingdome for euer*. Now this holy promise was not fulfilled in the temporall kingdome of *Dauid*, as Gods people complaine in this Psalme from the 37. to the 45. verse. It is therefore to be construed of Christ, and his spirituall kingdome. Christ, according to the flesh, is the [d] seed of *Dauid*, and the [e] sonne of *Dauid*: of him it is true which is said here by the Lord, *My couenant will I not breake, nor alter the thing that is gone out of my lips; I haue sworne once by my holinesse, that I will not faile Dauid. His seed shall endure for euer, and his seat is like as the Sunne before me. He shall stand fast for euermore as the Moone, and as the faithfull witnesse in heauen*. Of him it is true, [f] *thy throne is for euer and euer*. Of him it is true, *heauen and earth shall perish, and wax old as doth a garment, and as a vesture thou shalt fold them vp, and they shall be changed: but thou art the same, and thy yeeres shall not faile* Psal. 102. 27. Heb. 1. 12. Thou sweet Iesus art a Priest for euer, and a Prince for euer. And surely God would haue *Danids* earthly kingdome to determine in *Iehoiachim* and *Zedechia*, that his people might [g] vnderstand the holy couenant made with *Dauid* of Christ, and that they might pray, *Lord, where are thy old louing kindnesses, which thou swarest vnto Dauid in thy truth?* See *S. August. de ciuit. Dei, lib.* 17. *cap.* 9, 10, 11, 12, 13.

Now the Prophet, in processe of his hymne, describes the natures and vertues of Christ, as well inherent in his owne person, as infused into his people.

His Humane nature, because *the seed of Dauid*, a perfect man in soule and bodie, against [h] *Eutycheans*, [i] *Apollinarists*, [k] *Valentinians*, [l] *Nestorians*, [m] *Monothelites*, *&c.*

His Diuine nature: First, for that the Church inuocates him as God, vers. 5. *O Lord, the very heauens shall praise thy wondrous workes, and thy truth in the congregation of the Saints*. By *heauen*, is meant the [n] Church, and the [o] Preachers of Christ in the Church.

Secondly, *Ethan* proues Christ to be God by comparison, in the 6 7, 8. 9 verses, *Who is he among the clouds that shall be compared vnto the Lord; or what is he among the gods, that shall be like vnto him?* as if he should say, there is neither Monarch on earth, nor Angell in heauen his peere.

Thirdly, from the preseruation of all things, vers. 10, 11. *Thou rul'est the raging of the sea, thou rulest the waues thereof when they arise, &c.*

Fourthly, for that he created the world, vers. 12, 13, 14. *The heauens are thine, the earth also is thine, thou hast laid the foundation of the round world &c.*

Hauing thus expressed his natures, & shewed him to be [p] *verus homo, verusq; Deus, tamen vnus vterq;*. He begins in the 15. verse, to sing of his vertues, as well in his own person, as people. For himself, *righteousnes & equity is the habitation of thy seat, mercy & truth shall goe before thy face*. For his people, *blessed are they that can reioyce in thee, they shall walke in the light of thy countenance, their delight shall be daily in thy name, &c.* These things afford manifold instructions, according to the prefixed title, a [q] *Psalme for instruction of Ethan the Ezrarite*. But the point aimed at most, is vndoubtedly, [q] that in al our tentations, and tempests of conscience, we should flie to the sure mercies

[u] *Bellarmin.*
[x] *Bernard ser. 2. in ascen. Dom.*
[y] *Hieron. Turrecremat.* *Augustin.*
[z] *Hoc admonet vox intellectus in titulo posita, Bellar. argum. huius Psalmi.*
[a] Esay 55. 3.
[b] Acts 13. 34.
[c] *August. de Ciuit. Dei, lib.* 17 *cap.* 9. *Idem Euthym & Tileman in loc.*
[d] Rom. 1. 3
[e] Matth. 1. 1.
[f] Psal. 45. 7. Heb. 1. 8.
[g] *Hoc admonet vox intellectus in titulo posita, Bellar. argum. huius Psalmi.*
[h] *Bellarmin. de Christo lib.* 2. *cap.* 2.
[i] *Epiphan. hæres.* 77.
[k] *August. hæres.* 11.
[l] *Alphons. de hæres. lib.* 4. *fol.* 70.
[m] *Idem ibid. fol.* 73.
[n] *Euthym. Tileman*
[o] *Augustin. Haeren.*
[p] *Alphons. de hæresibus, lib.* 1. *fol.* 25.
[q] *Vatablus. Caluin*

mercies, and holy promises of God in Christ. If once we stay our soules on this anchor-hold, we shall escape shipwracke of faith. *Ethan*, who was either penner, or singer of this hymne, is by [r] interpretation *robustus*, one which is strong: now no man is strong in this world, but he who relieth vpon the sure promises of God. The consideration of our owne merits, is able to make vs faint and feeble: but our trust in the Lords euerlasting mercies, maketh vs like mount Sion, which cannot be remoued, but abideth fast and firme for euer, Psal. 125. 1. And therefore [s] some Diuines haue construed this Scripture, by that Ierem 9.23. *Thus saith the Lord, let not the wise man glory in his wisdome, nor the strong man glory in his strength, neither the rich man glory in his riches: but let him that glorieth, glory in this, that he vnderstands and knowes me to be the Lord, which shew mercy, iudgement, and righteousnesse.*

[r] *Augustin.*

[s] *Galat. de arcan. lib. 6. cap. 12.*

And as the Fathers vnder and before the law, comforted themselues in all afflictions and misery, with the consideration of Christs first comming: so let vs in the middest of our tentations and troubles, be stedfast and immoueable, because we look for his second comming. He deferred his first comming a great while, yet in the [t] fulnesse of time he dealt with his seruants [u] according to his word. So the Saints expecting his second comming, crie with a loud voice, [x] *How long Lord, holy and true, doest not thou iudge and auenge our bloud on them that dwell on earth?* And mockers in the last dayes also say, [y] *Where is the promise of his comming? for since the Fathers died, all things continue as they were from the beginning of the Creation.* And yet the Lord (saith *S. Peter*) is not slacke concerning his promise, (as some men count slackenesse) but is patient toward vs, and would haue all men come to repentance. [z] *Yet a very little while, and he that shall come, will come, and will not tarrie. Behold* (saith he who neuer vttered vntruth) [a] *I come shortly, and my reward is with me, to giue euery man according as his workes are.* The life present is so full of diseases and disasters, that our happinesse is [b] hid with Christ in God: but when he which is our life shall appeare, then we shall also appeare with him in glory, for he shall [c] change our vile bodie, that it may be like his glorious bodie: [d] *Non eu acuabitur veritas corporis, sed non erit pondus & fragilitas corruptionis.* Wherefore let vs alway be rich in the worke of the Lord, for as much as we know, that our labour is not in vaine in the Lord, 1 Cor. 15. 58.

[t] Galat. 4 4.
[u] Luke 2.29.
[x] Apoc. 6.10.
[y] 2 Pet. 3.4.
[z] Heb 10.37.
[a] Apoc. 22. 12
[b] Coloss. 3.4.
[c] Philip 3 21.
[d] *Martialis ad Burdegal. epist. 8.*

Hitherto concerning the dittie of the song: I come now to the dutie of the singer. *I will alway sing thy mercies with my mouth, I will euer be shewing thy truth from one generation to another.* I know [e] some ioyne *in æternum* to the noune *misericordias*, and not to the verbe *cantabo*, making the sense to be this: I will alway sing thy mercies which endure for euer. But *alwayes* is referred as well, if not better, vnto the verbe, *I will sing*: as who would say, Lord, thy mercies are so manifest, and so manifold, so great in their number, and so good in their nature, that I will alway, so [f] long as I haue any being, sing praises vnto thee. Haply some will obiect, *All flesh is grasse, and the grace thereof as the flower of the field: the grasse withereth, and the flower fadeth away. Dauid* being persecuted by *Saul*, said, [g] *there is but a step betweene death and me.* Nay, *Dauid*, thy life is shorter than a stride, but *a span long*, as thy selfe witnesseth, Psalm. 39. 6. How can he then that begs his bread but for a day, promise to spend his breath in magnifying the Lord for euer? Answer is made, that the Prophet will not onely commend the mercies of the Lord in word, but also commit them vnto writing.

[e] *Bellarmine.*
[f] Psal. 146 1.
[g] 1 Sam. 20. 3.

[h] *Vt sciat hæc ætas, posteritasq; legat.*

As the tongue of the Prophet is termed [i] elsewhere, *the pen of a readie writer*: so the writing of the Prophet is here termed *his mouth*, as *Euthymius* vpon the place, *Liber Psalmorum* * *os Dauid*.. [k] He doth intend to note the mercies of God, and to set forth his truth in a book, the which he will leaue behinde him (as an instrument) to conuey the same *from generation to generation*, from the generation of [l] Iewes to the generation of Christians. [m] Or from the old Testament to the new: for the blessed Apostles in their Sermons vsually cite sentences out of the Psalmes. [n] *S. Peter* telleth vs, that the Gospel was preached vnto the dead; so may we say, that the Gospel is preached by the dead. For the most ancient Fathers, and other iudicious authors,

[h] *Eobanus Hessus.*
[i] Psal 45.2.
* Acts 4.25.
[k] *Wilcox.*
[l] *Euthym. Incognit. Turrecremat.*
[m] *Hieron.*
[n] 2 Pet. 4 6.

which haue ſpent their dayes in writing learned expoſitions and godly meditations vpon the holy Scriptures, although they be dead, and ſleepe in the bed of their graue, yet they *ſing alway the mercies of the Lord, and ſhew the truth of his word from one generation vnto another.* It is reported in our [o] Chronicles of *Athelſtan*: *Parum ætati vixit, multum gloriæ.* So many zealous and induſtrious Doctors haue liued (in reſpect of their age) but a little, yet in reſpect of their acts, a great while, ſhining ſtill in their works and writings, as lights of the world.

Or the Prophet may be ſaid, to *ſing euer* intentionally, though not actually. [p] For as the wicked, if he could liue alway, would ſinne alway: ſo the good man (if God ſhould ſuffer him alway to breathe on earth) would ſing alway the mercies of the Lord. He will in [q] all things giue thankes vnto God, [r] *earely telling of his louing kindneſſe in the morning, and of his truth in the night ſeaſon.* In the morning, [ſ] that is, in a proſperous eſtate, when as the Sunne ſhineth vpon him, he will acknowledge that euery good gift in him is from aboue, comming downe from the Father of lights and Father of mercies. And in the darke night of aduerſitie he telleth of Gods iuſtice, confeſſing ingenuouſly, [t] *We receiue things worthie of that we haue done.* He giueth thanks vnto the Lord in both, in the one highly magnifying Gods fauour; in the other humbly vilifying his own fault.

[u] Or becauſe God hath inſpired into man, not only the breath of [x] this preſent life, but of [y] that alſo which is to come; the Saints are ſaid to continue their ſong of Gods praiſe in the kingdome of glory, which here they beginne in the kingdome of grace. For ſo the Spirit, Apocal. 19. 1. *I heard a great voice of a great multitude in heauen, ſinging Hallelujah, ſaluation, and glorie, and honour, and peace be to the Lord our God.*

It is obiected, if the Saints in heauen alway ſing the mercies of the Lord, then they remember their miſeries on earth; and if they remember their ſin and ſorrow here, how can they be perfitly bleſſed there? for the Lord ſaith, [z] *I will create new heauens, and a new earth, and the former ſhall not be remembred, nor come into mind.* [a] Anſwer is made, that as men in perfit health often remember their terrible fits of their former ſickneſſe, with exceeding ioy: yea the more they call into minde their danger paſt, the greater is their delight preſent: euen ſo the Saints, in the kingdome of glory, remember haply their miſdeeds and miſhaps in this valley of teares, but it is without any pollution of ſin, or touch of ſorrow. So [b] *Gregorie* the Great, *Erit in illa beatitudine culpæ memoria, non quæ mentem polluat, ſed quæ nos arctius lætitiæ aſtringat; vt dum doloris ſui animus ſine dolore reminiſcitur, & debitorem ſe medico verius intelligat, & eò magis acceptam ſalutem diligat, quò moleſtiæ meminit quam euaſit.* [c] Heauenly happineſſe conſiſteth in two things, in the neceſſarie poſſeſſing of euery thing which is good, and in the neceſſarie remouing of euery thing which is euill. Miſerie then is not remembred of the Saints, as a matter of griefe, but as a motiue to ioy, becauſe they be now [d] deliuered from this body of death, and enioy the Crowne of euerlaſting life; where God is to them [e] all in all, a glaſſe to their ſight, honey to their taſte, muſicke to their hearing, Balſome to their ſmelling: where [f] *Salomons* wiſdome ſeemes folly; [g] *Ahaſels* agilitie, ſlowneſſe; *Samſons* ſtrength, weakneſſe; [h] *Abſaloms* comelineſſe, deformitie; *Cæſars* Empire, beggerie; *Methuſalems* long life, ſhortneſſe of dayes, or a ſpeedie death. Thus I haue ſhewed how the Prophet may be ſaid to *ſing alwayes the mercies of the Lord*, in this life vnto the worlds end, in the next for euer and euer world without end.

As for all meanes: he praiſes the Lord with his mouth, and all that is without him; as alſo with his minde, and all that is within him. His [i] heart indites a good matter, and his tongue is the pen of a readie writer. All his members are for the ſeruice of his Maker, as [k] *S. Auguſtine* gloſſeth our text, *Obſequantur membra (inquit) mea, Domino meo loquor, ſed tua loquor, annunciabo veritatem tuam in ore meo. Si non obſequor ſeruus non ſum: ſi à me loquor, mendax ſum. Ergo vt abs te dicam, & ego dicam, duo quædam ſunt, vnum tuum, vnum meum: veritas tua, os meum.*

Now let vs according to this copie, draw the lines of our liues, vſing all meanes to ſet forth the the louing kindneſſe and truth of the Lord. [l] *O giue thankes vnto the Lord,*

[o] *Malmesbur. de geſtis Reg. Anglorum, lib. 2. cap 6.*

[p] *Io. de Combis comp Theolog. lib. 7. cap. 21.*

[q] 1 Theſſ. 5. 28

[r] Pſal 92. 2.

[ſ] *Dr Incognit. Turrecremat. Gloſſa.*

[t] Luk. 23. 41.

[u] *Placidus. Incognitus.*

[x] Gen 2. 7.

[y] Iohn 3. 16. Apoc. 2. 10.

[z] Eſay 65. 17.

[a] *Gregor. Moral. lib. 4. cap 42.*

[b] *Vid ſup Idem Auguſtin lib. 22 de Ciuit. Dei, cap. vlt.*

[c] *Auguſt. apud Io. de Combis comp Theleg. lib 7. cap. vlt.*

[d] Rom. 7. 24.

[e] 1 Cor 15. 28

[f] 1 King. 3. 12.

[g] 2 Sam 2. 18.

[h] 3 Sam. 14. 25.

[i] Pſal 45. 1.

[k] *In loc.*

[l] Pſal. 105. 1.

Lord,

Lord, and call vpon his name, tell the people what things he hath done. O let your songes be of him, and praise him, and let your talking be of his wondrous works: O my soule praise the Lord, and all that is within me praise his holy name; praise the Lord, o my soule, and forget not all his benefits, who forgiueth all thy sinnes, and healeth all thine infirmities; who saueth thy life from destruction, and crowneth thee with louing kindnesse, Psal. 103. A good Christian is a tymbrell of the Holy Ghost, his whole life being nothing else but a well-tuned song of Sion, alway magnifying the mercies of God in his owne person, and inuiting other to do the same. But the [m] mouth of the wicked is full of cursing and bitternesse, their throat is an open sepulchre, destruction and vnhappinesse is in their wayes. A man of a foule mouth is a beast in the forme of a man, his tongue is the tongue of a [n] Serpent, Adders poyson is vnder his lips; nay worse than a Serpent, for it hurts not a man except he be present to see him, or to bite him, or to strike him with his taile: but he which hath a blasphemous and a bitter tongue, hurteth all, as well absent as present; neither sea nor land, neither scepter nor sepulchre, neither heauen nor hell hindereth him; he blasphemes God, wrongs his neighbour, he raileth on the dead, and rageth against the liuing, his tongue is the tongue of a Fiend, of a Furie. For as the holy Prophets of God, when they preached, had their tongues (as it were) touched with a [o] coale from the altar of God; and as godly men haue their tongues inflamed with the [p] fire of Gods Spirit, when as they speake graciously: so contrariwise, when a man speaketh euill, his tongue (saith [q] *S. Iames*) *is kindled by the fire of hell*, and Satan comes from thence with a coale to touch his lips, and to set them on fire to all manner of mischiefe. When as good men speake good things, their tongue is [r] Christs tongue; but all manner of cursed and vngodly speaking, is no better than the Deuils language. Think on this all ye that forget God, whose mouthes are so farre from singing his mercies alway, that ye can hardly come in your communication to any full period, without interlacing an oath or two. It is no wonder, that in Italy (which is a parcell of Antichrists kingdome) blasphemies should be darted out against God and his Christ ordinarily, openly, being made [s] phrases of gallantrie to the brauer, and verie interiections of speech vnto the vulgar. But in England (where the scepter of Christs kingdome hath a long time flourished) it cannot but wound the hearts of such as mourne for the sinnes of the land, to consider how commonly, not only the ruffian at the tauerne, and the rascall on the stage: but also the Labourer at his worke, and the Gentleman at his recreation, and the very boyes, yea babes in the street curse their Maker, and reuile their Redeemer. Other sinnes are clothed (in some sort) with excuse before men, in respect either of profit, or pleasure, content, or credit: but in swearing there is neither good, nor gaine, nor glorie. I beseech you therefore (my deare bowels in the Lord) instruct your children and seruants, how to serue God in a liuely faith, and a reuerend feare, let your whole life be to them a walking Catechisme, that they may *sing alway the mercies of the Lord, and shew forth his truth from generation to generation.*

[m] Psal. 14. 6.

[n] Psal. 140. 3.

[o] Esay 6. 6.
[p] Matth. 3. 11. Acts 2. 3.
[q] Chap. 3. 6.

[r] *Chrysost. hom. 99. in* Matth.

[s] Relation of Religion, *sect.* 33.

PSALME 110.

The Lord said vnto my Lord, sit thou on my right hand, vntill I make thine enemies thy footstoole.

THis Psalme (saith [t] *Augustine*) is in the number of words short, but in the weight of matter ample, containing so many deepe mysteries, and opposing so many dangerous heresies; that (as [u] *Chrysostome* notes) we need many eyes for the right reading and exact vnderstanding of it.

If we literally referre this vnto *Dauid*, he bringeth in a subiect or a fauourite speaking thus of himselfe, *The Lord said vnto my Lord* the King. *Dauid* as a King is a *Lord*, because the Lieutenant, and (as it were) Vice-gerent of the Lord. In this sense *Paul* telleth vs, that there be many Gods and many Lords, 1 Cor. 8. 5. many Gods in

[t] *In loc. Breuis numero verborum, sed magnus pondere sententiarum.*
[u] *In loc.*

title and type, but in deed and truth one God only. Princes are Gods in name: for (saith the Lord) [x] *I haue said, yee are Gods:* but not in nature, *for yee shall die like men.* All higher powers hold their Scepters from the [y] highest power, [z] he putteth downe one, and setteth vp another, according to the stile, *Iames by the grace of God, &c.* [a] More principally *Dauid*, who was called to his kingdome by Gods especiall grace, and vsed his kingdome to Gods especiall glory. For he was a man according to Gods [b] own heart, turning from nothing the Lord commanded him all the daies of his life, saue only in the matter of *Vriah* the Hittite, 1 King. 15.5.

And surely (Beloued) if we will *in sensu similitudinario*, consider earnestly the wonderfull vnion of these two kingdomes, *England* and *Scotland*, and the flourishing estate of the Gospell, vnder the gouernment of our dread Soueraigne: we shall haue good cause to take vp this song, *The Lord said vnto King Iames our Lord, sit in thy throne, for I haue both appointed and anointed thee King our Great Britannie.*

[c] Or haply *Dauid* might speake this of himselfe, *The Lord said* vnto me, concerning my Lord *Saul* persecuting me, *sit thee downe by the power of my right hand*, and be well assured of my protection, *vntill I haue made all thine enemies thy footstoole*: that is, all such as hindred thee from thy kingdome, obedient subiects vnto thee, saying, [d] *Behold, we are thy bones and thy flesh.* So the Lord spake by the Prophet *Nathan*, 2 Sam. 12.7. *I anointed thee King ouer Israel, and deliuered thee out of the hand of Saul, and gaue thee thy Lords house, and thy Lords wiues into thy bosome, and gaue thee the house of Israel and Iudah, and would moreouer (if that had beene too little) haue giuen thee such and such things, &c.*

But because *S. Peter*, Acts 2.34. and *S. Paul*, Heb. 1.13. expound this text of Christ, and Christ himselfe applieth it vnto himselfe, Matth. 22.44. Mark. 12.36. Luk. 20.42. I forbeare to treat any longer of shadowes, and come to the substance, taking this Psalme for a prophesie concerning Christ in fact, and *Dauid* only but in figure.

[e] *Genebrard.*

Christ then is described here,
1. [e] As a King, vers. 1, 2, 3.
2. As a Priest, vers. 4, 5.
3. As a Iudge, vers. 6, 7.

His kingdome is great in respect of
- Countenance, *The Lord said vnto my Lord, sit thou on my right hand.*
- Continuance, *Vntill I make thine enemies thy footstoole, &c.*

[f] *Tremellius.*

Or, [f] three points are remarkable concerning his kingdome;
1. His calling to this kingdome by God the Father, vers. 1.
2. His administration of this kingdome by the scepter of his word, vers. 2.
3. His subiects obedience to this administration, vers. 3.

[g] *Apud Pet. Galatin. de arcanis lib. 8. cap. 24.*
[h] Heb. 1.13.
[i] *Apud Hieron. in Matth. 22. & D Incognit & Agellium in loc.*
[k] *Iustin Martyr. in dialog. contra Triphonum, & Tertullian. lib. 5. contra Marcian.*
[l] *Vti Chrysost. in loc.*
[m] Heb 1.8.

[g] Some Doctors among the Iewes haue construed this of *Danids* Angell, appointed by the Lord for his peculiar guard and guide. But I say to them out of [h] *S. Paul, Vnto which of the Angels said the Lord at any time, sit at my right hand, vntill I make thine enemies thy footstoole?* [i] Other Rabbins expound this of *Abraham*, as making it a thanksgiuing vnto the Lord, for the victorie which he got against the foure Kings, Gen. 14. Other vnderstand this of [k] *Ezechiah*: other of *Zorobabel.* But all these holy Fathers are dead, and haue slept long in the dust of their graue: whereas the Lord (here mentioned) is *a Priest for euer*, and hath a kingdome [m] without end. And so consequently, this Psalme cannot aptly be construed either of man, or Angell, or of any other meere creature; but of Christ alone the Messias and Mediator, being the sonne of *Dauid* as man, and the Lord of *Dauid* as God. *Non dixit Dauid, Dominus Domini mei; sed Dominus Domino meo. Chrysost. ser. de Trinitate.*

The Iewes vnderstood not this, and therefore they could not answer Christs question, Matth. 22.45. *If Dauid call him Lord, how is he then his sonne?* neither should we haue learned this, except Christ and his Apostles had taught it vs. *Nunc ergo,* saith

saith [n] *Augustine, quia didicimus, dicimus*; as we haue read, so we beleeue, that Christ, as being [o] equall to God, is *the Lord of Dauid*: and as found in the forme of a seruant, *the sonne of Dauid*. As [p] in the beginning, *the Lord of Dauid*: as made flesh, *the sonne of Dauid*; as [q] conceiued and borne of a Virgin, *the sonne of Dauid*: as *Emmanuel, the Lord of Dauid*. See *Hierom. in Matth. 22. Pet. Galatin. de arcanis lib. 3. cap. 17. & lib. 8. cap. 24. Chrysost. om. D. Incognit. August, Steuchus, Caluin, Tileman, Agellius, Bellarmine, & alios in loc.*

The Lord said then *vnto my Lord*, is (as [r] if he should haue said) God the Father said vnto God the Son. And therefor [s] *Rabbi Ionathas* translateth it in the Chalde, *dixit dominus verbo suo*, the Lord said to his Word. Here then obserue [t] the distinction of persons in the Godhead against [u] *Artemon, Sabellius*, and *Seruetus*. The Father said vnto the Sonne, *ergo*, the Father is distinguished from the Sonne, [x] *alius*, howsoeuer not *aliud*, another person, albeit not another substance: for as the Father is Lord, so the Sonne Lord, and the holy Ghost Lord; and yet not three Lords, but one Lord, as *Athanasius* in his Creed.

The Lord said] But how, when, and where? the words of our mouthes are first (as the [y] Philosopher truly) notions of our minde. So God hath a twofold word, [z] *ad intra*, conceiued within himselfe, and *ad extra*, reuealed vnto men. According to both he said this, [a] *Immensa sapientia decretum fecit, & id generi humano patefecit*. First, according to his intrinsecall word, he said it before the worlds; as it is in the second Psalme, verse 7. *The Lord said vnto me, thou art my sonne, this day haue I begotten thee*. Secondly, according to his extrinsecal and reuealed word, he said it in the world; [b] to wit, in the beginning, Gen. 3. 15. *the seed of the woman, &c.* I (said the Lord vnto the serpent) will put enmitie betweene thee and the woman, and betweene thy seed, and her seed: he shall breake thine head, and thou shalt bruise his heele. Christ is that promised seed of the woman, as being [c] made of the seed of *Dauid*, according to the flesh; *he shall breake the Serpents head*, is all one with our text, *sit thou on my right hand, vntill I haue made all thine enemies thy footstoole*.

My] Not onely, because to be borne of my seed and posteritie; [d] but *mine*, in regard of mine affection, and particular application. As his mother *Mary* called him, *my Sauiour*; and his Apostle *Thomas, my God*; and *Paul*, Galath. 2. 20. *Christ loued me, and gaue himselfe for me*.

Lord] Saint [e] *Hierome*, and [f] other learned (in the Hebrew) note, that in the first place, the word translated here *Lord*, is proper only to God; but in the second, communicable to men. And so Christ according to his manhood, began to sit at the right hand of God after his ascension into heauen, and not before. Christ (as the Sonne of God) was euer at Gods right hand, equall in might and maiestie: for in the Trinitie none is afore or after other, none is greater or lesse than another, but all the three persons are coeternall, and coequall. As the Sonne is said in this verse, to *sit at the right hand of the Father*: so the Father on the Sonnes right hand, verse 5. *The Lord vpon thy right hand shall wound euen Kings in the day of his wrath*. But Christ as man, was not exalted vnto this honour before his glorious ascension, as Saint *Peter* expoundeth our text, Acts 2. 34. *Dauid* is not ascended vp into heauen. but the Lord said vnto my Lord, sit thou at my right hand, vntill I make thine enemies thy footstoole. Therefore let all the house of Israel know for a surety, that God hath made him both Lord and Christ; *this Iesus (I meane) whom ye haue crucified*. And *Paul*, Philip. 2. 8. He humbled himselfe, and became obedient vnto the death, euen the death of the Crosse; *wherefore God hath highly exalted him*. And in [g] another place, *God raised him from the dead, and set him at his right hand in heauenly places*.

Yet the Lord said not this vnto Christ, as vnto a meere man, [h] *I am the Lord* (quoth he) *this is my name, and my glory will I not giue to another*: but to Christ God and man, our Messias and Mediator, one person in two natures. As Christ is our *Iesus* and *Emmanuel*, he hath [i] *all power in heauen, and on earth*. [k] *At the name of Iesus, euery knee shall bow, both of things in heauen, and things in earth, and things vnder the earth*. [l] Angels and Saints *in heauen*; men *on earth*, and the deuils of hell *vnder*

[n] *In loc.*
[o] Philip. 2 6, 7.
[p] Ioh. 1. 1 14.
[q] Esay 7. 14.
[r] *Turrecremat. Tremellius. Genebrardus.*
[s] *Galatin. de arcanis lib. 8. cap. 24 & Steuchus in loc.*
[t] *Placid. Parmen.*
[u] *Tileman.*
[x] *August. de ciuit. Dei, lib. 11. cap. 10. & Lombard. 1. sent. distinct. 2.*
[y] *Aristotle. Perihermin. cap. 1.*
[z] *Dr. Incognit.*
[a] *Melancth. in loc.*
[b] *Tileman.*
[c] Rom. 1. 3.
[d] *Agellius.*
[e] *In loc.*
[f] *Apud Genebrard. in loc. Adonai. Adoni.*
[g] Ephes. 1. 20.
[h] Esay 42. 8.
[i] Mat. 28. 18.
[k] Philip 2. 10.
[l] *Chrysost. Theophylact. Gorran in loc. Pauli.*

vnder earth. Christ hath all power in heauen, [m] as hauing the godly subiect to him out of their deuotion: and all power on earth, as hauing the wicked made subiect to his footstoole, will they, nill they. For there is a [n] twofold subiection; one voluntary, another extorted. All glorious Angels, all blessed spirits, all good men of their owne accord yeeld obedience to Iesus fully, cheerefully: but the wicked men on earth, and the damned fiends in hell, in despite of their teeth, are blockes at his footstoole. [o] *Videre ergo, quem locum habeas sub pedibus Domini Dei tui, nam necesse est vt habeas, aut gratiæ, aut pœnæ*: for as euery knee should bow, so euery knee shall bow, (saith [p] *Esay*) that knee, that will not out of faith, shall out of feare: so *Dauid* here, *the Lord said vnto my Lord, sit at my right hand, vntill I make thine enemies thy footstoole.*

Vntill] This word [q] notes here, not a peece of time, but a perpetuitie. For Christ (after all his enemies are made his footstoole) shall euer sit at the right hand of God; his throne is for euer and euer, Heb. 1. 8. And power is vnto him that sitteth vpon the Throne for euermore, Apocal. 5. 13. So *donec* is vsed, Deut. 7. 23. *The Lord thy God shall destroy them with a mightie destruction, vntill they be brought to nought*: hereby meaning that they shall vtterly be consumed, because they cannot any more resist, after once they be brought to nothing. And Psalm. 112. vers. 8. *The good mans heart is established, and will not shrinke, vntill he see his desire vpon his enemies.* If his heart were not afraid for any euill tidings, when his enemies stood vp against him; how shall he shrinke when he sees their necks giuen vnto him? And Matth. 1. 25. *He knew her not, vntill she had brought forth her first borne sonne, &c. Vntill*, in that place doth not import (as the [r] Doctors haue well obserued against *Heluidius*) that *Ioseph* afterward carnally knew *Marie*; for shee was a perpetuall Virgin, as well after, as before the birth of her sonne Iesus. See 2 Sam. 6. 23. Mat. 5. 18. and 28. 20.

It is obiected against this interpretation out of *S. Paul*, 1 Cor. 15. 24. that Christ, after he hath put downe all things vnder his feet, shal in fine, *deliuer vp the kingdome to God.* Answer is made by *Chrysostome*, vpon our text out of Iohn 16. 15. *All things that the Father hath, are mine.* And Ioh. 17. 10. *All mine are thine, and thine are mine.* [s] As then God the Father was not without his kingdome, when as God the Sonne said, [t] *all things are giuen vnto me of my Father*: no more shall God the Sonne be dethroned, when he shall deliuer vp his kingdome to his Father. [u] He now raignes in secret, but when all his enemies once shall be made his footstoole, then he shall openly rule, much more, sitting at his Fathers right hand for euermore.

I make] Christ is [x] able to subdue all things vnto himselfe, and according to his power he shall also put all things vnder his feet, 1 Cor. 15. 27. How then is it true that God the Father saith, *vntill I make thine enemies thy footstoole?* Answer is made, that [y] *whatsoeuer things the Father doth, the same things also doth the Sonne*: [z] for this action is common to the Sonne with the Father, I say, common to the Sonne, [a] in respect of his eternall generation, as God, and in respect of the hypostaticall vnion as man. Yet this worke is ascribed especially to the Father, as being a work of might; according to that Orthodoxall axiome, Works of power are ascribed to the Father; of wisdome, to the Sonne; of loue, to the Holy Ghost.

Thine enemies] [b] Here note, that the Church is not a kingdome liuing alwayes in pompe, and peace; but (as [c] *Salomon* speakes) as *an armie with banners*, exposed to great danger, as being opposed by cruell and cunning enemies. If any man will take the Churches portraiture, let him (saith [d] *Luther*) paint a sillie poore maid sitting in a forlorne wood, or wildernesse, compassed about on euery side with hungry Lions, Wolues, Boares, Beares; in one word, with all hatefull and hurtfull beasts, and in the middest of a great many furious men, assaulting her euery minute (as they did here Christ) with [e] swords and staues; and that which is more terrible, threatning fire and water; fire, to consume her flesh and bones into ashes; water, to consume her ashes into nothing, if it were possible.

To speake more distinctly, Christ and his Church haue [f] two sorts of enemies; secular, and spirituall. Secular, as idolatrous Gentiles, blasphemous Turkes, and other

[m] Dr. Incognit.

[n] Euthym Placid. Parmen. in loc. Idem Aquin. in Philip. 2. lect. 3

[o] August in loc.

[p] Esay 45. 23.

[q] Gregor moral. lib. 8. cap 40. Chrysost. Incognit. Agellius in loc.

[r] Hieron. Chrysost. Theophylact. Euthym.

[s] Marlorat. in 1 Cor. 15. 24.

[t] Matth. 11. 27. Iohn 3. 35.

[u] See *Luther, Anselme, Lombard* in 1 Cor. 15. 24.

[x] Philip. 3. 21

[y] Iohn 5. 19.

[z] Euthym.

[a] Bellarmin in loc.

[b] Tileman.

[c] Cant. 6. 3.

[d] Loc com. tit. de persecut. verae Eccles.

[e] Matth. 26. 47.

[f] Tileman.

other barbarous Infidels out of the Church: as also violent Tyrants, virulent Heretikes, fradulent Antichrists in the bosome of the Church. For (as g *Luther* notes out of *Augustine*) the Church hath had a threefold oppression. The first violent, by persecuting Emperors: the second fradulent, by subtle heretikes: the third both violent, and fraudulent, by pestilent Antichrists in the kingdome of Poperie; where the temporall power, and spirituall are ioyned together, against all that is called God.

g *Vbi sup.*

Now Christ is a *ruler in the middest of all these*: h the Lord is King, be the people neuer so impatient; he sits betweene the Cherubims, be the earth neuer so vnquiet. Howsoeuer the i Gentiles furiously rage together, and vngodly Princes take counsell together, against his anointed: he that dwelleth in heauen shall laugh them to scorne, he shall haue them in derision; he shall bruise them with a rod of iron, and breake them in peeces like a potters vessell. Albeit k foure wicked Angels stand on the foure corners of the earth, holding the foure windes, that the winde should not blow on the earth, neither on the sea, neither on any tree: yet l Christ hauing the seale of the liuing God, cries with a loud voice to the foure Angels, to whom power was giuen to hurt the earth and the sea: *Hurt yee not the earth, neither the sea, neither the trees; vntill we haue sealed the seruants of our God in their foreheads.* He sits at Gods right hand, till his enemies are made his foot stoole: m that is, vntill he say to Tyrants, and Hypocrites, and Heretikes, and Antichrists, and to the whole rabble of the reprobate, *depart from me yee cursed into euerlasting fire, which is prepared for the deuill and his angels.*

h Psal 99.1.
i Psal.2.
k Apoc.7.1.
l See Epist on All Saints day
m *Vatablus in loc.*

The spirituall enemies of Christ and his Church, are Satan and all his complices, sinne, torment of conscience, malediction of the law, death, hell; ouer all which our blessed Sauiour n triumphed openly. For in dying, he did ouercome death; and in rising againe from the dead, he made the graue his foot stoole, saying, o *O death, I will be thy death; O graue, I will be thy destruction.* Now (beloued) his conquest is our victorie; for he did ouercome the world for vs, and the deuill for vs, and death for vs. He was wounded for our p transgressions, and broken for our iniquities; his name is q *the Lord our righteousnesse*; he therefore died for our sins, and rose againe for our iustification. He deliuered vs out of the hands of all our enemies, that we might serue him all the dayes of our life without feare. As for our sinnes, he saith, Esa.43.25, I, *euen I am he, that putteth away thine iniquities for mine owne sake, and will not remember thy faults.* r Albeit they *were like crimson, they shall be made white as snow: though they were red as scarlet, they shall be like wooll: the bloud of Iesus Christ cleanseth vs from all sinne,* 1 Ioh.1.7. He redeemed vs from the curse of the Law, when he was made a curse for vs, Galath.3.13. He put out that handwriting of ordinances against vs; he cancelled that obligation, and tooke it out of the way, fastning it vpon his Crosse, Colos.2.14. Concerning torment of conscience, *being iustified by faith, we haue peace toward God, through Iesus Christ our Lord,* Rom.5.1.

n Colos.2.15.
o Hos.13.14.
p Esay 53.5.
q Ierem.23.6.
r Esay 1.18.

Lastly, touching death and hell; he s destroyes death for euer, and wipes away the teares from the faces of all his people, that they may triumph in the words of t *Paul, O death where is thy sting? O graue where is thy victorie? the sting of death is sinne, and the strength of sinne is the Law: but thanks be to God, that hath giuen vs victorie through our Lord Iesus Christ.* He that beleeueth in the Lord Iesus, hath u eternall life; neither shall he taste of the x second death. If God then be with vs, who can be against vs? If the Lord haue said vnto my Lord, *sit on my right hand, vntill I haue made thine enemies thy footstoole*; what need I feare what either man, or Angell, or deuill is able to doe against me? My Iesus is a y refuge against the tempest, and a shadow against the heat, a z present helpe in my tribulation and trouble. a Who shall lay any thing to my charge, seeing it is God that iustifieth? and who shall condemne, seeing Christ which is dead, yea rather which is risen againe, sitteth at the right hand of God, and maketh intercession for vs daily? b He saith, *I am with you till the end*, and then he will say vnto vs in the end, *Come ye blessed of my Father, inherit ye the kingdome prepared for you from the foundation of the world.*

s Esay 25.8.
t 1 Cor.15.55.
u Iohn 17.3.
x Apocal.20.6.
y Esay 25.4.
z Psalm 46.1.
a Rom.8.33.
b Mat.28.20.

The

The Lord shall send the rod of thy power out of Sion.] A [c] Captaine sent from *Cæsar*, vnto the Senatours of *Rome*, to sue for the prolonging of his gouernment abroad; vnderstanding (as he stood at the Counsell chamber doore) that they would not condescend to his desire, clapping his hand vpon the pummell of his sword; Well (said he) *seeing you will not grant it him, this shall giue it him.* So when the Citizens of *Messana*, despising *Pompeies* iurisdiction, alleaged ancient orders, and priuileges of the Romans in old time granted vnto their Towne: *Pompey* did answer them in choller, (as *Plutarch* relates in his life) *What doe you prattle to vs of your law, that haue our swords by our sides?* So [d] *Mahumet* dissolueth all arguments by the sword; in [e] his kingdome no man is aduanced vnto places of any great worth or worship, but the Souldier; and the [f] left hand among the Turks is accounted most honourable, because the sword hangs on that side. So Tyrants and Potentates of the world, end all their quarrels, and make their enemies their footstoole, by the sword. But the scepter of Christs kingdome is not a sword of steele, but a sword of the Spirit; he ruleth in the middest of his enemies, and subdueth a people to himselfe, not by the sword, but by the [g] word: for the Gospell is *the power of his arme to saluation*, Rom. 1. 16. *casting downe holds, and imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought vnto the obedience of Christ*, 2 Cor. 10. 5.

[c] *Plutarch* in the life of *Cæsar*.

[d] *Caluine. Turcis. lib. 1. cap 4.*
[e] *Vbertas Folieta. tract. de causis magnitud. imperij Turcici.*
[f] *Augerius. Busbequius legat. Turcic. epist. 1.*
[g] *Melanthon. Tileman. Vatablus. Agellius.*

And the Lord is said here to *send the rod of his power out of Sion*, according to the prophecies of [h] *Isaiah*, and [i] *Micah*; *the law shall goe forth of Sion, and the word of the Lord from Hierusalem.* The blessed Apostles (as we read, Acts 2.) receiued the gifts of the holy Ghost at Hierusalem, and exercised also these gifts of vtterance first in Hierusalem. It is true that their [k] sound went out thorow all the earth, and their words vnto the ends of the world; and that they did execute their commission in preaching vnto [l] euery creature: but yet according to their masters iniunction, Luke 24. 47. they began at Hierusalem. So *Paul* and *Barnabas* told the Iewes, Act. 13. 46. *It was necessary that the word of God should first haue beene spoken vnto you: but seeing yee put it from you, and iudge your selues vnworthy of euerlasting life; lo we turne to the Gentiles* Here then is a pregnant text, to proue that the Gospell is not the word of [m] man, but the wisdome of [n] God, and [o] sword of his spirit; for that it is agreeable to the predictions of all his holy Prophets, euer since the world began. Againe, [p] this euidence confutes the Iewes, obstinately denying that the promised Messias is come. His word *commeth out of Sion*, he must (according to this prophecie) begin his spirituall kingdome in Hierusalem, euen while the Iewes Commonwealth and religion is standing: *for the scepter shall not depart from Iuda, nor a lawgiuer betweene his feet, vntill Shilo come, and the people shall be gathered vnto him*, Genes. 49. 10. But alas, Hierusalem hath a long time beene made leuell with the [q] ground: [r] she that was great among the Nations, and Princesse among the Prouinces, is now made tributary. *Barbarus has segetes*-the Lord hath so darkned the daughter of Sion in his wrath, and cast downe from heauen vnto the earth Israels glory, Lam. 2. 1. that the barbarous [s] *Gog* and *Magog* are now lords of that (sometime) *holy land*; Hierusalem in old time the City of God, is now (being possessed by the Turkes) nothing else but a den of theeues. *Ergo*, Christ is that promised Messias: *it is* [t] *he that should come, neither need we looke for another.*

[h] Cap. 2. vers. 3.
[i] Cap. 4. vers. 2.
[k] Rom. 10. 18.
[l] Mark. 16. 15.
[m] 1 Thess. 2. 13
[n] 1 Cor. 2. 7.
[o] Ephes. 6. 17.
[p] *Tileman in loc.*
[q] Luk. 19. 44.
[r] Lament. 1. 1.
[s] Apocal. 20. 8.
[t] Matth. 11. 3.

Be thou ruler in the midst among thine enemies] By [u] *rod*, is meant Christs scepter; because *strong rods are for the scepters of them that beare rule*, Ezech. 19. 11. and Ier. 48. 17. *How is the strong staffe broken, and the beautifull rod?* And by his scepter is meant his power; and the word is that his power, by which he *rules in the middest of all his enemies*: conuerting such enemies as appertaine to Gods election; and confounding such enemies as are the sonnes of perdition: his Gospell is vnto the one, the sauour of life vnto life; and to the other, the sauour of death vnto death, 2 Corinth. 2. 16.

[u] *Agellius, Bellarmin.*

The blessed Apostles preached the Gospell *in the middest of their enemies*, [x] as being sheepe in the middest of woolues, Mat. 10. 16. And [y] *Irenæus*, who liued in the next age, witnesseth also that the Church increased in *Egypt*, *Lybia*, *France*, *Spaine*, *Germanie*,

[x] *Chrysost. Euthym.*
[y] *Lib. 1. cap. 2. & 3.*

Germanie, comparing the light of the Gospell vnto the Sunne, illuminating all men excepting such as are lost, hauing their mindes blinded by the Prince of this world, 2 Corinth.4.4.

In all after times vnto this present day Christ ruled, & his kingdome flourished in despight of al his enemies, in the middest of Atheists, in the middest of Infidels, in the middest of Heretiks, in the middost of Hypocrites, in the middest of Tyrants, in the middest of Turkes, in the middest of Anti-christs. At the worlds end (when our blessed Sauiour sitting at his Fathers right hand shall vtterly [z] put downe all things vnder his feet) the good shall be separated from the bad, as a shepheard separates the sheepe from the goats, Mat.25.32. But so long as the world (that [a] lieth in wickednesse) continueth, the [b] wheat groweth among tares, and the Church is euer as a lillie among [c] thornes, assaulted on the one side by vnbeleeuers, and on the other side by mis-beleeuers. On the left hand by the blasphemous propositions of Heretikes, on the right hand by the contentious oppositions of Schismatikes: openly wronged by cut-throat tyrants, and secretly wringed by bac-biting hypocrites. [d] *Varro* writes, that the Romanes in old time did ouercome their enemies *sedendo*: but the Romanists in our time thinke to make their enemies (as it were) their footstoole *cadendo*, by dagge and dagger, by powder-plots, and powder-shots, by fire, force, furie. Yet notwithstanding Christ is a *Ruler*, and his subiects are [e] *more than Conquerours* in the very middest of Anti-christianisme. For the beheading of Martyrs is like the [f] cutting of vines, the more they be cut, the more they prosper and fructifie. The [g] Church saith, as *Paul*, 2 Cor.12.10. *When I am weake, then am I strong.* [h] *Martin Luther* (assisted doubtlesse by Gods owne spirit) so little regarded the bloudie Papists in the quarrell of Christs Gospell, as that he said peremptorily, *Contemptus est à me Romanus furor & feruor.* And therefore being aduised by some good friends, that he would not aduenture himselfe to be present at the meeting of the Germane Princes at *Wormes*; he did answer them in this wise: *For as much as I am sent for, I am resolued and certainly determined to enter Wormes, in the name of our Lord Iesus Christ, although I knew there were so many deuils to resist me, as there are tyles to couer all the houses in Wormes*: *Fox* Martyr.fol.776. And [i] *B. Latymer* being brought to the stake, was so well assured, that Christ euen by his weakenesse should *rule in the middest of his enemies*, as that vpon the kindling of the first fagot, he said to his fellow Martyr, Bishop *Ridley*: *Courage brother Ridley, we shall (by Gods grace) this day light such a candle in England, as I hope shall neuer be put out againe.*

In the day of thy power, shall the people offer thee free-will offerings.] Christ (by the preaching of his word) subdueth vnto himselfe a good and a great people. Good, *They shall offer thee free-will offerings with an holy worship.* Great, *The dew of thy birth is of the wombe of the morning.* In the dayes of *thy power*, [k] that is, in the dayes of thy solemne assemblies, in the dayes of thy [l] Gospell, vntill thou shalt ouercome thine enemies with the [m] spirit of thy mouth, and abolish them with the brightnesse of thy comming: *thy people shall offer free-will offerings vnto thee*, [n] not enforced by law, but comming out of loue; not out of fashion or faction, but in pure deuotion and cheerefull obedience. They shall appeare before thee *with an holy worship*, or as our new translation, *in the beauties of holinesse*: that is, in thy [o] Temple, which is *a glorious Sanctuarie*, Psalm.29.2. [p] Or in a holinesse equalling the holinesse of thy Sanctuary; for good Christians are the temples of God, 1 Cor.3.16, Or by beauties of holinesse, he meaneth haply the [q] Priests garment, insinuating, that Christs elect people should be named [r] *the Priests of the Lord, a chosen generation, a royall Priesthood, an holy nation, a peculiar people, shewing forth the vertues of him that hath called them out of darknesse into maruellous light*, 1 Pet.2.9. The summe of all is, that the subiects of his kingdome shall appeare before him in [s] all kinde of sanctitie, [t] resplendent in holinesse, and shining in good workes as lights in the world, Philip 2.15.

If all Christs people then *offer him free-will offerings with an holy worship*, he will not abide such as are hypocrites, who serue the truth onely to serue their turne, [u] taking his couenant in their mouth, and yet hate to be reformed. [x] To the petition (*let*

[z] 1 Cor.15.19.

[a] 1 Iohn.5.19.
[b] Mat.13.30.
[c] Cant.2.2.

[d] *Lib. de re rustica.*

[e] Rom.8.37.

[f] *Iustin Mart in dialog.cum Tryphon.*
[g] *Baronius praefat.tom.8.annal*
[h] *Loc.com.tit.de Luthero.*

[i] *Mr Fox* in his martyrdome.

[k] *Caluin.*
[l] *Tremellius.*
[m] 2 Thess.2.8.
[n] *Melanct. Mollerus. Tileman.*
[o] *Tremel. Wilcox.*
[p] *Agellius.*
[q] *Tileman. Melanct. Mollerus.*
[r] Esay 61.6.

[s] *Genebrard.*

[t] *Bellarm.*
[u] Psal.50.16.
[x] *Bradford* in a letter to the City of London.

(*let thy kingdome come*) we must adioyne *thy will be done, done on earth, as it is in heauen.* He will (as [y] *S. Iohn* telleth vs) spue such out of his mouth as are neither hot nor cold, mungrils in religion, [z] halting betweene God and *Baal*, hauing (as the [a] Prophet speakes) a diuided heart, an heart and an heart, like the [b] Hares in *Bisaltia*, or the Partriges in *Paphlagonia*. [c] The way of Christ is so strait, that it will suffer no reeling to this side, or that side: if any halt in it, he is like to fall off the bridge into the pit of eternall perdition. The Lord (for our example) hath inflicted heauie iudgement in all ages, vpon such as haue not vprightly walked, but halted before him: I will only remember one, which hapned vpon [d] *Castellanus*, who (hauing first inriched himselfe by the Gospell, and afterward forsaking the pure doctrine thereof, and turning againe to his popish vomit, so that he persecuted the Christians in *Orleance*) by the hand of God was stricken in his bodie with a grieuous sickneſse, vnknowne to the Physitians, the one halfe of his body burning as hot as fire, and the other being so cold as ice, and so miserably crying and lamenting, ended his life.

The dew of thy birth is as the wombe of the morning] A very difficult place, diuersly construed, either of *Christ himselfe*, or of *his gifts*, or of *his people*. First of Christ himselfe, and that in respect of his *Godhead*, and of his *Manhood*. Of his [e] *Godhead*, that the Father saith vnto him, *of the wombe* (that is, *of mine owne essence* (*before the early morning* (that is, *before the world was*) *thou hast the dew of thy youth*, or birth; noting his eternall generation before all worlds, as is shewed Prou. 8. 22, 23, 24, 25. And according to this sense, the *Septuagint* Interpreters haue translated, *of the womb before the morning starre begat I thee.* If it be meant of his *Manhood*, it may be [f] thus expounded, *of the wombe of the darke morning*, or Virgin, *thou hast the dew of thy birth.* If we will vnderstand of his [g] gifts and grace, the plentifull and abundant *dew* of thy gifts and gladnesse aboue thy fellowes, was in thee *from the very wombe.* But because *Dauid* in this verse speakes neither of the person, nor of the gifts of the Messias, but of his subiects, I side with [h] our Diuines, who reade and interpret it after this sort, *thy youth*, or new-borne people, shall be to thee *as the morning dew.* By the preaching of thy word, thou shalt bring forth a people not onely good, but also great, whose increase shall be so plentifull and wonderfull as the drops of the morning dew. For as the dew, that secretly falls from heauen abundantly, couereth and refresheth all the earth: so thy word, by the secret operation of the Holy Spirit [i] *stilling as the dew, and as the showre vpon the herbes*, is that [k] immortall seed, by which an incredible number of children are begotten vnto God, ouer-spreading the face of the whole world, according to that of [l] *S. Iohn, To them he gaue power to be the sonnes of God, euen to them that beleeue in his name, which are borne not of bloud, nor of the will of the flesh nor of the will of man, but of God.* This exposition I take to be most agreeable to the drift of our text, and to the words of our translation.

[m] *Non roris imber ante lucem argenteis*
tot vestit arua gemmulis,
Quàm multa cunctis gentium de finibus
ad te propago confluet.

The Lord sware and will not repent] Men (as *Paul* teacheth, Heb. 6.) sweare by him that is greater than themselues: but Almightie God, as hauing none greater to sweare by, sware by himselfe to father *Abraham*, Genes. 22. 16. *By my selfe haue I sworne* (saith the Lord) *because thou hast done this thing, and hast not spared thine onely Sonne, therfore will I surely blesse thee, and will greatly multiply thy seed as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seed shall possesse the gate of his enemies, and in thy seed all the nations of the earth shall be blessed.* This oath is repeated and renewed againe vnto *Isaac*, Genes. 26. 3. *The Lord appeared vnto him, and said, I will performe the oath which I sware vnto Abraham thy father.* And the seruants and Saints of God euer highly reuerenced and esteemed this oath. *He* (saith our [n] Prophet) *is the Lord our God, he hath alway beene mindfull of his couenant and promise, that he made to a thousand generations, euen the couenant that he made with Abraham, and the oath that he sware to Isaac.* And Ierem. 11. 4. *Thus saith the Lord, ye shall be my people, and I will be your God, that I may confirme the*

[y] Apoc. 3. 16.
[z] 1 King. 18. 21
[a] Hosea 10. 2.
[b] *Aul. Gellius Noct. attic. lib. 16. cap. 15.*
[c] *Bradford* in a letter to Dr. *Hill* Physitian.
[d] *Fox Mart. fol. 1911.*

[e] *Chrysost. Hieron. Augustine. Fulgym in loc Idem Ambrose de fide, lib 1. cap 6. & Euseb. hist. lib. 1 cap 4.*
[f] See *Tertull. lib. 5 cont. Mar. & Iustin. dialog. cum Tryphon. Galat. de arcanis lib. 3 cap 17 Melanct. in loc.*
[g] See *Stenchus & Mollerus in loc.*
[h] *Bucer. Caluin. Mollerus. Tilemin. Genua gloss. Strigellius. Trimellius.*
[i] Deut. 32. 2.
[k] 1 Pet. 1. 23.
[l] Iohn 1. 12.
[m] *Buchanan Paraphras. in loc.*

[n] Psal. 105. 8.

the oath, which I haue ſworne vnto your fathers. And *Zacharias* in his hymne, *Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, &c. As he ſpake by the mouth of his holy Prophets euer ſince the world began, &c. performing that oath, which he ſware to our forefather Abraham.*

It was in the Lord great mercie to giue his word, that he would in the fulneſſe of time ſend his Sonne for the redemption of the world, ſaying, *The ſeed of the woman ſhall breake the Serpents head:* but it was aſſuredly greater mercie to ſweare by his [o] holineſſe, that he would performe this promiſe. God is truth, and we haue good cauſe to beleeue him vpon his word, who made vs and all things elſe by his [p] word: but yet for our better aſſurance, being deſirous *more abundantly to ſhew vnto the heires of promiſe the ſtableneſſe of his counſell, bound himſelfe with an oath, that by two immutable things, in which it was impoſſible for him to lie, we might haue ſtrong conſolation,* Heb. 6. 18.

[o] Pſal 89.34.
[p] Pſal. 33. 9.

Theſe two things are his word and oath His word is true, Pſal. 33. 4. *I* (quoth the Lord) [q] *haue ſpoken it, and I will performe it.* [r] *God is not as man, that he ſhould lie; neither as the ſonne of man, that he ſhould repent: hath he ſaid, and ſhall he not doe it? and hath he ſpoken, and ſhall he not accompliſh it?* [s] *Heauen and earth ſhall paſſe away, but not one iot of his word ſhall paſſe away till all things be fulfilled.* And if his bare word be thus immutable, then his * oath much more, which among men is an end of all ſtrife, Heb. 6. 16. Behold then here the goodneſſe of the Father of mercies, and God of comfort, who for our ſake did not only ſay, but alſo ſweare, that Chriſt is our *Prieſt for euer.* Happie men are they who beleeue this promiſe, for that is [t] eternall life: but accurſed are ſuch as [u] neglect ſo great ſaluation. He that beleeues not God, maketh him a lier (ſaith [x] *S. Iohn:*) Nay, ſeeing God hath bound his word with an oath, he that beleeues not his record concerning his Sonne, doth accuſe God of periurie. This ought to comfort vs in all our tentations, at the houre of death, and in the day of iudgement. For albeit we haue ſinned againſt heauen, and againſt earth; againſt God in heauen, againſt our brethren on earth: although our ſins are great for their number, and grieuous for their naturre; yet let vs goe [y] boldly to the throne of grace, that we may receiue mercie. For as much as we haue ſuch an high Prieſt, as is touched with a feeling of our infirmities, and ſaith, [z] *I am not come to call the righteous to repentance, but ſinners,* and ſweareth, [a] *as I liue, I deſire not the death of a ſinner;* let not any deſpaire, [b] though he haue denied Chriſt, as *Peter*; and betrayed Chriſt, as *Iudas*; and crucified Chriſt, as *Pilate.*

[q] Ezech. 37. 14
[r] Numb. 23. 19
[s] Luk. 21. 33. Matth. 5. 18.
* *Quoad nos.*
[t] Ioh. 17. 3.
[u] Heb 2. 3.
[x] 1 Epiſt. 5. 10.
[y] Heb 4. 16.
[z] Matth. 9. 13.
[a] Ezech. 33. 11.
[b] *Ferus poſtil. ſer. 5, in Dom. Septuageſ.*

And will not repent] The paſſions of men are aſcribed to God, *ſecundùm effectum,* (as [c] *Aquine* ſpeakes) but not *ſecundum affectum.* And ſo the Scripture ſpeaking [d] groſly to mans vnderſtanding, ſaith, that the Spirit is [e] grieued, and that the Lord [f] repented he had made man, and [g] *Saul* King; and *Ionah* 3. 10. *God repented of the euill that he had ſaid that he would doe to Nineueh.* The Lord in his ſecret counſell, is yeſterday, and to day, and the ſame alſo for euer, Heb. 13. 8. But vnto vs men (in his reuealed word) he ſeemes to put on affections of anger and griefe, [h] behauing himſelfe as one who repents and grieues. Againe, God ſpeakes in his reuealed word, ſometimes conditionally, ſometimes abſolutely. His ſentence concerning the deſtruction of *Nineueh* was only conditionall, if they did not repent; according to that of the [i] Pſalmiſt, *If a man will not turne, then he will whet his ſword.* And therefore when the Lord ſaw the works of the men of *Nineueh*, that they turned from their euill wayes, he turned away his wrath from them. *Et ſic Deus* (as one pithily) *non vertitur, ſed auertitur orationibus noſtris.* But when Almightie God ſpeakes abſolutely, *thou art my Sonne,* and as in our text categorically, *thou art a Prieſt for euer, &c.* he will not repent, nor [k] alter the thing which is gone out of his mouth. See *S. Auguſtine de diuerſis quæſt. ad Simplicium lib. 2. quæſt. 2. Rupert. Caluin. in caput 3. Ionæ, Auguſtin. D. Incognit. Bellarmin. & alios in loc.*

[c] 1. Part. *quæſt. 21. art. 3.*
[d] Rom 6. 19.
[e] Epheſ. 4. 30.
[f] Gen. 6. 6.
[g] 1 Sam. 15. 11
[h] *Placid. Parmen.*
[i] Pſal. 7 13.
[k] Pſal 89. 34.

Thou art a Prieſt for euer] The Lord teacheth vs how we ſhould ſweare, by precept, and patterne. By precept, Ier. 4. 2. *Thou ſhalt ſweare in truth, in iudgement, & in righteouſneſſe.* Where [l] Diuines obſerue, that theſe three vertues ought to be the companions of all our oathes. *Iudgement* forbids all raſh and idle ſwearing; *truth,*

[l] *Hieron. in loc & Thomas 2 2 æ quæſt. 89. art. 3.*

all lying and false swearing; *righteousnesse*, all blasphemous and vngodly swearing by the creatures. God (according to this precept) sweareth himselfe here; he sweares in *righteousnesse*, as swearing *by himselfe*, being both omnipotent, and omniscient: *in truth*, for that *he will not repent*: *in iudgement*, saying to his Son, *thou art a Priest for euer.* [m] When he spake before of Christs kingdome, he said only, *sit thou at my right hand*: but now treating of Christs Priesthood, he *sweares*: [n] insinuating that the Priesthood of Christ is of exceeding great consequence; for the Lord (instructing vs how we may sweare by his own example) sweares not in any trifling case, but for the confirmation of a serious and necessarie truth of a most high nature.

[m] *Agellius in loc.*
[n] *Caluin. in loc.*

Let vs examine therefore how Christ is *a Priest for euer*. An high Priest (as the [o] Scripture defineth) *is a person called of God from among men, that he may offer both gifts and sacrifices vnto God for the sins of men.* Such an high Prist is Christ, immediatly called of God, in that he said, *thou art a Priest*, and he gaue himself for vs, to be both an [p] offering, and a sacrifice of a sweet smelling sauour to God, Ephes. 5.2. [q] He is the reconciliation for our sinnes, and as an Aduocate with the Father in the court of heauen, euer pleading the merit of his oblation & obedience, the sole Mediator betweene God and man, 1 Tim. 2.5. and he is a Priest *for euer*, because with one offering he consecrated for euer, them that are sanctified, Heb. 10.14. The powerfull operation of his passion endureth for euer, being the [r] Lambe slaine from the beginning of the world, and bleeding (as it were) to the worlds end. *S. Paul* in his Epistle to the Hebrewes, hath vnfolded this part of our text so fully, that (as [s] *Hierome* speakes) it is superfluous to bring an after (or other) interpretatiō.

[o] Heb. 5.1.
[p] See Epist 3. Sund. in Lent.
[q] 1 Iohn 2,2.
[r] Apocal. 13. 8.
[s] *In loc.*

I will here rest only in his Commentarie, consisting of two points especially; the

1. Shewing the difference betweene the Priesthood of *Aaron*, & Christ.
2. Describing the resemblance betweene the Priesthood of Christ, and *Melchisedech*.

1. The Priesthood of *Aaron*, with al the sacrifices & ceremonies belonging thereunto, was nothing else but a type of things to come: the [t] tabernacles and holy places, were figures of the true Sanctuarie; the diuers washings, & other carnall rites, were similitudes of heauenly things. In a word, the whole Law had the shadow of good things to come, but not the very substance of the things, Heb. 10.1. But Christ is the [u] bodie of the shadow, and his Priesthood the truth of *Aarons* type. Ioh. 1.17. *The Law was giuen by Moses, but grace and truth came by Iesus Christ*, as being our only *Priest* appeasing the wrath of God, and taking away the sins of the world; for [x] among men there is giuen no other name vnder heauen, whereby we must be saued. And therefore the holy Fathers in their killing of beasts, & sprinkling of bloud, had euer an eye to the shedding of Christs bloud on the Crosse, beleeuing that his bloud should [y] cleanse them from all their sins, and [z] not the bloud of Goats, and Calues, and Buls. And the Prophets in their Sermons vsually taxe their hypocrisie, who neglecting spirituall deuotions, & faith in Christ, only rested and trusted in outward oblations. [a] *What haue I to doe with the multitude of your sacrifices (saith the Lord) I am full of the burnt offerings of Lambes, and the fat of fed beasts, I desire not the bloud of Bullocks, nor of Lambes, nor of Goats, Incense is an abomination vnto me, my soule hateth your new Moones, and your appointed Feasts, all of them are a burthen vnto me, and I am weary to beare them.* And Mich. 6.7. *Will the Lord be pleased with thousands of Rams, or with ten thousand riuers of oyle?* nay, the sacrifice best accepted of God, is a troubled spirit a broken and contrite heart, O God, shalt thou not despise, Psal. 51.17.

[t] Heb 9.
[u] Coloss. 2.17.
[x] Acts 4.12.
[y] 1 Iohn. 1.7.
[z] Heb 9.12.13.
[a] Esay 1.11.

2. The Priesthood of *Aaron*, and the kingdome of Israel, were distinct offices and incompetible; the Priest vnder the Law might not incroach vpon the royalties of the King, nor the King execute the Priests office: for when [b] *Vzziah* the King went into the Temple of the Lord to burne incense; the Priests of the Lord withstood him, and said vnto him, *It appertaineth not vnto thee (Vzziah) to burne incense vnto the Lord, but to the Priests, the sonnes of Aaron, consecrated to this office. Go forth*

[b] 2 Chro. 26.16

forth of the Sanctuarie, for thou hast transgressed: and Vzziah the King was a leper vnto the day of his death. But Christ is both a Priest, and a Prince, the Scepter and the Miter meet together in him.

3. *Aaron, Eleazar,* and [c] euery high Priest vnder the Law, did enter into the holy place by the bloud of goats and calues, which he did offer for himselfe, and for the sinnes of the people. But Christ our Priest, entred into the most holy place by his owne bloud, and obtained eternall redemption for vs, Heb. 9. 12. He [d] gaue himselfe for our sins, that he might deliuer vs from this present euill world. It was impossible, that the bloud of buls and goats should take away sinnes, Heb. 10. 4. He therefore did [e] offer his owne body, redeeming his Church euen with his owne [f] precious bloud.

[c] Leuit. 16.

[d] Galat. 1. 4.

[e] Ephes 5. 2.
[f] 1 Pet. 1. 19.

4. *Aaron* was anointed with an [g] oyle made of pleasant spices and balsame: but God hath anointed Christ with oyle of gladnesse, Psal. 45. 8. The spirit of the Lord (quoth [h] he) hath anointed me, that I should preach the Gospell vnto the poore, and hath sent me, that I should heale the broken hearted, &c.

[g] Leuit 8 12. Psalm 133. 2.
[h] Luk. 4. 18. 21.

5. *Aaron,* and euery high Priest of the Iewes, offered vp sacrifice, [i] first for his owne sinnes, and then for the people. But Christ as being holy, blameless, vndefiled, Heb. 7. 26. who knew no sinne, 2 Cor. 5. 21. who did [k] no wickednesse, neither was any deceit in his mouth, offered vp himselfe only for our sinnes; he was wounded for our transgressions, he was broken for our iniquities, he carried our sorrows, and with his stripes are we healed.

[i] Leuit. 16. 6. Heb 7. 27.
[k] Esay 53. 9.

6. *Aaron* and his successors were Priests of the Iewes, & tied only to the Temple of [l] Hierusalem: but Christ is for all persons, and all places, at all times, a *Priest for euer,* an vniuersall Bishop of our soules, as he told the woman of [m] Samaria, *the houre commeth, & is now, when ye shall neither in this mountaine, nor at Hierusalem worship the Father; but the true worshippers shall euery where worship him in spirit and truth.*

[l] Deut. 12. 11. Iohn 4. 20
[m] Ioh 4. 21.

7. *Aaron,* and other Priests vnder the Law, were made without swearing of an oath; but Christ is made by an oath, by him that said vnto him, *the Lord hath sworne, and will not repent, thou art a Priest for euer, after the order of Melchisedech,* Heb. 7. 20, 21.

8. *Aarons* Priesthood was temporarie, but the Priesthood of Christ is *for euer. Eleazer* succeeded *Aaron,* and *Phineas Eleazer,* and so downward: for among the [n] Iewes many were made Priests, because they could not endure by reason of death: but Christ, because he endureth for euer, hath an euerlasting Priesthood. The Iewes haue now [o] neither Prince, nor Prophet, nor burnt offering, nor sacrifice, nor oblation, nor incense, for the Lord *repented,* [p] that is, changed *Aarons* Priesthood: but Christ (as our text hath it) is consecrated by God the Father *a Priest for euer.* None can succeed him, he will not giue his glory to another, Esay 42. 8. and therfore the blasphemous opinion of the [q] Papists is detestable, who make the Pope successor vnto *Peter,* and *Peter* the successor vnto Christ, in his Priesthood. So they prate, print, and paint in their [r] Catalogues of the Romane Bishops.

[n] Heb 7. 23.

[o] *Song of the three Children, vers. 38.*
[p] *Bellarmin de cultu sanct. cap 10 §. secundo respondet*
[q] See *Tileman. Hesshusius in loc.*
[r] *In fine Chron Marian. Sect & Mart. Polan.*
[s] *Fox Martyr. fol 1027.*

I will not dispute this point after *Paul,* Heb. 7. 25. concluding peremptorily that Christ, and only Christ is able perfectly to saue them that come vnto God by him, seeing he liueth euer to make intercession for them, [s] as that learned man and martyr, *Iohn Lambert,* in his greatest agonie, *none but Christ, none but Christ.* All the *Peters,* and Peeres, and Popes in the world, which euer haue beene, are, and shall be, cannot sacrifice so much as may satisfie God for the sins of one poore soule. Christ alone is our *Priest for euer,* at whose *right hand,* God the Father standeth assistant, to [t] performe what soeuer he hath either said or sworne to him, euen to the confusion of *Kings,* and all other great enemies *in the day of his wrath.*

[t] *Genebrard. in loc.*

And surely this clause, *for euer,* (as that holy Martyr of God [u] *Iohn Bradford* obserued) euidently shewes that the Popish Masse is a most iniurious enemie to Christ, in respect of his Priesthood and sacrifice. The Priesthood of Christ is an euerlasting Priesthood, and such a function as cannot goe to another: but the Masse doth vtterly put him out of place, as though he were dead for euer, and so God were a lier, who said he should liue for euer. Againe, it is a pernitious enemie to

[u] *Fox Mart. pag. 1271.*

his sacrifice, for, to reiterate a thing once done for the full accomplishing of the end, wherefore it was begun, declareth imperfection of the same thing before; but the Masse-Priests reiterate the sacrifice of Christ once done, for the end wherefore it was begun, (that is, for propitiation and remission, *à pœna & culpa*) *ergo*, the Masse-Priests make Christs oblation imperfect, and denie that the vertue thereof endures for euer. See Epistle Sunday 5. in Lent.

I come now to the parallel of *Dauid* shewing the resemblance between *Melchisedech* & Christ. This *Melchisedech*, as *Paul* (Heb. 7.) reports out of *Moses*, Gē. 14 *was King of Salem, & the Priest of the most high God.* So Christ is described in this present Psalme, to be both a King & a Priest, *the King of Salem*, that is, of [x] Hierusalem aboue, Gods owne Citie, which is the mother of vs all: and *the Priest of the most high God*, in giuing himselfe for vs both an offering and a sacrifice of a sweet smelling sauour to God. In old time before the Law, the Kingdome & Priesthood appertained by birth-right vnto the eldest son: for so [y] Diuines haue gathered out of the words of *Iacob* vnto *Reuben*, Gen. 49 3. *Reuben, thou art my first-borne, my might, and the beginning of my strength, the excellencie of dignitie, and excellencie of power*, that is, *primus in regno, & primus in sacerdotio.* But these two functions were seuered vnder the Law, the Kingdome being conferred vpon *Iuda*, the Priesthood vpon *Leui*. So that Christ our Priest and Prince conioyning both againe in his owne person, abrogated the forme and frame of *Moses* Common-weale.

2. *Melchisedech* is by interpretation *King of righteousnesse*; so Christ is not only righteous in himselfe, iudging his folke righteously, Psal. 67. 4. righteous in al his wayes, and holy in all his workes, Psal. 145. 17. but also making vs iust and holy before God, [z] *The Lord our righteousnesse*, [a] *made vnto vs wisdome, and righteousnesse and sanctification, and redemption.*

3. *Melchisedech* is *King of Salem*, that is, King of peace: so Christ is the [b] Prince of peace, [c] reconciling vs vnto God, and God vnto vs, preaching peace to the Gentiles, who were strangers a farre off; and vnto the Iewes, who were citizens in the Common-wealth of Israel, and so breaking downe the stop of the partition wall, hath made of both, one. For it pleased the Father, that in him all fulnesse should dwell, and by him to reconcile all things vnto himselfe; and to set at peace, through the bloud of his Crosse, both the things in earth, and the things in heauen, Colos. 1. 19, 20. And here note, [d] that Christ is first a King of righteousnesse, and then a King of peace; for he giueth vs first righteousnesse, and then peace. So *Paul* expresly, Rom. 5. 1. *Being iustified by faith, we haue peace toward God, through our Lord Iesus Christ.*

4. *Melchisedech* is said to be *without father, and without mother*; [e] not that he was indeed so, but for that the Scripture concealeth his genealogie: so Christ [f] as man was *without father*, & as God *without mother.* Nay Christ as God was *without kindred, hauing neither beginning of his dayes, neither end of life*, being *Alpha* and *Omega*, the first & the last, Apoc. 1. 11. No God before him, or after him, Esay 43. 10

5. *Melchisedech* blessed *Abraham*, and receiued tithes of him, and so consequently was greater than *Abraham*, because *without all contradiction the lesser is blessed of the better.* And so Christ is greater than *Abraham*, as *blessing him that had the promises.* [g] *Abraham* reioyced to see my day (saith our Sauiour) and he saw it, and was glad.

6. *Melchisedech* refreshed *Abraham* and his armie, returning from the slaughter of the Kings, with [h] bread and wine: so Christ feedeth and cherisheth his souldiers, fighting vnder his banner against the world, the flesh, and the deuill, euen with his own [i] flesh and bloud, represented in his holy Supper by [k] bread and wine. *Melchisedech* gaue bread & wine to *Abraham*, he did not offer it vp vnto God, as the [l] Latine Fathers vsually read, *protulit non obtulit.* And therfore the [m] Papists abuse this place, when in the Masse they offer vp the bread vnto God, which is to be communicated vnto men. Christs Supper was ordained to be receiued of vs, in the memoriall of his death, for the confirmation of our faith, that his body was broken for vs, and his bloud shed for our sins; [n] but in the Masse there is no receiuing, because the

[x] Galat. 4. 26.

[y] *Hieron. quæst. seu tradit. Hebraic. in Gen. tom. 3 fol. 226. Dio Carthus. Em. Sa, Vatablus in* Gen. 49. *& Tileman in loc.*

[z] Ierem. 23. 6.
[a] 1 Cor. 1. 30.
[b] Esay 9. 6.
[c] Ephes. 2. 16.

[d] *Lombard. Aquin. Anselm. in* Heb 7.

[e] *Theophylact. Primasius in* Heb 7 *& Chrysost. in loc.*
[f] *Hieron. Agellius in loc.*

[g] Iohn 8. 56.

[h] Gen 14. 18.
[i] Iohn 6 55.
[k] Matth. 26. 26
[l] *Apud Chemnit. exam. Con. Trident. part. 2. pag. 171.*
[m] *Caluin. in loc.*
[n] *Bradfords* letter to his mother, *apud Fox, Mart. fol. 1476.*

the Priest keepeth all to himselfe alone. Christ saith, *Take eat*: but the Priest, *gape, peepe.* The Masse-priests are grosse lurchers at the Lords table; for first they take away the wine from the Laity, which is contrary to Christs owne voice, *Drinke ye all of this.* And as for the bread, they giue it not in euery Masse to the people, but only at certaine times in the yeere, and then also not so [o] great an host or cake as themselues eat, and that without either breaking on their part, or touching of the people. So their Masses vpon the point are Massacres of Christ, a new killing and sacrificing of him againe, so much as lieth in their power.

He shall iudge among the Heathen, he shall fill the places with the dead bodies] [q] Some construe this of Christs iudgement on the last day; for we beleeue that he shall *come againe to iudge the quicke and the dead*, he shall *in that day of his wrath fill the pits of hell with the bodies* of the [q] reprobate, and *smite in sunder the heads* of all such as haue lifted vp their heads against him. [r] Other haue better expounded this of his present iudgement in protecting his followers, and in punishing his foes: for Christ is described here by the Prophet as a valiant conquerour ouer his enemies. He shall rule not among the Iewes onely, but among the Heathen also, [f] iudging the world with righteousnesse, and the people with his truth. *He shall fill all places with the bodies* of his aduersaries being *dead*, and *smite in sunder*, with his power and might, *the heads, euen Kings*, and other chiefe gouernours of his enemies. [t] *Augustine* doth interpret this in the better part, glossing it thus: *Implere ruinas, est ædificare quod cecidit: & conquassare capita, humiliare superbos ad salutem per contritionem.*

He shall drinke of the brooke in the way] This may haue a double construction. Either thus, *he*, that is, the Messias, *shall drink of the brook* which shal be made of the bloud of his foes: [u] as if he should haue said, There shall be so much bloud shed, that the conquerour may drink (as it were) of a riuer of bloud, in the way as he pursueth his enemies. The like phrase we finde, Numb. 23. 24. [x] Or else it is a similitude taken from puissant and mightie Captaines, who eagerly pursuing their enemies, stay not vpon dainties or pleasures, but content themselues with flouds and brookes which they finde in their passages as they follow the chase. And therfore he shall *lift vp his head*, as hauing a full victorie to his aduancement and exceeding glorie: for so this manner of speech is vsed, Genes. 40. 13. 20. *Marcus Antonius de Dominis lib. 1. cap. 1. de Republica Ecclesiastica*, doth expound it mystically thus, *Exaltatus est Christus vt caput Ecclesiæ, postquam de torrente passionis bibit.*

[o] A Monument hereof in the Church at *Stelst*, a Burg in *Germanie*, about 20 miles from *Insprucke*.
[p] *Theodoret. Euthym. Turrecremat.*
[q] *Bellarmine.*
[r] *Caluin. Tileman. Tremellius.*
[f] Psal 96. 13.
[t] *In loc.*
[u] *Bucer. Mollerus. Vatablus.*
[x] *Caluin. Tremel.*

PSALME 132.

Lord remember Dauid, and all his troubles, &c.

THis Hymne consists of two parts: a { Prayer, for the Prince, Priests, and people, with a commemoration of their zeale to Gods holy worship and seruice, from the 1. to the 11. verse. / Promise, made by God particularly to *Dauid* and his seed, as also generally to the whole Church, as the ground of the praier, from v. 11. to the Psalmes end.

The penner of this Psalme prayes for the [y] King first as the chiefe, *Lord remember Dauid.* And then afterward for his state, both [z] Ecclesiasticall & Ciuill, the Church and Common-weale. The Church, *Arise, o Lord, into thy resting place*, that is, thy Temple, *let thy Priests be cloathed with righteousnes.* The [a] Common-weale, *Let thy Saints sing with ioyfulnes, &c.* The which is answerable to the suffrages in our Liturgie, *Indue thy Ministers with righteousnes, and make thy chosen people ioyfull.* And haply the Church of England aimed at this prayers order, in the composition of the *Letanie*; where praying more particularly, we beseech God in the first place to blesse *our most gracious King & Gouernour.* In the next, to blesse the whole Clergy,

[y] *Bucer. Wilcox.*
[z] *Luther. Mollerus. Strigelius.*
[a] *Tileman.*

Bishops, Pastors, and Ministers: and then all degrees of the Laitie, superiours, as *the Counsell, Nobilitie, Magistrates*: and inferiours, *all the people.*

[b] Iohn 8.44. Satan is called by [b] Christ, *a lier, and a murtherer from the beginning*, euer busily labouring to destroy both our soule with vntruths, and our bodies with murthers. [c] Against these two policies and kingdomes of the deuil, Almighty God hath erected other two kingdomes, the politike State to fight against murthers: and the Priesthood to fight against false doctrine and heresies. So that *Dauid*, and all other Kings in gouerning the Commonwealth, ought to performe their best endeuours; that their subiects may leade [d] *quiet and a godly life*. Quiet, as being free from mutinies and murthers: godly, as being free from heresies & lies. And these two kingdomes, although they be farre vnlike, are so ioyned together, that the one cannot stand without the other. For where politike peace is wanting, their pietie cannot be maintained without great danger: & where the word of God is wanting, there can be no sound and secure peace. Policie serueth the Church, and the Church preserueth policie. The Priests and Preachers are said in the 17. vers. of this Psalme, to be *deckt with saluation*, that is, the ministration of the word, whereby they [e] saue themselues, and those that heare them. And in this respect called [f] *sauiours*, Obadiah 21, as being helpers and labourers together with God, who saueth, 1 Cor. 3. 9.

[c] *Luther. In loc.*

[d] 2 Tim. 2. 2.

[e] 1 Tim. 4. 16.
[f] *Caluin. Ribera. Vatablus in Obad.*

But that part of this Hymne concerning the promise, concerneth our present Feast especially. *The Lord hath made a faithfull oath vnto Dauid, &c.* The Papists (in the first verse, *Lord remember Dauid with all his afflictions*; and in the tenth verse, *for thy seruant Dauids sake, turne not away the presence of thine anointed*) dreame that *Salomon* and the people did pray to God, that he would heare them at *Dauids* intercession, and for his merits; and thereupon establish inuocation of Saints, and praying to the dead. But our [g] Diuines answer, that *Dauid* is not here to be taken absolutely for his person only; but as hauing the couenant, and clothed (as it were) with the promises of God. For *Dauid* neuer intreated God to be heard for his own merits, but on the contrary crieth, [h] *Enter not into iudgement with thy seruant, for in thy sight shall no man liuing be iustified.* Neither did the Church here desire to be heard for *Dauids* sake, but for the promise made to *Dauid.* And their meaning is briefly this, O Lord God, we pray vnto thee for the kingdome, not counting our selues in any sort worthy that we should be heard: but (as [i] *Daniel* speakes) *we present our supplications before thee, trusting in thy great and tender mercies*, and in that thou hast promised to *Dauid*, to wit, that our kingdome shall endure for euer. So *Moses* praied, [k] *Remember Abraham, Isaac, and Israel, thy seruants, to whom thou swarest by thine owne selfe.* He doth not inuocate *Abraham, Isaac, and Iacob*, as the Papists imagine fondly: but he doth alledge Gods holy couenant made to them, as touching their seed and posteritie. For how could God be put in minde of these promises better, than by receiuing those persons to whom God hath made them? Here then is a notable president for vs, that when we pray, we should appeare before the seat of God as wretched and miserable sinners, not trusting vpon our own merit, but cloathed (as you would say) with his mercie; not as he who bragged, [l] *I fast twice in the weeke, I giue tithe of all that euer I possesse*: but as he who said, *Lord remember thy promises*; for the promises of God are nothing else, but mercies and compassions offered fitly vnto vs in Christ.

[g] *Luther. Mollerus. Caluin. Tileman. Strigelius.*

[h] Psal. 143. 2.

[i] Dan. 9. 18.

[k] Exod. 32. 13. Deut 9. 27.

[l] Luk. 18. 12.

Faith is necessarily required in praier, (*for* [m] *how shall any call on him, in whom they haue not beleeued?*) and faith is grounded euer vpon the sure promises of God, who saith, [n] *I am the Lord thy God*, and so loued the world, that *he gaue his* [o] *only begotten Sonne, in* [p] *whom he is well pleased.* If then he giueth himselfe to be our own, and his Sonne to be our own, how shall he not with himselfe and his Sonne [q] giue vs all things also? *Verily, verily*, (saith our blessed Sauiour, that euer spake veritie) *whatsoeuer ye shall aske the Father in my name, he will giue it you*, Ioh. 16. 23. These things ought to be taught diligently, because Gods holy promises are *the* [r] *chiefe part of the Scripture, the true bosome and wombe wherein the Church is carried, and all her children the faithfull.*

[m] Rom. 10. 14.
[n] Exod. 20. 5.
[o] Iohn 3. 16.
[p] Matth. 3. 17.
[q] Rom. 8. 32.
[r] *Luther. in loc.*

Now the promise mentioned here touching the seed of *Dauid*, is categoricall & absolute,

absolute, so farre forth as it concernes Christ, *of the fruit of thy body will I set vpon thy seat for euermore.* But as it concernes other of *Dauids* house, [f] hypotheticall and conditionall, *if thy children will keepe my couenant, &c.*

In that which is promised and prophecied touching Christ, obserue the
- Manner of the promise, *The Lord hath made a faithfull oath vnto Dauid, and he shall not shrinke from it,* verse 11.
- Matter of the promise,
  1. That the Messias is to be borne of *Dauids* seed, *of the fruit of thy body.*
  2. That the Messias is to sit on *Dauids* seat, *shall I set vpon thy seat.*

The Lord hath made a faithfull oath] Men vse to sweare by him that is greater than themselues, Heb. 6. 16. that is, by God; and that for [t] three causes especially. 1. Because God is greater than themselues in credit. 2. Greater than themselues in knowledge. 3. Greater than themselues in power. Men by sin haue lost their credit, and therefore doe they pawne the credit of God, which is truth it selfe; and in cases of necessitie, for want of other sufficient proofe, God is content to pledge his truth for honest men, who meane well. All men are by nature [u] liers, and [x] only God is good and true, wherefore men vse to sweare by him, as being greater in [y] credit.

2. An oath is for the manifestation of a secret truth or intention of the heart: for to sweare in things apparant, is to take the name of God in vaine. But God alone is the searcher of the [z] heart and [a] reines; and therefore men vse to sweare by him, as greater in [b] knowledge.

3. If a man violate his oath and forsweare himselfe, the wrong is done directly vnto God, his truth is falsified, his witnesse abused, his name blasphemed, and therfore men sweare by him, as being greater in power, [c] that he may take vengeance on such wretches as dare, wrong his sacred Maiesty.

But God as hauing none greater to sweare by, sware by himself to father [d] *Abraham, In thy seed al the nations of the earth shall be blessed.* This oath is renued againe to *Isaac*, Gen. 26. 3. and repeated often vnto *Dauid*, 2 Sam. 7. 12, 13. and 1 Chron. 17. 12. and 2 Chron. 6. 16. and remembred also by the Prophetss, Esay 55. 3. Psal. 89. 34. It was in him exceeding rich mercy, to giue his bare word, that he would in the fulnesse of time, giue his onely begotten Sonne for the redemption of the world, saying, *the seed of the woman shall breake the serpents head*: but it was vndoubtedly greater mercy, for his seruants better assurance, to binde his promise with *a faithfull oath*, swearing by his holinesse that he *will not shrinke from it.* See my notes vpon Psalme 110. vers. 4.

Of the fruit of thy body] *S. Peter* expounds this of Christ, Act. 2. 30. for according to the flesh he was the seed and sonne of *Dauid.* [e] *Irenæus*, and [f] *Augustine*, and [g] other Doctors note, that it is according to the Hebrew *de fructu ventris*, of the fruit of thy belly: not *de fructu femoris aut renum.* Because thy promised seed is *the seed of the woman*, Gen. 3. 15. *made of a woman*, Gal. 4. 4. hauing the materials of his body from his mother *Marie*, but his *formale principium*, from God the Holy Ghost, agent in his admirable conception. And yet for as much as *Marie* was of *Dauids* house, it may be said, that her Sonne was *the fruit of Dauids bodie.* For proofe whereof, it is said, that [h] *Ioseph* put his hand vnder *Iacobs* thigh, and the seruant of [i] *Abraham* vnder the thigh of his Master, because (saith [k] *Ambrose*) Christ our blessed Sauiour was to proceed out of the loynes of *Abraham, Isaac*, and *Iacob.* For as Christians taking an oath in our time, lay their hands vpon some part of that sacred booke wherein Christ is reuealed: so the Fathers in old time put their hands vnder the thighs of those Patriarks, of whom Christ was then to come. Moreouer, sonnes are called *the fruit of their fathers venter*, as well as of the mothers; according to that of *Dauid*, 2 Sam. 16. 11. *Behold my sonne which came out of mine owne bowels, seeketh my life.*

Shall I set vpon thy seat] You haue heard, how Christ is the seed of *Dauid*; now let vs examine, how he sits on the seat of *Dauid.* We reade in the Gospels historie, that

[f] *Placidus. Luther. Mollerus. Genebrard.*

[t] *Caluin & Marlorat in* Heb. 6. 16.

[u] Psal. 116. 10. & Psal. 62. 9.
[x] Mark. 10. 18.
[y] *Primasius, Lombard, in* Heb. 6.
[z] 2 Chro 6. 30.
[a] Psalm. 7. 10.
[b] See *Thomas* 2 2*æ quæst* 89. *art.* 1.
[c] 2 King. 2. 23. 2 Cor. 1. 23.
[d] Gen. 22. 16. 18.

[e] *Lib.* 3. *cap.* 27.
[f] *In loc.*
[g] *Hugo in lo.*

[h] Gen. 47 29.
[i] Gen 24 2.
[k] *De Abra. Patriar. lib.* 1. *cap.* 2.

that he [l] hid himselfe in a mountaine, when as the people would haue made him a King, and that he professed openly before *Pilate*, [m] *my kingdome is not of this world.* [n] Answer is made, that by *Dauids seat*, is meant Hierusalem [o] aboue, not Hierusalem here below; mysticall Hierusalem, and [p] heauenly, not materiall and earthly. So the Lord, Psalm. 2.6. *I haue set my King vpon mine holy hill of Sion*, that is, I haue made my begotten Sonne ruler and head ouer the whole Church, of which Hierusalem is a figure. *Sion*, and *the seat of Dauid*, are to be construed here *typically*, not *topically*. For Christs high and holy kingdome is internall and spirituall, not externall and temporall. [q] It is *hîc*, not *hinc*; in the world, but not of the world. By the preaching of his word, which is the scepter of his kingdome, he rules in the [r] middest of his enemies, and makes them all his foot-stoole, conuerting such enemies as appertaine to Gods election, and confounding such enemies, as are the sonnes of perdition; his Gospell is vnto the one, the [s] sauour of life vnto life; and to the other, the sauour of death vnto death. See my notes vpon the 110. Psalme, second and third verses.

[t] As his kingdome is not of the world; so the faithfull his voluntary subiects are not of the world, Iohn 17.16. you were of the world (saith our Sauiour to his followers) but I haue chosen you out of the world, Iohn 15.19. As his kingdome is spirituall, euen so they be [u] led by the spirit in [x] all things. And therefore when you come into Gods house, to be made partakers of his holy word and Sacraments, open the doores of your eares, and gates of your hearts, that the [y] King of glory may come in, and so dwell in you, and reigne in you for euermore. Behold, he standeth at the doore and knocketh, Apoc. 3.20. Open and obey, that he may set vp his kingdome in the parlour of thine heart. It is our daily prayer, *thy kingdome come*: the meaning whereof is briefly this, O heauenly father, let not Satan and sin reigne in our soules, but rule thou by thy word and spirit, and so build in vs the kingdome of grace, and hasten the kingdome of glory.

The difference betweene our heauenly King, & earthly Princes is great. 1. Their dominions are limited, and the borders of their kingdomes bounded, their people numbred, and the time of their reigne prescribed. But Christ hath [z] all power in heauen and earth, he shall sit vpon the Throne of *Dauid* for euer, and of his kingdome there is no end, Luk. 1.33.

2. Other Kings haue power only ouer our bodies and goods: but Christs authoritie reacheth vnto the soule. Their sword is materiall, able onely to kill the bodie: but his sword is spirituall, proceeding out of his [a] mouth, able to destroy [b] both soule and body in hell, entring thorow euen vnto the diuiding asunder of the spirit, and of the ioynts, and the marrow, a discerner of the thoughts, and intents of the heart, Heb. 4.12.

3. Other Kings deriue their authoritie from him, Prouerb. 8.15. *By me Kings reigne, by me Princes rule*; and stand accountable to him, *he standeth in the congregation of Princes, and iudgeth among gods*, Psalm. 82. 1,2. But who shall say to the Lord of Lords, *Why dost thou do so?*

4. Other Kings reward their fauourites and followers, only with a few titles of honour, and with a few parcels of land, which are holden of them in *fee-farme*, *frank-almoigne*, *Knight-seruice*, *&c.* They make not their vassals heires apparent to their kingdomes: but Christ our Lord maketh all his faithfull seruants no lesse than [c] Kings, and [d] heires of God, euen heires annexed with himselfe.

If thy children will keepe my couenant] Literally this may be construed of *Dauids* owne children according to the flesh, [e] who succeeded him in his Throne, 1072. yeeres, vntill the Messias (borne of his posteritie) constituted an euerlasting kingdome without end. [f] According to this sense, the Lord saith, Ezech. 21.26. *I will take away the Diadem, and take off the Crowne, this shall be no more the same, I will ouerturne, ouerturne, ouerturne it, and it shall be no more vntill he come, whose right it is, and I will giue it him.* His promise here concerning Christ, is absolute, but his promise touching other of *Dauids* house, conditionall: *If thy children keepe my couenant, and my testimonies, that I shall learne them.* [g] If thou seeke the Lord (said

Dauid

[l] Iohn 6.15.
[m] Ioh 18.36.
[n] *D. Incognitus.*
[o] Gal. 4.26.
[p] Apoc. 21.2.
[q] *Augustin. & Theophylact in Ioan.* 18 See *Recognit. Bellarmin. à pag.* 26 *ad pag* 46.
[r] Psal. 110.1.2.
[s] 2 Cor. 2.16.
[t] See *August. in tract.* 115. *in Ioan.*
[u] Rom 8.14.
[x] Ioh 2 27.
[y] Psal 24.7.
[z] Matth. 28.18
[a] Apoc. 1.16.
[b] Mat. 10.28.
[c] Apoc. 1.6.
[d] Rom. 8.17.
[e] *Mollerus.*
[f] *Caluin.*
[g] 1 Chro. 28 9

Dauid to his sonne *Salomon) he will be found of thee; but if thou forsake him, he will cast thee off for euer.* And therefore because *Dauids* posteritie did not obserue his law, but follow their own inuentions; he made them (as we reade in the Bibles historie) captiues of Captaines, and gaue their kingdome to another people: first vnto the bloudie Romans, and now to the barbarous Turks; and so Hierusalem heretofore [h] *great among the Nations, and Princesse among the Prouinces, is made tributarie; she dwelleth among the Heathen, and findeth no rest, among all her louers she hath none to comfort her, all her friends haue dealt vnfaithfully with her, and are made her enemies.*

[h] Lament. 1. 1.

Mystically the [i] Doctors applie this vnto the children of Christ according to the spirit. *I will set vpon thy seat,* that is, ordaine Pastors and Teachers, who shall *sit in thy chaire,* [k] that is, preach thy word and doctrine, for the [l] gathering together of the Saints, and edification of the Church euermore. This was verified in the blessed Apostles, as being made Princes in all lands, Psalm. 45. 17.

[i] *Arnobius. Cassiodorus. Hugo.*
[k] So that kinde of speech is vsed Mat. 23. 2
[l] Ephes. 4. 11.

In one word, [m] all true beleeuers in Christ are the sonnes of God, and babes in Christ, and he hath (as [n] *Paul* speakes) raised vs vp together, and made vs sit together in heauenly places. His Charter is faire, Mat. 19. 28. *Verily I say vnto you, that when the son of man shall sit in the Throne of his Maiesty, ye which haue followed me in the regeneration, shall also sit vpon twelue Thrones, and iudge the twelue tribes of Israel.* And Apocal. 3. 21. *To him that ouercommeth will I grant to sit with me in my Throne, euen as I ouercome, and sit with my Father in his Throne.*

[m] *Hieron*
[n] Ephes. 2. 6.

The [o] wicked abuse the promises of God, applying them vnto themselues, which only belong to the true Church, the seed of *Dauid,* according to the spirit. So the Papists abuse Christs promise, for establishing of the Popes tyrannie, [p] *the gates of hell shall not ouercome it,* and [q] *I will be with you alway to the worlds end.* Whence they conclude, that *Peters* boat (though it may be sometimes in danger) shall neuer be drowned, and that the Pope (being the Churches head) cannot erre. [r] Whereas these promises concerne only that Church which is *built vpon the Rocke Christ, and continueth in S. Peters faith, obseruing all things our blessed Sauiour commanded,* as it is in our text, *If thy children will keepe my conenant and testimonies that I shall learne them.* But if the Bishop and Church of Rome dispense with Gods holy word, and despise his truth and testimony, teaching in stead of his infallible law, [s] *precepts of men, and doctrines of* [t] *deuils*: how shall this, or any like promise belong to them?

[o] *Luther in loc.*
[p] Matth. 16. 18
[q] Matth. 28. 20
[r] Dr *Fulk in* Matth. 16. 18.
[s] Matth. 15. 9.
[t] 1 Tim. 4. 1.

So the wicked in a reprobate sense, who make their belly their god, and commit all vncleannesse euen with greedinesse, abuse these sweet texts, *at what time soeuer a sinner, &c.* and, *Come to me all yee that are weary and laden, and I will ease you, &c.* For this promise concernes only such as are *laden,* and feele the burthen of their iniquitie, hauing both a sight and a sense thereof, acknowledging that sin is *a* [u] *labour* in accomplishing, and *a load* when it is accomplished. It appertaineth only to such as *repent,* and that of *all their sinne,* and that *from the heart,* and *bottome of the heart.*

[u] *Euthym in* Matth. 11.

So the carnall Gospellers, in comming irreuerently to the Lords Table, without any deuotion, or due respect to that holy Sacrament, abuse the words of our blessed Sauiour, *This is my body.* For (as the godly Martyr [x] *Iohn Bradford* well obserued) the clause, *take, eat,* is a precept; and the clause, *this is my body, a promise,* the bread and wine then are not vnto any *the body and bloud of Christ,* except they first *eat and take,* and none can take and eat, but by [y] faith. A worthy receiuer therfore beggeth of God both a pardon of his faults, and an increase of his faith. To conclude this point, in the law the condition is, *do this and liue*: in the Gospell, *beleeue this and thou shalt be saued.* He that neglects the precept, and yet will challenge the promise, deceiueth himselfe, he shall not rest on Gods holy hill, and sit on his happie seat for euermore.

[x] In his last exam. *apud Fox, fol.* 1463.
[y] *Confess. Anglican. art.* 28.

PSALME

Psalme 2.

Why doe the Heathen so furiously rage together, &c.

This Ode may be diuided into two parts; the

1. Describes the wickednesse, and weaknesse of such as bandie themselues *against the Lord, and against his anointed.*
   - Wickednesse, *furiously raging. standing vp and taking counsell together.*
   - Weaknesse,
     - Implyed in the word *Why?*
     - Expressed in the clause, *Imagine a vaine thing.*
2. Sets downe Gods
   - Might, for their destruction, if they wil not amend their manners, & asswage their malice, vers. 4,5,6,7,8,9.
   - Mercy, for their instruction, if they wil once be so *wise*, as to *learne* his Law, and to *loue his Sonne*, vers. 10,11,12.

Why doe the Heathen] By *Heathen*, are meant the Gentiles; by *people*, the Iewes; by *Kings*, the chiefe Monarks vpon earth; and by *Rulers*, their [z] priuie Counsellors of Estate. The *Gentiles*, as not hauing Gods Law, *furiously rage together*, like [a] bruit beasts without vnderstanding. The Greek word vsed by *S. Luke*, Act. 4. 25. doth import fiercenesse and pride, as of horses that neigh, and rush into the battell. The *Iewes*, albeit they had Gods holy word, *imagined a vaine thing*, [b] because they were cunning rather in the sound, than in the sense thereof. The *Kings* as men of might, *stand vp*, and the *rulers*, as men of wit and policie, *take counsell together*. And so men of all countries, as well the Iewes, as the Gentiles, and of all conditions, as well Princes as people, bandie themselues *against the Lord, and against his anointed.*

Now this may be construed [c] either of *Dauid*, or of the Messias: of the Lords Christ, or of the Lord Christ. *Dauid* is the *Lords Christ*, as his anointed King ouer Israel, anointed thrise. First, in the middest of his brethren, 1 Sam. 1. 16. afterward in Hebron, 2 Sam. 2. lastly, before all the tribes of Israel, 2 Sam. 5. And he may be called *the sonne of God*,

As a
- Man, for all of vs are *the* [d] *generation of God, it is he who made vs, and not our selues*, Psal. 100. 2.
- Great man, or King, for Princes are stiled *the* [e] *children of the most high.*
- Good man, or regenerate, for euerie one that is new borne, *is* [f] *borne of God, and adopted his sonne, and made his heire*, Rom. 8. 15. 17.

How the *Heathen*, that is, the Philistims, and other strange nations, *furiously raged together against him*: how the *people*, that is, the Iewes of *Sauls* house, *imagined vainly* to dethrone him: how the Captaines *stood vp*, and States-men *tooke counsell together*, that they might *breake his bonds asunder, and cast away his cords from them*: how the Lord *that dwelleth in heauen laughed all his enemies to scorne*, saying, *yet haue I set my King vpon my holy hill of Sion*: you may read in the second booke of *Samuel*, from the second to the tenth Chapter.

But the blessed Apostles haue construed this of Christ, Acts 4. 24. *O Lord, thou art the God, which hast made the heauen and the earth, and the sea, and all things that are in them. Which by the mouth of thy seruant Dauid hast said, why did the Gentiles rage, and the people imagine vaine things? The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ. For doubtlesse against thine holy Sonne Iesus, whom thou hast anointed, both Herod, and Pontus Pilate, with the Gentiles and people of Israel, gathered themselues together, to do whatsoeuer thy hand and thy counsell had determined before to be done.* [g] First the *Princes* did plot, and afterward the *people* did act this insurrection. *Herod* the King

[z] *Bucer. Ro. Stephanus. Wilcox.*
[a] *Cassiodorus. Placidus. Tileman.*
[b] *Euthym.*
[c] *D. Incognit. Caluin. Tremel.*
[d] Acts 17. 28.
[e] Psal. 82. 6.
[f] 1 Iohn 3. 9.
[g] *Bellar. in loc.*

King ſought to deſtroy Chriſt in his ſwadling clouts, *he was troubled at the birth of Ieſus, and all Hieruſalem with him*, Matth. 2. 3. And the Rulers oppoſed Chriſt in the whole courſe of his life: ſo the text plainly, [h] *Doth any of the Rulers, or of the Phariſies beleeue in him?* At his death all the Rulers Eccleſiaſticall and Ciuill accorded in one. The *Gentiles*, [i] that is, the Romane ſouldiers, by *Pilats* inſtigation, *furiouſly raged together*: and the *people*, that is, the Iewes, by the counſell of the chiefe Prieſts and Elders, *imagined a vaine thing*. Yea, but how can it be ſaid plurally, that *Kings aſſembled* againſt Chriſt? Anſwer is made by [k] ſome, that the plurall is vſed here for the ſingular. Or by *Kings* is meant *Herod* and *Pilate*, for *Herod* is ſtiled [l] *King*, and *Pontius Pilate* was a [m] *Gouernour* vnder the Romane Emperor, and theſe Viceroyes had many petite [n] *Rulers* alſo ſubiect to their command. Or by *Kings* is meant *Herod ſenior*, who ſtood vp againſt Chriſt at his birth, Matth. 2. and *Herod Iunior*, who deſpiſed and mocked Chriſt at his death, Luk. 23. 11.

[h] Iohn 7. 48.

[i] *Euthym.*

[k] *Placidus. Incognitus. Ageſius.*

[l] Matth 2. 1.

[m] Matth. 27. 2.

[n] Ioh 4. 46. Matth 9. 18.

Or, as [o] *Chryſoſtome*, with *Herod* were ioyned the Deuill, and Death, and Sinne. All which are *Kings of the earth*. The Deuill is a King, [p] ruling in the ayre, the [q] Prince of this world, Luk. 11. 18. *If Satan be diuided againſt himſelfe, how ſhall his kingdome ſtand?* And Death is a King, Rom. 5. 14. *Death reigned from Adam to Moſes, &c.* And Sinne is a King too, Rom. 6. 12. *Let not ſinne reigne in your mortall bodies, leſt ye ſhould obey the luſt of it.* All theſe Kings aſſembled and tooke counſell together againſt the Lord, and againſt his Chriſt. For as Chriſt conſidered of humane fleſh and a reaſonable ſoule: ſo likewiſe he had two ſorts of enemies, one viſible which aſſaulted his body, another inuiſible which aſſaulted his ſoule; ſpirituall wickedneſſes, Epheſ. 6. 12. Here we may behold and bewaile the blindneſſe of the Iewes in our time, who (notwithſtanding their moſt ancient [r] Rabbins applie this our text to the true Meſſias) expect him as yet to come.

[o] *In loc. Idem. Euthym.*

[p] Epheſ 2. 2.

[q] Ioh 12. 31.

[r] See *Galatin. de Arcanis, lib. 3. cap. 7. & Bellar. in loc.*

Laſtly, for as much as Chriſt ſuffers in his [s] members, and [t] all that will liue godly, that they may be made [u] like to his Image, muſt of neceſſitie ſuffer perſecution; it may be conſtrued of [x] Chriſtians as well as of Chriſt, againſt whom all the wicked angels, [y] ſtanding on the foure corners of the earth, are combined in a bloudie league. The Gentiles at this day *furiouſly rage together*, and the Iewes at this day ſtill *imagine vaine things*; at this day *The Kings of the earth ſtand vp*, as the Turke, the Pope, the Spaniard, and all their cruell agents. In a word, all Atheiſts, all Anti-chriſts, all Hypocrites, all Worldlings, hurtle together againſt the Lord and his anointed people. The true Church is a [z] lilie among thornes, a few harmeleſſe [a] lambes in the middeſt of many rauenous wolues, on euery ſide compaſſed about with ſuch as ſay, *Let vs breake their bonds aſunder, and caſt away their cords from vs.*

[s] Acts 9. 4.

[t] 2 Tim. 3. 12.

[u] Rom. 8. 29.

[x] *Placidus. Bucer. Strigellius.*

[y] Apocal. 7. 1.

[z] Cant. 2. 2.

[a] Luk. 10. 3.

1. We may learne from hence, [b] not to depend vpon the multitude for their number, becauſe the people mutinouſly *rage together, and imagine vaine things* in their conuenticles: nor vpon the mightie for their countenance, becauſe many *kings of the earth ſtand vp, and Rulers take counſell together againſt the Lord & his Chriſt.*

[b] *Wilcox.*

2. We may know from hence, [c] whether we are the *Lords anointed*, or no. The [d] world loueth his owne; if then it hate Chriſt in vs, it is an infallible ſigne, that we are good [e] ſouldiers of the Lord, and not ſeruants of the world. [f] The way to heauen is to ſaile by hell; if you wil embrace Chriſt in his robes, you muſt not think ſcorne of him in his rags; if you will ſit at his table in his kingdome, you muſt firſt abide with him in his tentations; if you wil drink of his cup of glorie, forſake not his cup of ignominie. Can the head corner ſtone be reiected, & the other more baſe ſtones in Gods building be ſet by? You are one of Gods liuely ſtones, and therefore be content to be hewen and ſnagged, that you may be made more meet to be ioyned to your fellowes, ſuffering the ſnatches of Satan, and wounds of the world.

[c] *Bucer.*

[d] Iohn 15. 19

[e] 2 Tim 2. 3.

[f] *Bradford apud Fox Mart. fol. 1490.*

3. From hence we may be well aſſured, that the ſincere profeſſion of the Goſpell in reformed Churches, is the moſt incorrupt and pure religion, as being moſt oppoſite to the children of this world. The Maſſe (ſaid holy [g] *Bradford*) doth not bite them,

[g] In a letter to his mother.

them, or make them to blush, as preaching. And therefore the [h] Kings of the earth are dranken with the wine of the Babyloniſh Whores abominable tornication. In [i] Rome the humour of euery worldling is fitted, and each appetite may finde what to feed on. The mother of whordomes is content to tolerate Iewes, and other vngodlie wretches of diuers and aduerſe faiths in her Countrey, but ſhe will not endure *Lutherans*. All things are lawfull in great Babylon, excepting this onely, to profeſſe the Goſpell after the manner of Proteſtants. It is reported by reuerend [k] *Fox*, that certaine Lawyers and Aduocates in *Prouince*, maintained openly, *that in a caſe of Lutheraniſme, the Iudges are not bound to obſerue either right or reaſon, order or ordinance, for they cannot erre, whatſoeuer iudgement they do giue, ſo that it tend to the ruine and extirpation of ſuch as are ſuſpected Lutherans.*

Hitherto concerning the wickedneſſe of ſuch as oppoſe themſelues againſt the Lord, and his anointed. I am now to ſpeake of their weakneſſe, implied in the word *why?* [l] for by this interrogation he doth admire their folly: *non enim tam interrogantis, quàm deridentis*, as a learned [m] expoſitor vpon the place. [n] If they be derided as vnwiſe, who ſhoot arrowes at the Sunne, and barke at the Moone; what errant fooles are they who fight againſt God, *dwelling in the heauen* of heauens, aboue Sunne and Moone, [o] who made the heauen, and earth, and ſea, and all things that are therein? Alas, all fleſh is as the [p] graſſe that withereth, and God is a [q] conſuming fire ready to burne this ſtubble. [r] Man is like a thing of nought, but God is almighty, meaſuring the waters in his fiſt, and meating heauen with his ſpanne, and weighing the mountaines in skales, and the hils in a ballance, Eſay 40.12. Man is in the hands of God his maker, as the clay in the hands of the potter, Ier. 18.6. Now ſhall the thing formed (ſaith [r] *S. Paul*) diſpute with him who formed it? or man *imagine ſo vaine a thing, as to ſtand vp, and take counſell* againſt his Creator? So that the Prophet here ſpeakes as the [t] Poet,

Quò moriture ruis, maioraq; viribus audes?
Quid tantum inſano iuuat indulgere labori?

Or as [u] *Horace* begins an *Epod*:

Quò quò ſceleſti ruitis, aut cur dexteris
aptantur enſes conditi?

He that dwelleth in heauen ſhall laugh them to ſcorne] Note here the great ods and difference betweene God and his enemies: 1. He *dwelleth in heauen*, [x] but his greateſt oppoſites are *Kings vpon earth*, vnſetled [y] pilgrimes in [z] earthly tabernacles and houſes of [a] clay. 2. Whereas [b] man diſquieteth himſelfe *in vaine, raging, running, ſtanding vp againſt the Lord and his anointed:* Almightie God is ſaid here to *ſit* in heauen at [c] reſt and eaſe. 3. Whereas men imagine vainly to *breake his bonds, and caſt away his cords*: God in a moment is able to *bruiſe them with a rod of iron, and breake them in peeces like a potters veſſell*, Albeit they fret and fume neuer ſo much, he *ſhall laugh them to ſcorne, and haue them in deriſion.* As it is ſaid of the monſter [d] Leuiathan, *He eſteemeth iron as ſtraw, and braſſe as rotten wood; the archer cannot make him flee, the ſtones of the ſling are turned to ſtubble before him, and he laugheth at the ſhaking of the ſpeare.* Now theſe things are ſaid groſſely for our capacity, becauſe the Lord indeed can neither laugh nor crie: yet the Scripture ſpeaking after the manner of men, affirmes plainly that God is grieued at our faults, and that he laugheth at our follies, *non ſecundũ affectum*, (as the Schoole diſtinguiſheth aptly) *ſed ſecundum effectum*, in that he carrieth himſelfe toward his enemies as one that *hath them in deriſion.* And this he doth in [e] two reſpects eſpecially.

1. For that he can at any time when he will, as it were *ſportingly* pull downe ſuch as ſtand vp againſt him, he doth eaſily deſcrie their folly, ſuppreſſe their fury.

2. For that he ſuffereth his enemies in their rebelling and reuelling againſt his anointed, only *to play with his bait*, he hath (as he told [f] *Senacherib*) an hooke in their noſtrils, and a bridle in their mouthes, he can, & he will (at his good pleaſure) bring them back againe the ſame way they came. [g] *He that keepeth Iſrael* (howſoeuer he ſeeme for a while to neglect his Church, and kingdome of his Sonne) *ſhall neither ſlumber nor ſleepe.* He will (in his due time) ſpeake with all ſuch as combine themſelues

[h] Apocal. 17.2.
[i] Relation of religion, § 13.
[k] *Martyr fol.* 860.
[l] *Steucus: Genebrard.*
[m] *Agellius.*
[n] *Chryſoſt. Placidus.*
[o] Acts 4.24.
[p] Eſay 40 7.
[q] Heb. 12.29.
[r] Pſal. 144.4.
[r] Rom. 11.20
[t] *Virgil. Aenead. lib. 10.*
[u] *Epod. 7.*
[x] *Caluin.*
[y] 1 Pet 2.11.
[z] 2 Cor. 5.1.
[a] Iob 4.19.
[b] Pſal 39.7.
[c] *Bucer.*
[d] Iob 41.18.
[e] *Caluin.*
[f] 2 King. 19.28 Eſay 37.29.
[g] Pſal. 121.4.

themselues against his anointed; he will talke with them indeed, [h] *non verbis, sed verberibus*, as it is in the text, *he shall speake to them in his wrath, and vex them in his sore displeasure: he shall bruise them with a rod of iron, and breake them in peeces like a potters vessell*, and so shall he make them a scorne to men and Angels; he derides them, in that he sheweth all their plots and practises to be worthy [i] derision.

[h] *Bellarmine.*

[i] *Hieron.*

For first, if we construe this of *Dauid*, he laughed all his enemies to scorne, saying, [k] *I annointed thee King ouer Israel, and deliuered thee out of the hand of Saul, and gaue thee thy Lords house, and his wiues into thy bosome, &c. and would moreouer (if that had beene too little) giue thee such and such things, &c.* The which is in effect all one with our text at the fifth verse, *I haue set my King vpon mine holy hill of Sion.*

[k] 2. Sam. 12. 7.

If we construe this of the Church, he laughed all her enemies to scorne, saying, [l] *I haue grauen thee in the palmes of mine hands, and thy walls are euer in my sight.* [m] *Feare thou not, for I am with thee, be not afraid thou worme Iacob, for I the Lord thy God will strengthen thee, and helpe thee, and sustaine thee with the right hand of my iustice. Behold, all they that prouoke thee, shall be confounded and ashamed, they shall be as nothing, and they that striue with thee shall perish, for* [n] *hell gates shall not ouercome thee.*

[l] Esay 49. 16.
[m] Esay. 41. 10.
[n] Matth. 16 18

If we construe this of Christ, he that dwelleth in heauen had all his enemies in derision, he did vse these bad instruments for the effecting of his good ends: so the text, Act. 13. 27. in putting to death the Lord of life, *they fulfilled all things that were written of him in the Prophets*: and Acts 4. 28. *they did whatsoeuer Gods holy hand and counsell had determined before to be done.* All his enemies, as well spirituall as temporall, *imagined vainely.* The deuill, and death, and sinne furiously raged against him on the Crosse: but he did [o] openly triumph ouer them in the same Crosse. By death he did ouercome death, and open vnto vs the gate of life: for if death could not on this day keepe him fettered in the graue his prison, it is euident that his power is vanquished; and if death be conquered, it followes necessarily, that sinne, which is the sting of death, is also destroyed. If death and sinne be discomfited, then assuredly the kingdome of Satan is subdued, who had the power of death, and is author of sinne, and ruler of hell.

[o] Coloss 2 15.

As for his temporall enemies, the Gentiles madly raged against him, and the Iewes imagined a vaine thing, in [p] rolling a great stone to the doore of the sepulchre, sealing it and making it sure with a watch. For it was [q] impossible, that the Lord of life should be holden of death, his soule could not be left in graue, nor his flesh see corruption, and therefore the stone being rolled away by an Herauld of heauen, Matth. 28 2. God raised him againe from the dead, and *made him a King ouer his holy hill of Sion*, [r] that is, head of his Church, *giuing him all the heathen for his inheritance, and the vttermost parts of the earth for his possession.* And the *Rulers* held an idle *counsell against him*, in commanding the souldiers, who guarded his tombe, to say, [s] *that his Disciples came by night, and stole him away while they slept*: for (as [t] *Augustine* and [u] other of the most ancient Doctors haue well obserued) it is a very senseless lie, because the souldiers either were asleepe, or awake: if asleepe, how did they know that his Disciples had taken him away by night? if awake, why did they not guard the tombe, *lapidem vt lapides seruabant*, as *Chrysostome* vpon this Psalme. See Gospell on Easter day.

[p] Matth 27. 60.
[q] Act. 2. 24. 31.
[r] *Hieron. Augustine.*
[s] Matth. 28. 13.
[t] *Hom 36*
[u] *Greg Nyssen orat 2. de resurrect. Christi. Idem annotat. inter neotericos. Caietan. in Matth. 28.*

Thus, *he that dwelleth in heauen*, raising his anointed on this day from the dead, *had all his enemies in derision.* He said to Christ on Easter day, *Thou art my Sonne, this day haue I begotten thee.* As if he should haue said, Thou wert euer my Sonne before to day, before there was any day; [x] but yet *in this day of thy resurrection*, I haue most especially manifested vnto the world, that *thou art my Sonne, whom I haue begotten.* See this expounded more fully, Epistle on Tuesday in Easter weeke.

[x] *Caluin. & Rob Stephanus in loc. See Suarez tom. 2. in 3. Thom. disput. 45. sect. 1.*

Be wise therefore O yee Kings] In this admonition obserue foure points especially.

1. Who, *Kings and Iudges.*
2. When, *Now.*
3. What,
   1. To [y] know their dutie, *Be wise, be learned.*
   2. To doe their dutie, *Serue the Lord, kisse the Sonne.*
4. Why: because [z] hereby Gods
   - Heauy wrath is escaped, implied in the word *therefore*, hauing reference to the iudgements of God, vers. 5. 9. and expressed ver. 12. *lest he be angry, and so yee perish from the right way.*
   - Happy blessing is obtained, *Blessed are they that put their trust in him.*

[y] *Basil. Bellarmine.*

[z] *Tremelius.*

He doth exhort *Kings* especially, [a] because their greatnesse vsually makes them insolent and rebellious against God. [b] Or, lest haply the subiect should be punished for the Soueraignes follie, *Quicquid delirant Reges, plectuntur Achiui.* Or, because like Prince, like people. *Ieroboam* made Israel to sinne: [c] for the most part euery man emulates the manners of his Prince.

[d] *Mobile mutatur semper cum principe vulgus.*

Or, he speakes to *Kings* and *Iudges* more particularly, [e] for that it belongs vnto their office, to se the people well instructed, it appertaines to their charge (being *Custodes vtriusq; tabulæ*) that euery subiect liue toward himselfe soberly, toward his neighbour righteously, toward God religiously. For although a King may not administer the Sacraments, or preach the word, or execute the Ministers office *de facto*: yet (as our [f] Diuines haue determined) it belongs to the Kings cure *de iure*, to see that all things, concerning Gods holy seruice, should be done in the Church orderly. The Prophet therefore calleth vpon Kings and Iudges ernestly to *serue the Lord* as the chiefe, knowing that the great wheele mouing in deuotion, is able to carry with it all the lesser wheeles.

Here then obserue, what a great charge Princes and Prelates haue, for God saith vnto them, of euery one that is vnder their iurisdiction and cure, [g] *keepe this man, if he be lost and want, thy life shall goe for his life.* [h] The conuerting of the wicked, howsoeuer it be Gods cure, yet it is thy care, the Lord only giueth increase, yet *Paul* is to plant, and *Apollos* to water; and therefore [k] *Iohn Longland* Bishop of *Lincolne*, preaching before King *Henry* the 8. wondred at the Popes blinde folly, who makes, the whole world his Dioceese; for if a man at the dreadfull day of iudgement shall hardly answer for himselfe, how shall the Man of Sinne answer for all the world?

Now for as much as euery priuate familie is a modell of a kingdome; and euery man in his owne house, is both a Priest, and a Prince; *be wise* ye masters, and *learned* ye parents, that ye may bring vp your seruants and children in [l] instruction and information of the Lord, *serue God in feare, and reioyce in him with reuerence*, giue good examples of pietie toward God, of pittie toward your neighboures, of sobrietie toward your selues. As [m] *Seneca* diuinely, *sic viue cum hominibus, quasi Deus videat: sic loquere cum Deo, quasi homines audiant:* So conuerse with men, as if God did see you; so conferre with God, as if men did heare you.

Lastly, this exhortation to repentance concerneth all men, as well the lowest, as the highest: if the words ministery reach vnto the Soueraign, how shal it come short of the [n] subiect? If [o] *Elias* may tell *Ahab, It is thou and thy fathers house which haue troubled Israel, in that ye haue forsaken the commandements of the Lord, and haue followed Baalam:* If [p] *Iohn* the *Baptist* may tell *Herod* to his beard, *It is not lawfull for thee to haue thy brothers wife:* If [q] *Nathan* may tell *Dauid* the King of his murther and adulterie: then assuredly the Prophets of Almightie God may well admonish inferiours, and tell them of their vaine *imaginations, raging against the Lord and his anointed.* Saint *Peter* told *Simon Magus*, [r] *Thou art in the gall of bitternesse.* [s] *S. Paul* called his Galathians *fooles*, because *they began in the spirit, and ended in the flesh.*

[a] *Caluin.*

[b] *Steuchus.*

[c] *Herodianus lib. 1.*

[d] *Claudianus.*

[e] *Tileman.*

[f] *Conf. Ang. art* 37. and in the admonition to simple men annexed to Queene *Elizabeths* Iniunctions.

[g] 1. King. 20 39

[h] *Petitur à te non curatio sed cura. Bernard.*

[i] 1. Cor. 3. 6.

[k] *Fox Mart. fol.* 1003.

[l] Ephes. 6. 4.

[m] *Epist. lib. 1. epist. 10.*

[n] *Euthym. Caluin.*

[o] 1. Kin. 18 18

[p] Matth 14 14.

[q] 2 Sam. 12.

[r] Act. 8 23.

[s] Gal. 3. 3.

flesh. [t] *S. Iames* cried vnto the couetous worldings, *your gold and siluer is cankered, and the rust of them is a witnesse against you.* The Parson may tell his parishioners of their idlenesse, oppression, hypocrysie, drunkennesse, &c. exhorting them to learne Christ better, and to be *more wise.* Such as continue still irrepentant in their sinnes, are fooles, and the longer they continue, the greater fooles; if once they turne to the Lord and repent, they begin to be *wise*, for [u] *the feare of the Lord is the beginning of wisedome.* And therefore the next point is to be pressed, *intelligite nunc*, be wise *now.* Now while ye are in the [x] way, now while it is called [y] to day, now while it is time, [z] before Gods heauie iudgements ouertake you, mentioned in the fifth and ninth verse.

[t] Iames 5.3.

[u] Prou. 1.7.

[x] Matth. 5.25.
[y] Heb 3.13.
[z] *Caluin. Genebrard.*

Sinne is first (as it were) a Palmer-worme, hurting onely the leaues of the tree; then a Caterpiller, destroying the fruit; last of all (if it be not in due time preuented) a Canker that deuoures the bodie. Christ often compares his Spouse the Church, vnto a Doue, whose call is *nunc, nunc*, now, now, and the voice of the Turtle is heard in Gods holy land, Cant. 2.12. but the Crow crying [a] *cras, cras*, to morrow, to morrow, seemes to be Curate to the deuill, and Vicar of hell. An irrepentant sinner in his securitie sleepes betweene death and the deuill, as *Peter* did betweene two souldiers, bound with two chaines, Act. 12.6. He that will not vnderstand and be *wise now*, may perish in his follie before to morrow. *Boast not thy selfe of to morrow, for thou knowest not what a day may bring forth*, Prou. 27.1. *O foole, this night may they fetch away thy soule from thee*, Luke 12.20. Be wise therefore now, learne now to know your dutie, and to doe the dutie to the Lord, lest *in his anger he bruise you with a rod of iron, and breake you in peeces as a potters vessell.*

[a] *Augustin. de verbis Dom. in Euang. secund. Matth. ser. 16.*

Our vnderstanding must be first informed, and then our affections reformed, according to Gods holy Lawes. [b] *Sapientia præcedit, religio sequitur*, sapience goeth before, Religion followeth. It is our dutie, first to know God, and then to worship him; according to termes of our [c] Common Law, there must be first a *scire facias*, and then a *fieri facias.* We cannot doe the will of our heauenly Father, except we know it, and it is not sufficient to know it (as [d] Christ teacheth vs) except we do it. The feare of the Lord is the beginning of wisdome, a good vnderstanding (saith our Prophet) haue they that [e] do thereafter, Psal. 111.10. He that will commence Doctor in Israel, and be learned in Christs schoole, must *agere pœnitentiam*, as the Latine translation runs, Matth. 3.2. It is not enough [f] *cogitare*, to thinke of amendment, as they who deferre repentance from day to day, ye must euen now be *wise*: neither is it enough *dicere* to speak of repentance, like hypocrites, who disfigure their faces, and looke sowre, Mat. 6.16. Neither is it enough *docere*, to teach other repentance, like *Iudas*, who was an instrument for the sauing of other, and yet hanged him selfe. He that will not burne with the deuill, must of necessitie turne to God, and this turning is a whole, not halfe a turne. [g] *Turne ye to me, saith the Lord, with all your heart*, &c. We haue hetetofore plaied the fooles in abusing our soules, and bodies, and goods, vnto the dishonour of God, iniuring of our neighbours, hurt of our selues. It is now time to be wise, and to learne how to be deuout in powring out our soules vnto God; continent, in gouerning our bodie toward our selues; iust, in disposing of our goods toward other.

[b] *Lactantius institut. lib. 4. cap. 4.*
[c] Termes of Law. *Tit.* Scire facias.
[d] Luke 12.47.
[e] See notes vp on the 111. Psalme.
[f] *Michael de Hungaria, ser. 5. & Stella in* Luke. 15.7.

[g] Ecel. 2.12.

Now the best way to be learned, and to know our dutie, is, to be versed in Gods booke, whereof there be [h] two parts, his old Testament, and his new. The ground of the former is the Law, which sheweth our sinne, and containeth iustice: the ground of the latter is the Gospell, which sheweth our Sauiour, and containeth grace. The summe of the Law is the Decalogue, more largely dilated in the bookes of *Moses* interpreted and applied in the Sermons of the *Prophets*, and illustrated by manifold examples of good and euill, in the stories of *Chronicles*, and *Kings.* But because no man is able perfectly to keepe the whole Law, or any part thereof; it pleased God of his infinit goodnesse and wisdome, to incarnate his only Sonne in our nature, who (for the satisfaction of his iustice) might fulfill the course, and suffer the curse of the Law for vs; that since we could not be saued by doing, we might at least be saued by beleeuing. The *Gospels* of our foure Euangelists, historically relate the birth, life,

[h] See *Basilicon Doron, pag. 7, 8.*

death, resurrection, and ascension of Christ. The larger interpretation thereof is deliuered in the Apostles Canonicall *Epistles*; and the practise of the Primatiue Church, in their *Acts*; and the *Renelation of Saint Iohn*, is a prophecie concerning the Church vniuersall vnto the worlds end. In the foure *Euangelists*, he that hath eyes to see, may reade the text of the Gospell, intimating what Christ is in himselfe: in the *Acts*, *Epistles*, *Apocalyps*, as it were the Gospels *golden glosse*, vnfolding more fully what Christ is in his members. If any then haue a desire to *kisse the Sonne*, and to learne how to be subiect vnto *the bonds and cords of his kingdome*: let him exactly [i] search the Scriptures, for they witnesse of him. In the ceremonies and sacrifices of the Law, you may finde him obscurely shadowed; in the Sermons and Sacraments of the Gospell, openly declared to be *the begotten Sonne of God, and anointed King, set ouer his holy hill of Sion.*

[i] Ioh. 5.39.

Serue the Lord] Concerning the doing of our dutie, [k] two things are required here more especially,

- Feare, *serue the Lord in feare.*
- Faith, *reioyce vnto him, and put your trust in him.*

[k] *Strigellius.*

Faith is opposite to desperation, and feare to securitie. [l] That we may not presume, we must *serue God in feare*: that we may not despaire, *reioyce vnto him* in faith and hope. Feare may not be without ioy, nor ioy without feare. Marke how cautionatly the Spirit speakes here, serue the Lord, but *in feare*: reioyce vnto the Lord, but *in trembling*: lest haply we should assume too much vnto our selues, and so presumptuously sinne, he doth admonish vs of one thing [m] twise. That we may not be discouraged in seruing of God, he would haue vs to *reioyce*, yet so that our ioy be with *reuerence*. The deuout woman who came to visit Christs sepulchre, were *filled with feare and great ioy*, Matth. 28. 8. And [n] *S. Paul* aduiseth euery man, *who thinks he stands, to take heed lest he fall*. and to [o] *worke out their saluation with feare and trembling*. God abhorreth hypocrites, a people that honoureth him with their lips, but their [p] heart is farre from him: [q] his perfit seruice requireth outward obeisance of the bodie, ioyned with inward obedience of the minde, as *Hierome* glosseth our text, the seruants of God ought to come into his courts, *cum tremore corporis, & timore animæ*, with awfull hearts, and trembling hands, so [r] singing to the Lord in gladnesse, that they may *reioyce in the Lord with reuerence*. This feare may not be seruile, but [s] filiall: as a father he loueth vs, and therefore we must as deare children honour him, obeying with a reuerent awe, whatsoeuer he would haue vs either to suffer or doe. [t] *Mirè miscuit amorem cum timore, ac si diceret, timete cum amore, & amate cum timore.*

[l] *Hieron. Euthym.*
[m] *Caluin.*
[n] 1. Cor. 10. 12.
[o] Philip 2. 12.
[p] Marke 7. 6.
[q] *Placidus.*
[r] Psal. 81. 1. & 100. 1.
[s] *Lorin. Turrecremat.*
[t] *Bellarmine.*

The last obseruable point is *why*, because hereby yee shall escape Gods heauie curse, that falleth vpon such as resist his Christ; and obtaine that happy blessing, which is promised vnto such as put their trust in him. [u] Vnderstand then, O yee Kings, and be no longer obstinate, ye haue heretofore *stood vp against the Lord, and his anointed Sonne*: but now *serue the Lord and kisse his Sonne*. O ye Kings and Iudges of the earth, acknowledge that Christ is the King of Kings, euen the Lord of all things, and Iudge of all men, able to make you his foote stoole, as hauing *the heathen for his inheritance, and the whole world for his possession; and holding a rod of iron in his hand, to dash into peeces all such as take counsell together against him.* He is also ready to destroy you, for his *wrath is kindled*, and [x] God is a consuming fire. [y] The more fewell, the greater flame. Your offences make you the very fewell of his anger: and therefore [z] breake off your sins by righteousnesse, embrace the *bonds* of his authoritie, which you meant to *breake*, for his [a] yoke is easie: Cast not *his cords away*, for his burthen is light. Euen now, while you are in the way, kicke not against the Sonne, but *kisse the Sonne*, [b] that is, admit of his doctrine and submit your selues to his discipline. Christ is *the truth, and the way*; that therefore ye may not *perish from the right way*, kisse him, and keepe his Commandements, as *Hierome* paraphraseth it pithily.

[u] *Agellius.*
[x] Deut. 4. 24.
[y] *Placidus.*
[z] Dan 4 24.
[a] Matth. 11 30.
[b] See *Hieron. Steuchus. Bucer. Agellius in loc. & Bellarm. de verbo Dei, lib. 2. cap 13.*

kissing

Kissing in old time was vsed in token of
- Deuotion: for Idolaters are said to *kisse* their Idols, Hosea, 13. 2. but Gods people refused to [c] *kisse the mouth of Baal.* From hence worshipping is in Latin called *Adoratio.*
- Obedience: so *Samuel kissed Saul*, 1. Sam. 10. 1. and *Aaron kissed Moses*, Exod. 4. 27. and it is the manner of subiects at this day, to kisse the hands of their Kings.
- Loue: so [d] *Ioseph kissed his brethren*: so [e] *Naomi kissed her two daughters in Law*: so the good old father *kissed his dissolute sonne*, Luk. 15. 20.

All these kindes of kisses are due to Christ: in our deuotion it is our dutie to [f] fall downe before him, and with [g] *Marie Magdalen* to kisse his feet, yea the feet of [h] such as bring the glad tidings of his Gospell. And in our whole conuersation, it is our dutie to giue vnto him (our King and Lord) the kisses of honour and homage, *seruing him in feare, reioycing vnto him with reuerence.* We must heartily kisse him in faith, and not hypocritically, like *Iudas*, in fashion only. Wherefore [i] some translations haue it thus, *adorate purè*, worship him in truth and puritie, [k] cleaue to him, and embrace his word with as [l] louing an affection, as they doe that kisse one another:

[m] *Atque vni totos ipsi vos dedite, tota*
Mente, animoque velut Dominum amplexamini, eiq;
Figite amicitiæ purissima basia sanctæ.

The Sonne came into the world to [n] reconcile vs vnto God his Father: he came not to kill vs, he came to kisse vs, and that (as the Church speakes in her [o] loue-song) *with the kisses of his mouth.* His saying, *Come vnto me all ye that are wearie and laden, and I will ease you*, is a [p] sweet kisse of his mouth. His saying, *Iam not come to call the righteous vnto repentance, but sinners*, is another sweet kisse of his mouth. His saying, *God so loued the world, that he gaue his only begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life*, is another sweet kisse of his mouth. It is [q] *verè suauiolum*, as being sweeter than honey, Psal. 19. 10. better than wine, Cant. 1. 1. As [r] concord is the coniunction of two soules; euen so kissing, which is a token of concord, is the coniunction of two bodies. Our blessed Sauiour daily proffers and offers to kisse vs: if we then vnmannerly despise the [s] riches of his goodnesse, and obstinately *perish from the right way*; he shall one day *speake to vs in his wrath, and if his wrath be kindled, yea but a little*, what a [t] fearefull thing will it be, to fall into the hands of the liuing God, which is a consuming fire?

If any shall aske, how shall I, which am a poore pilgrim on earth, ascend and kisse my Sauiour who dwelleth in heauen? Answer is made by *Dauid* in the very next clause, *Blessed are all they that put their trust in him*: as if he should haue said, To [u] beleeue in him, and to put our whole trust in him, is to kisse him.

In this proposition, as in all other, three points are to be considered especially, the
- *Subiect*, all that trust in him.
- *Prædicate*, blessed.
- *Copula*, are.

[x] Not they who trust in themselues, and their owne merits, or in Princes and their meanes, or in Saints and their mediations, or in Angels, or in any thing else, beside [y] Christ: onely such are free from the tyrannous oppression of Satan and sin, who *put their trust in him.* He saith not, all they that beleeue him, and assent barely to his promise: [z] but *omnes qui confidunt*, all they who confidently place their affiance in his mercies, and beleeue in him, according to that of [a] *S. Iohn* the Baptist, *He that beleeueth in him shall not be condemned: but he that beleeueth not, is condemned alreadie, because he beleeueth not in the name of the only begotten Sonne of God.* I finde that some Doctors among the [b] Iewes, by *him*, vnderstand God the Father: but [c] Christian Interpreters vsually referre this vnto God the Sonne, making the coherence thus: *O kisse the Sonne*, for *blessed are all they that put their trust in him.* Here then is a pregnant place to proue that iustification is by faith in Christ. See *Melancthon, Buser, Tileman in loc.*

[c] 1 King. 19. 18. See *Hieron in Iob* 31. 27. & *in Hosea* 13. 2.
[d] Gen 45. 15.
[e] Ruth 1. 9.
[f] Psal 95. 6.
[g] Matth. 28 9.
[h] Rom. 10. 15.
[i] *Placidus. Steuchus.*
[k] *Agellius.*
[l] *Bellarmine.*
[m] *Io. Graecius. Parasinus Theologus in loc.*
[n] Ephes 2. 16.
[o] Cant. 1. 1.
[p] *Melanct. in loc.*
[q] *Strigellius in loc.*
[r] *Concordia duorum cordium, osculum duorum corporum coniunctio. Io. à Iesu-Maria in Cant 1.*
[s] Rom. 2. 4.
[t] Heb. 10. 31.
[u] *Strigellius. Tileman.*
[x] *Hieron.*
[y] Act. 4 12.
[z] See *Placidus. Melancthon. Bucer in loc.*
[a] Ioh 3. 18.
[b] *D Kimchi. apud Bucerum in loc.*
[c] *Placidus. Caluin. Genebrard. Io. Ganeius in loc. Idem. Bellarm. de verbo Dei, lib. 2. cap. 11.*

There be three kinds of blessing: { Externall, as the gifts of the world. / Internall, as the gifts of grace. / Eternall, as the gifts of glory.

[d] *In loc.* Now, *bonorum omnium cumulus & summa*, saith[d] *Augustine*, belongeth vnto such as put their trust in the Lord. They haue the promises of the life present, and of that which is to come, 1.Tim4.8. Mercy doth embrace them on euery side, Psal.32.11. Blessed in euery kinde of blessing, as reuerend *Beza* paraphrastically:

—— omnibus ô modis beatos
illos, qui Domino Deoq́, fidunt.

[e] Deut.28.3. 1. They be blessed in things of this world, blessed in[e] their field, and blessed in their fold, blessed in the fruit of their cattell, and increase of corne, blessed in their comming home: loe thus shall they be blessed who feare the Lord, Psal.128.5. Or

[f] Rom 8.28. if God denie these blessings vnto them, it is for their[f] good, and so they be blessed in their crosse, hauing (as *Paul* said) nothing, and yet possessing all things, 2.Cor.6.10.

[g] Ephes.1 3. 2. Blessed in the gifts of grace, both illuminating and sauing, blessed with[g] all spirituall blessing in heauenly things in Christ, blessed in respect of

Their { Vocation: [h] *Blessed are the eyes which see the things that you see, and the eares which heare the things that you heare. Blessed are they which are called to the Lambes Supper*, Apocal.19.9.
[h] Matth 13.16. Luke 10.23.
Iustification: *Blessed are they,* [i] *whose wickednesse is forgiuen, and whose sinnes are couered.*
[i] Psal 32.1. Rom 4.7.
Sanctification: [k] *Blessed is the man that hath not walked in the counsell of the vngodly*, &c. *Blessed is the seruant,* [l] *whom his master when he commeth shall finde doing his dutie. Blessed are the poore in spirit, blessed are the meeke, blessed are the mercifull*, Matth.5.
[k] Psal 1.1.
[l] Matth 24.46

[m] Matth.25.34. [n] Matth.5.3. 3. Blessed in the gifts of glory, [m] *Come ye blessed, inherit ye the kingdome, &c.* [n] *theirs is the kingdome of heauen.* It is now theirs in hope, hereafter it shall be theirs in hold. See notes vpon the Gospell on All-Saints day.

Psalme 57.

Be mercifull vnto me, O God, be mercifull vnto me, &c.

[o] *Melancth. Caluin. Tileman.* David in this hymne[o] prayeth, and praiseth the Lord. First, he prayeth vnto God, from the 1. verse to the 8. for deliuerance from his enemies tyrannie. Then, as conceiuing vndoubted hope thereof he prepares himselfe to praise God in the rest, *O God my heart is fixed, my heart is fixed, I will sing and giue praise.*

In his prayer two points are remarkable, to wit, a { Petition, *Be mercifull*, &c. inforced by his { Dutie, *for my soule trusteth in thee, &c.* / Danger, as being persecuted by { Cruell enemies, *my soule is among Lions*, verse 4,5. / Cunning enemies, *they haue laid a net for my feet*, vers.7. }
[p] *Tremelius.* Repetition, in the 6. & 12. verses, as the[p] burthen of the song, *Set vp thy selfe, O God, aboue the heauens, and thy glory aboue all the earth.*

Be mercifull vnto me, O God. The title sheweth vs that *Dauid* made this Psalme, when he fled from *Saul* into the Caue. The story whereof is reported at large, 1. Sam.24. and it is in briefe this: *Saul persecuting Dauid, sought him in the wildernesse of Engedi, vpon the rocks, among the wilde goats: and being there in a Caue to couer his feet, Dauid hauing him at his mercie, would not kill the Lords anointed, but only cut off the lap of his coat*, to shew, that he could haue touched his skinne so well as his skirt,

skirt, and that he could haue made him (as it is in the prouerbe) shorter by the head, so well as curtall his robe. Which when *Saul* after perceiued, his heart relented for *Dauids* great kindnesse, and he wept acknowledging his fault, and taking an oath of *Dauid*, that he should not destroy his seed: he ceased his persecuting for a time. *Dauid* in this distresse composed this hymne, the which is grounded vpon his faith, and his faith is grounded vpon Gods mercy and might. Gods mercy, *Be mercifull vnto me, O God be mercifull*, as being so willing to defend thy children, as the hen is her chickens *vnder the shadow of her wings*. Gods might, *I will call vnto the most high God, euen vnto the God, that shall* q *performe the cause I haue in hand, who shall send from heauen*, to wit, *his hand*, as Psalm 144.7. or his *Angell*, as Dan. 3.28. or, as it here followeth, *his mercy and truth*, able to *saue me from the reproofe of him that would eat me vp and deuoure my soule*. [r] By supernaturall and extraordinarie miracles, so well as ordinary meanes, able to deliuer his seruants as well with [f] few as with many. So *Manasses* in his praier, builded all his comfort vpon Gods almighty power, and vnsearchable mercifull promise. So Christ in his absolute patterne of praying, aduiseth vs to call vpon God as *our Father in heauen*, insinuating hereby, that God is willing to grant our requests, as being *our Father*; and able, because *in heauen*. And according to these presidents, our holy Mother the Church of England begins her publike deuotion vnto God, *Almightie and most mercifull Father*. Able to heare, because *almightie*: willing to helpe, *mercifull*.

For my soule thirsteth in thee] He desires to be heard in respect of his assured affiance in Gods almightie power and holy promise, [t] *The Lord is nigh vnto all them that call vpon him, euen all such as call vpon him faithfully*: [u] *Call vpon me in the time of trouble, so will I heare thee, &c.* [x] *Blessed are all they that put their trust in him*. And therefore *Dauid* here challengeth (as it were) God vpon his word, saying, *Be mercifull vnto me, for my soule trusteth in thee*. The [y] repetition of *miserere*, sheweth his earnest affection and intention in praying, and the word [z] *soule*, that his hope for helpe was no flying conceit of his braine, but a full assurance setled in his heart. Lord I trust in [a] nothing else but in thee alone, for *vnder the shadow of thy wings shall be my refuge, vntill this tyrannie be ouerpast*. Some put their trust in [b] vncertaine riches, and say to the wedge of gold, [c] *thou art my confidence*. But [d] riches auaile not in the day of wrath: [e] horders vp of siluer and gold are come to naught, and gone downe to hell: O foole! this night will they fetch away thy soule from thee, Luke 12.20.

Other trust in their owne worth and holinesse, as the Pharisie (Luke 18) stood and prayed thus with himselfe, *O God I thanke thee that I am not as other are, extortioners, vniust, adulterers: I fast twise in the weeke, I giue tithe of all that euer I possesse*. But [f] blessed is the man that feareth alway, for he that trusteth in his owne heart, is a foole.

Other trust in their publike counsell, as *Achitophel*, of whom it was said in those daies, that his counsell was reputed [g] *as an oracle of God*: but *the Lord* [h] *catcheth the wise in their owne craftinesse, and the counsell of the wicked is made foolish*.

Other boast of their strength, and put their trust (as [i] *Goliah* did) in their sword and shield: but [k] *cursed is the man that maketh flesh his arme, withdrawing his heart from the Lord*.

Other put their trust in Princes, and make the Kings Minion their mediator. But, saith our [l] Prophet, *O put not your trust in Princes, nor in any childe of man; for his breath goeth forth, and he turneth againe to his earth, and then all his thoughts perish*.

Other put their trust in [m] Chariots, and other in horses: but *we will remember the name of the Lord our God*; only *blessed is he, that hath the God of Iacob for his helpe, and whose hope is in the Lord his God*, Psal. 146.4. and therefore *be mercifull vnto me, O God, be mercifull vnto me*, for in thee haue I put all my confidence. Mine other friends and forces besides thee, what are they but miserable comforters (as [n] *Iob* speakes) if they be compared with thee? [o] Like as the chickens seeke to the henne for defence; so runne I to *the shadow of thy wings for my refuge*. Lord *my soule trusteth*

q The like phrase Psal. 138 and Philip. 1.6.

r *Mollerus. Tileman, Caluin*, opposing heauen to terrene meanes.

f 1. Sam. 14.6. & 2. Chr. 24.11

t Psal. 145.18.
u Psal. 50.15.
x Psal. 2.12.

y *Euthym. Agellius. Genebrard.*
z *Caluin.*
a *D. Incognit. Beza. Buchanan.*
b 1. Tim 6.17.
c Iob 31.24.
d Prou. 11.4.
e Baruc. 3.17.19

f Prou. 28.1.26

g 2. Sam. 16.23.
h Iob 5.13. 1. Cor 3.9.
i 1. Sam. 17.45
k Ieremi. 17.5.

l Psal. 146.3.

m Psal. 20.7.

n Iob 16.2.
o *Tileman. Bellarmine.*

truſteth in thee now, ſo ſhall it euer, *vntill this euill be paſſed ouer.* P For by the word *vntill*, he meanes not, that when the ſtorme was appeaſed, he would then ceaſe to truſt in God; but that he would both then and for euer depend vpon him, as long as he hath any being, Pſal.146.1. So the word *vntill* is vſed, 2. Sam.6.23. *Michol* the daughter of *Saul* had no childe *vntill* the day of her death. And Pſalme 110. verſ.1. The Lord ſaid vnto my Lord, ſit thou on my right hand, *vntill* I make thine enemies thy footſtoole. Where the word *vntill* (as I haue ſhewed vpon the place) notes not a peece of time, but a perpetuitie. For Chriſt (after all his enemies are made his footſtoole) ſhall euer ſit at the right hand of God, as hauing a q throne which endureth euer, and a r kingdome without end.

Vnder the ſhadow of thy wings, ſhall be my refuge] s By this he doth vnderſtand Gods ſafegard, protection, and prouidence. The Metaphor is borrowed from the Hen, whoſe wings in t three things eſpecially, reſemble Gods high and holy hand ouer vs. 1. The wings of the Hen nouriſh and brood her chickens: euen ſo the Lord ſaid vnto Hieruſalem, u *How often would I haue gathered thy children together, as the hen gathereth her chickens vnder her wings, and ye would not?* 2. The wings of the Hen ſerue to defend her chickens from a tempeſt and ſtorme: ſo God is a x refuge againſt the tempeſt, a ſhadow againſt the heat. 3. The wings of the Hen ſerue to protect her chickens from the Kite that houereth ouer them, and would faine deuoure them: euen ſo God deliuereth his children *from the y ſnare of the hunter*, z that is, from the ſubtle tentations of the deuill, who walketh about ſeeking whom he may deuoure, 1. Pet. 5. 8. The Lord hideth all his vnder the ſhadow of his wings, and ſo *capa-pe*, they ſhall be ſafe vnder his feathers; his faithfulneſſe ſhall be their ſhield, and his truth their buckler, Pſal. 91. 4.

Vntill this tyrannie be ouer-paſt] He compareth his affliction and calamitie to a a ſtorme that commeth and goeth: as it is not alway b faire weather with vs in this life, ſo not alway foule; c Heauineſſe may continue for a night, but ioy commeth in the morning. d God is faithfull, who will not ſuffer his children to be tempted aboue their abilitie, but will euen giue the iſſue with the tentation. e *Athanaſius* ſaid of *Iulian*, furiouſly raging againſt the Lords anointed, *nubecula eſt, cito tranſibit.* Man is borne to f labour and g dolour, to trauell and trouble. To labour in his h actions, to dolour in his paſſions. and ſo i great are the troubles of the righteous, but the Lord deliuereth him out of all. If we put our truſt in him, and caſt all our care vpon him, he will in his good time bring it to paſſe, that all our afflictions ſhall ouerpaſſe: he will either take them from vs, or vs from them, and then we ſhall aſſuredly know that the troubles of this life preſent are not k worthy of the glory, which in the life to come ſhall be ſhewed vnto vs. For as the globe of the earth, which improperly for his ſhew of bigneſſe, we terme the world, and is, after the Mathematicians account, many thouſand miles in compaſſe, yet being compared vnto the greatneſſe of the ſtarrie skies circumference, is but a center or little pricke: ſo the trauell and affliction in this life temporall, in reſpect of the ioyes eternall in the world to come, beare not any proportion, but are to be reputed (in compariſon) a very nothing, as a darke cloud that commeth and goeth in a moment.

This (as l *Melanæthon* here notably) requires rather an application, than an explication or large commentarie. Bleſſed is that man, who can in all his affliction and trouble ſay with our Prophet, *O God be merciſull vnto me, for my ſoule truſteth in thee, and vnder the ſhadow of thy wings ſhall be my refuge, till this tyrannie be ouer-paſt.* Happy man is he, who can in the middeſt of his croſſes and loſſes affirme truly with holy m *Iob*. *The Lord gaueth, and the Lord taketh away, bleſſed be the name of the Lord*; n *though he ſlay me, yet will I truſt in him*; o *as he maketh the wound, ſo will he binde it vp, he ſmiteth, and his hands make whole.* Happy man is he, who can in the houre of tentation, hide himſelfe with the Church in the p holes of the rocke, that is, in the wounds of Chriſt, our rocke and refuge in the time of trouble.

Yea, but where dwelleth our bleſſed Sauiour, how ſhall we find him? Vnto this queſtion himſelfe anſwered, Ioh. 1. 39. *Come and ſee.* The Church is his q houſe, there he r dwelleth, and there you may find him alwayes at home, not in his mothers armes,

P D. Incognitus. Wilcox.

q Heb 1.18.
r Luk.1.33.
s Euthym. Bellarmine. t Bonauent. Mollerus.
u Matth.23.37.

x Eſay 25.4.

y Pſal 91.3.
z Augustine. Hieron. Arnobius.

a Genesa gloſſ. Wilcox
b Caluin.
c Pſal 30.5.
d 1.Cor.10 13
e Apud Tolet. in loc.
f Iob 5.7.
g Iob 14.1.
h Bernard.
i Pſal.34 18.

k Rom.8.18.

l Idem Strigelius in loc.

m Iob 1 21.
n Iob 13.15.
o Iob 5.18.
p Cant 2.14.
q Heb 3.6.
See Cyril. & Maldonat. in Ioan.1 39.
r Pſal 135.21.

armes, or on a woodden Crucifix; but in his holy word and Sacraments *Natus est Christus de virgine, numquid semper nascitur?* saith *Augustine*: He was once borne of the Virgin, shall he be borne still of her? He did once sucke her breasts, is he still an infant and a sucking babe? Once he did hang on the Crosse, doth he still hang on it? *Hæc transierunt*, these things are past and gone. But seeke him in his word, for that witnesseth of him; and in his Sacraments, for they represent liuely both his bloud and body. His word is an audible Sacrament, and his Sacraments are visible words. So long as the Church had golden Teachers, she needed no wooden Images: but when once golden Priests degenerated into woodden, then both woodden and golden Images crept in, If the Queene of [f] Sheba condemned the men of Christs age, much more the men of our time, liuing in the Church of England. She was a Queene, we subiects: she left her kingdome and countrey, we (God be praised) sit vnder his owne vines in our owne soyle: she came from the furthest part of the world, we haue Christ among vs: she was moued only with his [t] fame, we both heare Christ in his word, and see him in his Sacraments: she comming to *Salomon* brought presents, we comming to Christ may receiue rewards: she came to behold *Salomon* a meere man, we may behold Christ God and man, *a greater than Salomon*: greater in wisdome, for [u] *neuer any man spake as he did*: greater in might and mercy, for neuer any man did as he did, *he did all things* [x] *well*, [y] *he made the deafe to heare, the dumbe to speake, the binde to see, the lame to goe, he cured the sicke, and raised the dead*, and that is more than euer King *Salomon* did. Greater in maiestie, for *Salomon* in all his royaltie was nothing else but a type of this our King of glory. So that if we doe not come to him in our tentations and troubles, inuiting vs freely, fully, *Come all ye that labour and are laden, and I will ease you*: the Queene of the South assuredly shal arise in iudgement against vs, and by her example condemne vs.

When [z] *Toxaris* saw his countriman *Anacharsis* in Athens, he said vnto him, I will at once shew thee all the wonders of Greece: *Viso Solone vidisti omnia*; in seeing *Solon*, thou seest all, euen *Athens* it selfe, and the whole glory of the *Greekes*. In like manner I may tell a Christian: Hast thou faith, and assured trust in the Lord? then thou hast more than the wonders of Greece; vpon the point, all the wonderfull gifts of grace: for faith is a mother vertue from which all other spring, and without which our best actions are no better than sinne, Rom 14.23. Wherefore let vs alway labour for faith, as for life, because [a] *the iust man liueth by his faith*; *his soule trusteth in the Lord, and vnder the shadow of his wings shall be his refuge, till all the tyrannie* (both of Satan and sinne, death and hell) *is ouerpast*.

My soule] That is, my life, body, person, as the word *soule* is oft vsed elsewhere, namely, Genes. 14.21, Numb. 31.40. Ioh. 10 32. 1. Sam. 22.22

Among lions] An vnregenerate man hauing Gods image defaced in him, is but a little better than a very vermine. [b] *Auaritia feruet alienarum opum violentus ereptor? similem lupo dixeris: ferox atque inquietus linguam litigys exercet? Cani comparabilis. Insidiator occultus surripuisse fraudibus gaudet? vulpeculis exæquetur. Iræ intemperans fremit? leonis animum gestare credatur. Pauidus ac fugax non metuenda formidat? ceruis similis habeatur. Segnis ac stupidus torpet? asinum viuit. Lenis ac inconstans studia permutat? nil ab anibus differt Fœdis immundisque libidinibus immergitur? porcidæ suis voluptate detinetur. Ita fit, vt qui probitate deserta homo esse desierit, cùm in diuinam conditionem transire non possit, vertatur in bestiam.* To this purpose, [c] *Carolus Bouillus* excellently, *Humana sub cute plurimæ latent feræ*. The Scripture saith as much in calling a subtill dissembler fox, *Goe tell that fox*, said Christ of *Herod*, Luke 13.32. in calling a soule-murthering false Prophet, a [d] *rauening wolfe*: in calling a vaine man, a [e] *wilde asse colt*: in calling a voluptuous man, giuing ouer to worke all vncleannesse euen with greedinesse, a [f] *sow wallowing in the mire*: in calling a proud man in honour, that vnderstands not how to vse the good things he hath, [g] *a brute that perisheth*, as [h] *horse and mule without vnderstanding*. So *Dauid* here termes *the children of men, which are set on fire to doe mischiefe*, whelps of *lions*: *My soule is among lions*. O God be mercifull vnto me, for my soule is persecuted by such enemies as abound with a great deale of might and malice. Might, as being *lions*,

[t] Matth. 12.42.

[u] Iohn 7.46.
[x] Mark 7.37.
[y] Matth. 11.5.

[z] *Lucianus in Scytha.*

[a] Habacuc. 2.4.

[b] *Boethius de consolat. Philosophiæ, lib. 4. prosa. 3.*

[c] *Dialog. de immortalit. animæ.*

[d] Matth. 7.15.
[e] Iob 11.12.
[f] 2. Pet. 2.22.

[g] Psal 49.10.
[h] Psal. 32.10.

lions, that is, hardy and haughty, *Lebaim* of *leb*, that is, heart, courage. So *lions* are mentioned in holy Scripture for ſtoutneſſe: 2.Sam.17.10. *He that is valiant, whoſe heart is as the heart of a lion*: and for boldneſſe, Prou.28.1. *The righteous are bold as a lion.* And my foes haue great fury ſo well as force, being *ſet on fire*, raging themſelues, and [i] inflaming other alſo with anger and enuie, meere *boutefeus*. [k] So that if I ſhould ſcape the iawes of lions, which hurt at hand; yet I may fall into their blacke mouthes, whoſe *teeth and tongue* like launces and arrowes hit and wound a farre off. By [l] theſe fierie fellowes he doth vnderſtand backbiting ſlanderers and ſycophants in the Court of *Saul*, accuſing him of treaſon and diſloialty. For ſo himſelfe complaineth, 1 Sam.24.10. *Wherefore giueſt thou an eare to mens words, who ſay, Behold, Dauid ſeeketh euill againſt thee?*

[m] *Salomon* ſaith, *A man that beares falſe witneſſe againſt his neighbour, is like an hammer and a ſword, and a ſharpe arrow.* Nay, the detracting tongue hurts a great deale more than either ſword or arrow. For a ſword that makes a big wound cannot hurt farre off, and an arrow that hurteth farre off, vſually makes no big wound: but the lewd tongue cuts deeper than any ſharpe ſword, and flieth faſter and further than any ſwift arrow. The dagger at one blow, the dart at one ſhoot kils not many: but a ſlanderer in telling one tale, may murther at one time three, to wit, himſelfe, the party to whom, and the party of whom he telleth it. *Vnus eſt qui loquitur, & vnum tantum verbum profert, & tamen illud vnum verbum, vno momento multitudinis audientium dum aures inficit, animas interficit.* The wicked (ſaith our [o] Prophet) haue ſharpned their tongues *like a ſerpent*, and the tongue of a ſerpent (as [p] *Plinie* telleth vs) is *triſulca*, three edged.

They haue laid a net for my feet] As the foes of *Dauid* were cruell, a [q] generation whoſe teeth are ſwords, and iawes are kniues to deuoure Gods afflicted people; [r] ſo likewiſe craftie, *laying ſnares for his feet*, thinking to catch him in a pit-fall, as a bird, or as a beaſt in a ginne. The [s] wicked bend their bow, and make ready their arrowes vpon the ſtring, that they may ſecretly ſhoot at them which are vpright in heart; that which they cannot effect by power, they will attempt by policie. But the [u] ſnare is broken, the [x] net, which they laid priuily, caught themſelues, and they who digged the pit, are *fallen into the middeſt of it themſelues.* And here we may behold Gods infinite iuſtice, who neuer leaues the deedes of charity, nor the debts of cruelty vnſatisfied. As [y] *Gideon* ſlew ſeuenty Elders of Succoth with vnmeaſurable torments: euen ſo were his owne ſeuenty ſonnes, all but one murthered by his baſtard *Abimelec*. So the wicked [z] Egyptians (hauing cauſed ſome male-children of the Hebrewes to be ſlaine, and other of them to be caſt into the water and drowned) were rewarded by God in the like meaſure, deſtroying their owne [a] firſt borne by his Angell, and drowning their King and his hoaſt in the red ſea, Exod.14. So [b] *Haman* was hanged vpon the ſame gallowes he ſet vp for *Mordecai*. [c] *Baiazet* the firſt, who purpoſed in the pride of his heart, if he ſhould conquer *Tamberlaine*, to carry him in an iron cage thorow his kingdome; was himſelfe ſerued in the ſame kinde by victorious *Tamberlaine*. The Tyrant [d] *Maxentius* was ouerthrowne in the ſame bridge, which he craftily built as a ſnare for the deſtruction of *Conſtantine*; and ſo his [e] miſchiefe fell vpon his owne head, and his wickedneſſe vpon his owne pate. [f] *Alexander* the ſixt was poiſoned at ſupper with the very ſame wine, which he had prepared as a deadly draught for his familiar friend Cardinall *Adrianus*: It is ſaid in the ſtorie, that it happened by his ſeruants improuidence, who miſtooke the bottles; and yet doubtleſſe by Gods all-ſeeing prouidence, who caſteth his enemies into the ſame pit they digged for other.

Myſtically this Hymne may be conſtrued of [g] Chriſt, who was [h] in the dayes of his fleſh aſſaulted by the tyranny both of temporall and ſpirituall enemies. His temporall enemies, [i] *Herod* and *Pontius Pilate*, with the Gentiles and people of Iſrael, furiouſly raged, and tooke counſell together againſt him. The chiefe Prieſts and Princes were (ſaith [k] *Hierome*) like *lions*, and the people like the *whelps of lions*, all of them in a readineſſe *to deuoure his ſoule.* The Rulers *laid a net for his feet* in their [l] captious interrogatories, asking, Matth.22.17. *Is it lawfull that tribute be giuen vnto*

[i] *Ardeliones aulici Tremel.*
[k] See *Bellar.* & *Agell. in loc.*
[l] *Bucer. Tileman. Rob. Stephanus.*
[m] Prou.25.18.
[n] *Bernard. ſerm. 24. in Cant.*
[o] Pſal.140.3.
[p] *Nat. hiſt. lib. 11. cap 37.*
[q] Prou.30.14.
[r] *Euthym. Caluin.*
[s] *Bellarmine. Agellius.*
[t] Pſal.11.2.
[u] Pſal.124.6.
[x] Pſal.35.8.
[y] Iudges 8.
[z] Exod.1.
[a] Exod.12.
[b] Eſter 7.10.
[c] *Knolles* in his life.
[d] *Euſeb. hiſt. lib. 9. cap.9.*
[e] Pſal.7.17.
[f] *Pet. Bembus hiſt. Venet. lib.6. Idem Pontanus de prudent. lib.4. cap.16.*
[g] *Hieron. Auguſtine. D. Incognitus. Lorinus.*
[h] Heb.5.7.
[i] Act.4.27.
[k] *In loc.*
[l] *Turrecremat. Lorinus in loc.*

vnto Cæsar, or no? And Ioh. 8.5. whether *the woman taken in the very act of adulterie, should be stoned to death or no?* The people were *set on fire*, when as they raged against him, and *their teeth and tongues were speares and swords*, in [m] crying, *Crucifie him, crucifie him.* His spirituall enemies also sought how to *swallow him vp*, his *soule was among lions* all the dayes of his life, at the houre of his death especially. The deuill in tempting and troubling him, had *laid a snare for his feet*; and death, in *digging a pit* for him, had thought *to deuoure him.* As *Dauid* was in the caue, so Christ the sonne of *Dauid* was in the graue. But it was [n] impossible that the Lord of life should be holden of death, or that his flesh should see corruption; he therefore rose againe from the dead on this day, *setting himselfe aboue the heauens, and his glorie aboue all the earth.* In his anguish and agonie he did [o] offer vp prayers and supplications, with strong crying and teares vnto him that was able to saue him from death, saying: [p] *O my Father, if it be possible, let this cup passe from me: neuertheless not as I will, but as thou wilt.* And so Christ here called vpon his Father, *O God be mercifull vnto me*, &c. But he speakes as man, and in the person of men, [q] *Vnus homo dicit, sed vnus pro multis.* And [r] *S. Augustine* sweetly, *Qui cum patre miseritur tui, in te clamat miserere mei.* Christ, according to his [t] *Theleſis* and naturall will, abhorred and feared death, and therefore said, *O God be mercifull vnto me:* but according to his *Bouleſis* and rationall will, he yeelded himselfe voluntarily to his persecutors, and said, *Vnder the shadow of thy wings shall be my refuge, till this euill be ouerpast.* And Psalm. 16.9. (as *S. Peter* applieth it, Acts 2.25.) *I beheld God alway before me, for he is at my right hand, that I shall not fall.* Wherefore such as affirme that he suffered the pangs of desperation, and the very paines of the damned in hell, erre foully, not vnderstanding the Scriptures. He saith here vers. 5. according to the vulgar Latine, *Dormiui conturbatus*, he was indeed grieuously troubled in his soule; yet so that he slept, [t] *tam placatus erat iste turbatus, vt quando vellet dormiret.* He feared his enemies tyrannie, *secundum propassionem*, (as [u] *Lombard* acutely) *non secundum passionem.* Or, to speake in the words of [x] *Bernard*, he was *turbatus*, moued, but not *perturbatus*, remoued from his trust in God, and resolution to worke our good. And therefore he said in another Psalme, *I will lay me downe in peace, and take my rest*, as hauing [z] power to lay downe my life, and power to take it vp againe. For as he died when he would, euen so when he would he did arise from the dead, *setting himselfe aboue the heauens, and his glorie aboue all the earth.*

According to this exposition, our Church allotted this Hymne to be read on this holiday: for in Christs resurrection all his enemies *tyrannie was ouer-past*; in his resurrection his [a] *glorie* (which heretofore was obscure) *did appeare aboue all the earth*; in his resurrection he did *awake right early*, so the text, *in the* [b] *morning early when it is* [c] *darke*; in his resurrection, *his lute and harpe did awake*, that is, his flesh arose from the bed of his graue. [d] The strings of an Harpe are touched, and sound vpward especially, but the strings of a Lute from below: Christs humane nature then in working diuine miracles, which are from aboue, was like the *Harpe*; but in suffering our infirmities here below, like a *Lute.* The Harpe did sound, when he made the blinde to see, the deafe to heare, the lame to goe, &c. but the Lute did sound, when he was a thirst, hungrie, naked, whipped, when he cried, when he died, when he was bufferted, and when he was buried. After his resurrection, all the miracles he did out of his power, and all the miseries he suffered out of his infirmitie, were by the blessed Appostles, instruments of his glorie, preached first *among the people*, then *among all nations*, euery where singing, that *the greatnesse of his mercie reacheth vnto the heauens, and his truth vnto the clouds.*

This also may be construed of the [e] Church, and that both in respect of her spirituall enemies and temporall. As for her ghostly foes, the deuill is *a roaring lion*, 1. Pet. 5.8. and our sinnes are the [f] *whelps of lions*, readie to deuoure vs. And concerning outward enemies, the Church in this world is like *Daniel* in the lions den, or as the sucking childe playing vpon the hole of the Aspe, Esay 11.8. she hath here no visible power or outward helpe to flie to for succour, all her *trust is in the Lord, vnder the shadow of his wings is her refuge, till this euill is ouer-past.* In old time Gods people

[m] *Augustine.*
[n] Act. 2.24.
[o] Heb. 5 7.
[p] Matth. 26.39.
[q] *Hieron.*
[r] *In loc.*
[t] See notes vpon Gospell 10. Sund. after Trinit.
[t] *August in loc. Consule Lorin. in loc.*
[u] *Sent. lib. 3. dist. 15.*
[x] *Epist. 25.*
[y] *Hieron in loc.*
[z] Ioh. 10.18.
[a] *Turrecremat.*
[b] Luke 24.1.
[c] Ioh. 20 1.
[d] *Augustin. Hieron. Lorinus.*
[e] *Mollerus. Strigelius.*
[f] *Nyssen. apud Lorin. in loc.*

people were [g] *tried by mockings and scourgings, by bonds and prisonment, they were stoned, hewen asunder, they were tempted, they were slaine with the sword, they wandred vp and downe in wildernesse, and mountaines, and caues of the earth, cloathed in sheepe-skins, and in goats-skins, being destitute, afflicted, and tormented, of whom the world was not worthy.* Since Christ, it is well obserued by [h] *Bernard* of the Churches affliction, *Amara prius in nece martyrum, amarior post in conflictu hæreticorum, amarissima nunc in moribus domesticorum: Hos non fugare non fugere potest, ita inualuerunt & multiplicati sunt super numerum.* Her oppression in the beginning was great by the persecution of tyrants, afterward greater by the conflict of heretikes, but now greatest of all by the dangerous positions and practises of Antichrists in the kingdome of Poperie, whose very Masses are sometime for massacres, and their sacred sacrifices offerings of bloud. And surely (beloued) if the Church had not any other enemies, but only these monstrous Antichrists of Rome, yet she might truly complaine with our Prophet here, *my soule is among lions.* Eleuen Popes had that name, whereof all (excepting two or three) were roaring lions in their Buls, and rauening lions in seeking after their prey. *Leo* the 10. so pilled and polled the goodly nations of *Germanie* with impardonable Pardons and mercilesse Indulgences, as that his insupportable cruelty gaue the first occasion of the reformation of Religion in that countrey. The foes of *Dauid* are said here, to *lay a net for his feet, and to digge a pit before him*: and what are the Papists intricate distinctions of Schooles, and *Machiauelismes* of State, but snares and nets to catch our bodies and soules, and so greedily to *swallow vs vp*, as *Saul* here would haue done to *Dauid.* The Scribes and Pharisies haue so great a swallow, that they deuoure not some few widdowes houses, as the [i] Pharisies among the Iewes in old time; but also whole villages and townes, as [k] *Morindoll* and *Cabriers* in the County of *Prouince*, yea whole shires and countries in *Netherland.* yea their intent was *Anno* 1588. to deuoure this whole kingdome of *England* with an *inuincible* (fondly so called) *Armado.* The foes of *Dauid* had *teeth as speares, and tongues as swords*: and are not the tongues of Papists answerable, who terme the sincere profession of the Gospell *Heresie, Turcisme, Paganisme, Diabolisme,* [l] farre exceeding the setting vp of *Beel, Baal,* and *Belzebub,* and all the Deuils in hell: [m] affirming in their letters and libels, that our Church hath no faith, but fancie: no hope, but presumption: no charitie, but lust: no God, but an Idoll. The foes of *Dauid* were *set on fire*: and who greater incendiaries than the Papists? The chiefe Logicke in their conference was a *fagot for the heretieke*, delighting so much in fire worke, that they burned Gods people by the dozen, as at [o] *Stratford the Bow neere London*, and bound them in chaines by the score, as at [p] *Colechester* in the bloudy daies of Queene *Mary.* Nay, their intent was on *the 5. of Nouemb. in the yeere* 1605. to burne, and that at one fire, by the hundreds, and those not the meanest of the people, but the very principals of our Church & Common-wealth, euen the most meek king himself, together with his noble consort, and all their royall issue. This *Powder-plot* was so transcendent in villanie, that I may well vse the words of [q] *Moses*: *Aske of the dayes of old, that haue beene before you, since the day that God created man on earth, and inquire from the one end of heauen to the other, if there came to passe such a thing as this, or whether any such like thing hath bin heard?* And answer may be giuen out of the 19. chap. of Iudges, at the 30. verse, *There was no such thing done or seene, since the time that the children of Israel came vp from the land of Ægypt vnto this day.* The like was neuer done, nor heard of in Israel, nor throughout the world, since the beginning. To speak with [r] *Habacuc*; *Behold a worke wrought in your daies, you will not beleeue it, when it shall be told you.* Shall I call it a worke done? no beloued (as a reuerend father of our Church) it was the work of the Lord, that it was not done. The snare was broken, & we deliuered & they fell into the pit who digged it for vs. A work of so great might & mercy, that it ought to be done in perpetual remēbrance. [s] *Son of man, write thee the name of the day, euen of the same day: for the King of Babel set himselfe against Hierusalem this same day.* The 5. of *Nou. is the day*, wherin we were deliuered from the Babylonish & Romish tyranny, let vs be glad & reioyce therin, & sing as *Dauid* in the second part of this Hymne, *O God my heart is fixed, my heard is fixed, I will sing & giue praise, &c.*

[g] Heb. 11. 36.

[h] Ser. 33. *super Cant.*

[i] Matth 23. 14.

[k] *Fox Martyr. fol.* 859 See the persecutions of *Angronge, apud eundem fol.* 871.

[l] Sir *Tho. Moore* preface to his confutation of *Tyndals* answer among the workes of *Moore, fol* 340.

[m] *D. Carier* let. to the King, *pag* 47.

[o] *Fox Mart. fol.* 1738.

[p] *Idem ibid. fol* 1389.

[q] Deut. 4. 32.

[r] Habacuc 1. 5.

[s] Ezech 24. 2.

PSALME III.

I will giue thanks vnto the Lord with my whole heart, secretly among the faithfull, and in the Congregation.

THis Hymne may be parted into three portions.

1. A Protestation of King *Dauid* in the first verse, that he will in his owne person (hereby giuing all his subiects a good[t] example) praise the Lord, *I will giue thanks*; and that not [u] hypocritically with his mouth and lips only, but with my *heart*; and that not with a[x] deuided heart, or a peece, but with my *whole heart*; and that both in the *secret* assemblies of the *faithfull*, and in the publique *congregation*. [y] Or I will giue thanks *secretly* for the satisfaction of mine owne conscience, and *in the congregation* openly, for the further edification of my brethren.
2. An Enumeration of Gods admirable blessings, conferred vpon the whole world in generall: vpon his Church in more particular, as the [z] ground and matter of his praise, from the second verse to the tenth, *The works of the Lord are great*, his works of creation, and works of redemption are *worthy to be praised and had in honour*. His works of creation, [a] as the making of all things of nothing, and the preseruing of the same from the beginning in a more excellent beautie. His works of redemption, as Christs incarnation, passion, resurrection, ascention; all which our *mercifull and gracious Lord hath so done, that they ought to be had in remembrance*. Here then obserue the reason, why the Church allotted this Hymne to be read on Easter day: the redemption of Israel out of Egypt, is a plaine [b] figure of our deliuerance by Christ, out of the hands of all our spirituall enemies; and their [c] *Passe-ouer* and [d] *Manna* (which is implied here verse 5.) is a tipe of our spirituall eating and drinking at the Lords table, which is enioyned vs at *Easter*, aboue all other times in the yeere.
3. A conclusion at the 10 verse, concerning a
   - Rule
     - Propounded, *The feare of the Lord is the beginning of wisdome.*
     - [e] Expounded, *A good vnderstanding haue all they that doe thereafter.*
   - [f] Reason, *The praise of it endureth for euer.*

Concerning the two former parts, I haue written [g] heretofore much, and I shall haue iust occasion [h] hereafter also to say more. My purpose for the present is to begin at the Psalmes end, *The feare of the Lord is the beginning of wisdome*, &c. The which *Epiphonema* concludes the Prophets whole discourse, touching the praise of God: as if he should haue said, seeing *the works of the Lord are so great, so worthy to be praised and had in honour, so meruellous and memorable*, that they *deserue the seeking out*, [i] seeing *his name is so reuerend and holy*; doubtlesse, *the feare of the Lord is the beginning of wisdome, and the praise of it endureth for euer.*

[k] To *feare God* is to beleeue him, to loue him, to put our trust in him, to giue him thanks, and in all our actions and passions to be ruled according to his holy Lawes. In a word, *to feare God* (as the [l] Wiseman teacheth) is our *whole dutie*, concerning offices of pietie toward God, and pitie toward our neighbours. For the word *beginning*, signifieth here not only *principium*, but also [m] *præcipuum*: not only *primum*, but also *primarium*: not only the first in time, but also the first in honour and dignitie. For as *Dauid* here calleth it *the beginning of wisdome*: so *Salomon*, Ecclesiastes 12.13. *the end of all*. The feare of the Lord is in deed the first Alphabet of wisdome, the beginning, as it were the [n] begetting, or (as [o] Iesus the sonne of Sirach termeth it) *the root of wisdome*. [p] But that is not all, it is not only an introduction to wisdome, but wisdome it selfe, Iob. 28. 28. *The feare of the Lord is wisdome, and*

[t] *Mollerus.*
[u] *Tileman. Caluin. Agellius.*
[x] Hosea 10.2.
[y] *Bellarmin.*
[z] *Caluin.*
[a] *Strigellius. Turrecremat.*
[b] *Bucer.*
[c] 1.Cor.5.7.
[d] 1.Cor.10.3.
[e] *Agellius. Bellarmin.*
[f] *Wilcox.*
[g] See notes on 89 *Psalme*, and sermon on Gunpowder treason day.
[h] *In Psal.* 113. 118. 145.
[i] *Arnobius. Mollerus.*
[k] *Melancthon.*
[l] Eccles. 12.13.
[m] *Agellius. Idem Caluin. & Genebrard.*
[n] Eccles 1.24.
[o] *Melancthon. Caluin. Bellarmin.*

and to depart from euill is vnderstanding. It is *deepe wisdome* (saith our English Paraphrast in meeter) yea *the perfection and fulnesse of wisdome.* Ecclesiasticus 1.20. q As then in the vulgar Latine, Ecclesiasticus 11.3. honie, which is the chiefe of sweet things, is called *initium dulcoris*, the beginning of sweetnesse: euen so Gods feare (which vpon this point is *summa summarum*, as it were the summe totall of all holy knowledge) is termed *initium sapientiæ*, the beginning of wisdome.

q *Genebrard.*

This assertion, in worldly mens vnderstanding, is a grand *paradox*: for they repute the preaching of Christianitie r *foolishnesse*, and the professors of the same, *fooles*: 1.Cor.4.10. *We are fooles for Christs sake.* Loe, say the wicked of the godly, Wisdom 5.5 *We thought their life madnesse*, accounting them rather mad men, then sad men. But the Spirit of truth here proclaimeth on the contrary, *that all worldlings are blindlings, and that none wicked are wise.* To such as haue not the feare of God before their eyes, it is expresly said by s Wisdome it selfe, *O ye fooliſh, how long will ye loue fooliſhneſſe, and hate knowledge?*

r 1.Cor.1.18.

s Prou.1.22.

It is obiected out of *S Luke*, Chap.16. vers. 8. that *the children of this world are wiser than the children of light.* Answer is made by the t Doctors vpon the place, that Christ accounts them not wiser absolutely, but only *secundum quid*: they be wiser in their *generation*, u that is, in things appertaining to this life present, but not in the businesse of regeneration, in things belonging to that other life which is to come. For (as x one said of Sir *Thomas Moore*) that he was *either a fooliſh wiſe man, or a wiſe fooliſh man*: euen so the children of this world are wise men in foolish things, and foolish men in wise things. They be not *in genere* wise, but *in genere suo*, wise to do euill (as the y Prophet speakes) but to doe well they haue no knowledge.

t *Origen. Iansenius. Maldonat.*
u *Theophylact. Marlorat*
x *Hall in his Chron. Idem Fox Martyr. fol 976.*
y Ierem 4.22.

Atheists, acknowledging no God, are very fooles: Psal. 14. *The foole said in his heart, there is no God.* If this *Ignoramus* had so much braine as brow, the z bookes of the Creatures, and Conscience, would informe his vnderstanding, that the great world without him, and the little world within him, are nothing else (as it were) but *God expressed.*

z *Vide Bellarm. de ascensione mentis in Deum per scalas creat. grad 1.2 8*

The *Gentiles*, adoring many gods, are very fooles, before Christ (the Sonne of righteousnes) calls them out of a darknesse into maruellous light, *a blinde and a fooliſh nation*, Deut. 32.21. Euen the seuen wise men of Greece (saith b *Lactantius*) had no *good vnderstanding*, because none but fooles account them wise. Nay, c *S. Paul* giues this iudgement of all heathen Philosophers, that they were *vaine in their imaginations, and that while they profeſſed themselues to be wiſe, they became fooles.* In this respect d *Cicero* had iust cause to complaine, *O me nunquam ſapientiam!*

a 1.Pet.2.9.
b *De vera sapientia, cap. 1.*
c Rom.1.21.
d *Epist. ad Octauium.*

The superstitious Idolaters, and mingle manglers in Religion, who worship the true God falsly, not according to his word, but according to their own will, are very fooles. So *Paul* called his Galathians, who ioyned the ceremonies of *Moses* vnto the Gospell of Christ, as necessarie to saluation: *O* c *fooliſh Galathians, who hath bewitched you, that ye ſhould not obey the truth? are ye ſo fooliſh, that after ye haue begun in the Spirit, you will end in the fleſh?*

c Galat.3.1.3.

Carnall Gospellers and hypocrites, who professe they know God in their words, and yet denie him in their f works, are very fooles. *Their prayers are ſacrifices of fooles*, Ecclesiastes 4.17. Their disputations about Religion, are *fooliſh queſtions*, Tit. 3.9. all their generation are *fooles and blinde*, Matth.23.17. As for example, the slowbacke neglecting the workes of his vocation, and hauing in idlenesse, (though he heares neuer so many sermons vpon the working dayes) in the iudgement of the wisest is a very foole: Ecclesiastes 4.5. *The fooliſh foldeth his hands, and eateth vp his owne fleſh.* So whosoeuer is vngratefull vnto the Lord (which is the Father of mercies, and God of all grace) for his manifold blessings, is a very foole: g *Doe ye ſo reward the Lord, ô ye fooliſh and vnwiſe people? the oxe knoweth his owner, and the aſſe his maſters crib: but Iſrael hath not knowne, my people hath not vnderſtood.* Esay, 1.3.

f Tit 1.16.
g Deut.32.6.

So the couetous wretch (who though he boast of his faith and hope, h *ſacrificeth vnto his net*, and saith in his heart to the wedge of gold, i *thou art my confidence*, is a very foole. k *Nabal* is his name, and follie is with him, a blinde foole, like l *Samson* in the mill, he grindes for other, but eats not of the fruits of his labour himselfe,

h Habacuc 1.16.
i Iob 31.24.
k 1 Sam.25.25.
l Iudg.16.21.

himselfe, the which is termed by *Salomon*, an *euill sickneſſe, and a vanitie*, Eccleſiaſtes 6.2.

So the proud man, as well in his ambition, as in his honour, is a very foole. [m] Like horſe and mule without vnderſtanding: like the famous foole [n] *Lobelinus*, who being in a new coat, knew not himselfe. [o] For if in fauour, he knowes no man; if out of fauour, none know him.

So the drunkard is a very ſot, [p] *mancipium corporis*, a ſlaue to his owne ſeruant, a foole with a witneſſe, his fault is written in his forehead and in his face, he reeles in open ſtreet, and hath in his drunken fit a little leſſe wit than a beaſt, and but a little more ſenſe than a blocke.

So the wanton is deſtitute of vnderſtanding, Prou. 6.32. led by the fooliſh woman as a foole to the ſtocks, Prou. 7.22. For though he may paraduenture blinde the Biſhop, and [q] cope the Commiſſarie; yet Gods [r] all-ſeeing eye (when the night is darke, the doore faſt, and the curtaine cloſe) findeth out his foule follie.

To conclude this point, euery kinde of wickedneſſe is a weakeneſſe, and euery fault a follie. But on the contrarie, euery point of Religion is a part of wiſdome, as conducting to bleſſedneſſe (the end of wiſdome.) To ſerue the Lord in feare, and to caſt all our care vpon him, is wiſdome: for, [s] *Bleſſed is the man that feareth the Lord, bleſſed are they that put their truſt* [t] *in him.* To loue thy neighbour as thy ſelfe, is a part of wiſdome: for, *Bleſſed is the man* [u] *that conſidereth the poore and needie, bleſſed are the meeke, bleſſed are the mercifull, &c.* To liue ſoberly toward thy ſelfe, is a part of wiſdome: for, *bleſſed are the poore in ſpirit*, Matth. 5.3. *Bleſſed is he that watcheth and keepeth his garments, leſt he walke naked, and men ſee his filthineſſe*, Apoc. 16.15.

The blindlings of the world cannot in this life ſee this, and therefore they will not ſay this: but one day, to wit, at the laſt day, they change their minds, and ſighing, acknowledge within themſelues, [x] *This is he, whom we ſometime had in deriſion, and in a parable of reproch, we fooles thought his life madneſſe, and his end without honour, how is hee counted among the children of God? and his portion is among the Saints: therefore we haue erred from the way of truth, and the light of righteouſneſſe hath not ſhined vnto vs, and the Sunne of vnderſtanding roſe not vpon vs,*

A good vnderſtanding haue all they that doe thereafter.] In Philoſophie wiſdome is defined by knowing, but in Diuinitie wiſdome is prized by doing. They be wiſe men in deed, [y] *Non qui facienda dicunt, ſed qui decenda faciunt*; heretickes reade ſo much, and hypocrites vſually cite ſo much, and the deuill himſelfe knoweth ſo much of the Goſpell as any: yet all theſe nowithſtanding haue bad vnderſtanding, [z] only ſuch *haue good vnderſtanding in Gods feare that doe thereafter*, [a] that is, in all their actions and paſſions altogether relie vpon his ſure promiſes, euer readie to be ruled according to his word and will: ſo *Dauid* expounds himſelfe in the [b] Pſalme 119. *I haue more vnderſtanding than my teachers, for thy teſtimonies are my ſtudie. I am wiſer than the aged, becauſe I keepe thy Commandements.* Here then is condemned as folly the [c] will-worſhip, or voluntarie religion of all hypocrites, eſpecially [d] Papiſts, honouring God not according to his feare, but according to their owne fancie.

[e] *Purgatorie* being a figment of idle Poets, and not the iudgement of holy Prophets, is a parcell of foolerie; wherein the Pope ſheweth himſelfe moſt vncharitable, for that [f] hauing power to fetch all ſoules out of this hell, and to purge whole Purgatorie, ſuffers notwithſtanding this fire to burne ſtill, only becauſe it warmeth his owne kitchen.

Praying to the dead, is another parcell of foolerie, the which in the Booke of Gods feare hath neither precept, nor patterne, nor promiſe; for our calling vpon God, we finde [g] precept vpon precept, and promiſe vpon promiſe. *Call vpon me* (ſaith the [h] Lord) *in the time of trouble, ſo will I heare thee, &c. whom haue I in heauen but thee*, Pſal 73.25. So Chriſt openly, *Come vnto me all ye that are wearie and heauie laden, and I will eaſe you. Come vnto me*, that is a precept; *I will eaſe you*, that is a promiſe. Come [i] not to mine, but to *me*; not to my Saints, or Angels, or Martyrs, or

[m] Pſal. 32.10.
[n] *Mensa philoſophica fab. de ſatuo.*
[o] Sir R. *Barcley* felicitie, *lib.* 5.
[p] *Seneca Epiſt.* 65.
[q] Viſion of *Pierce Plowman paſſ.* 3.
[r] *Qui minimè fallitur, quia minimè claditur, Bernard. lib* 5 *de Conſiderat.*
[s] Pſal. 112.1.
[t] Pſal 2.12.
[u] Pſal 41.1.
[x] Wiſd. 5.3.
[y] *Æneas Syluius comment. in Panormit. lib* 3.
[z] *Chryſoſt. in loc.*
[a] *Melanct. Mollerus.*
[b] *Verſe* 99. So *Moſes* Deut 4.6 Ierem. 8.9.
[c] Coloſſ. 2.23.
[d] *Mollerus.*
[e] See *Reſpon. Elien. ad Apol. Bellar. pag.* 207, 208. *& Mort. Appeal lib.* 1. *cap* 2 §. 13.
[f] *Bulla Clemen.* 6. *& apud Anto. Florent. part.* 3. *tit* 22. *cap.* 6.
[g] Eſay 28.10.
[h] Pſal. 50.15.
[i] See Goſpell on S. *Matthias* day.

mother, but to my selfe; send not other, it is my pleasure that *you come*: seeke not for helpe from other, *I will ease you*. There be likewise so many patternes of this deuotion, as there be godly prayers recorded in holy Bible; but on the contrarie neuer a leafe, neuer a line, neuer a letter in the Booke of Wisdome, that fauoreth inuocation of Saints, and therefore we may well apply that vnto the Church of *Rome*, which [k] *Elia* said vnto the messengers of *Ahaziah*, *Is it not because there is no God in Israel, that ye goe to enquire of Baalzebub the God of Ekron?* Is it not because there is no liuing God in heauen, that ye pray to stocks on earth, and seeke to [l] such sauiours, as are worthily thought to reside with *Belzebub* in hell? Is it not an idle thing to sue to the man, if the Master alwayes be present, and euer ready to grant thy request? and is it not a greater folly to call vpon Saints in our trouble? when our blessed Sauiour hath openly not only said, but also sworne, [m] *Verily, verily, I say vnto you, whatsoeuer you aske the Father in my name, he will giue it you*, &c.

[k] 2. King. 1. 3.

[l] See Sermon on Gunpowder treason day.

[m] Joh. 16 23.

Their prophaning of the blessed Sacraments is another parcell of foolerie; for is not (I pray you) their christening of [n] bels an impudent mocking of holy Baptisme; and the denying of the Cup vnto Lay-men, a notorious lurching at the Lords Table, contrarie to Christs [o] expresse word, *Drinke ye all of this*; in giuing the bread he said only, *Take eat*, indefinitly: [p] but when he tooke the Cup (as foreseeing this innouation of Papists) he did adde an vniuersall note, *bibite omnes*, drinke ye, drinke all ye: so they make mariage a Sacrament, and yet affirme, then holy Priest-hood is prophaned by this holy ordinance that it is [q] sacriledge forsooth, and not a Sacrament. And [r] so they honour it as the Iewes honoured Christ, in clothing him with a purple robe. What should I speake of their Masse, which is a notorious enemy to Christ, in respect of his oblation and office, the Lord hath sworne and will not repent, that Christ is *a Priest for* [s] *euer*, Psal. 110.4. *offering himselfe once for all*, Heb. 9. 26. 28. Are the Masse-Priests then any better than idle fooles, [t] *in offering him often vnto God the Father, vnder the formes of bread and wine really and properly, for the sinnes of the quicke and the dead?* It is reported of the zealous and learned Martyr [u] *Ioannes Mollius*, that he neuer spake of the name of *Iesu*, but instantly teares dropt from his eyes. And surely, the due consideration of Christs all-sufficient oblation and sacrifice for all our sinnes on the crosse, should make vs abhorre those masse-mongers; and to say with our [x] Prophet, *Doe not I hate them (ô Lord) that hate thee, and am not I grieued with those that rise vp against thee? yea Lord, I hate them right sore, euen as though they were mine enemies.*

[n] *Durant. de ritibus Eccles. li. 1. cap. 22. num. 6.* See *Respon. Elizæ ad apolog. Bellarm.* *Fox Martyr. fol. 786.* & *Pet. Moulin* defence of our faith against *Confessua. a. t. 16.*

[o] Matth. 26 27.

[p] *Calu & Mar. lorat in loc Mat.*

[q] *Bellar orat. in schol. habit. tom. 3. controuer. in fine.*

[r] *Dr. Fulke in Heb. 13. 4.*

[s] See *Chemnit. exam. par. 2. pag 170, 171.*

[t] *Con. Triden. & Bellar lib. 1. de missa per totum ferè librum.*

[u] *Fox Mart. fol. 855.*

[x] Psal 139 21.

But the maine point of their fooliſh wisdome, is the prohibiting of the Scriptures in a vulgar and knowne tongue. [y] Christ saith expresly, *Search the Scriptures*. Antichrist on the contrarie, [z] the reading of holy *Scriptures is against the determination of the Church*. As long as Lay-men are kept from the light of the Gospell, and lanterne of the Law, they cannot spiritually discerne their Priests erroneous doctrines and doings. Herein the Popish Clergie doth vse the foppish Laitie, like as the [a] Philistines handled *Samson*, first they put out their eyes, and then being blinde-fold, they make pastime with all degrees of them, euen with Emperours and Kings, and [b] *all that is called God*. I haue heard often, and read [c] also, that Cardinall *Caietan* comming into *Paris*, and seeing the blinde people verie desirous of his blessing, and therein vndoubtedly the Popes: he turned to them and said, *Quandoquidem hic populus decipi vult, decipiatur in nomine diaboli*: that is, seeing this people will needs be deceiued, let them be deceiued in the name of the deuill, and so gaue them the Popes blessing.

[y] Iohn 5. 39.

[z] *Ex registro Io Longland. Episc. Linc. fol. 85 apud Fox Mart fol. 767.*

[a] Iudg. 16. 25.

[b] 2 Thess. 2. 3.

[c] *Dr. Carleton*, direction to know the true Church, *pag 40*

In these points and many moe the Papists (albeit neuer so learned) haue *bad vnderstanding*, and the reason hereof is plaine, because they haue changed the rule of faith, [d] adding to the Scriptures vnwritten traditions, and honouring them with equall affection of deuotion and reuerence, and so consequently worshipping God after their owne inuentions, and not according to the prescript of his holy faith and feare.

[d] *Concil. Triden.* *idem Bell. lib de verbo Dei non scripto, cap 3 §. contra. & cap. 4. §. nunc vt. & 12. § dico secundo*

The praise of it endures for euer.] Or as other translations, *his praise*, referring it [e] either to God, or else to the man who feares God. [f] Some Diuines ascribe this praise

[e] *Bucer. Azellius.*

[f] *Chrysost. Euthym.*

praise to God alone, [g] becauſe *Tehilla* properly ſignifieth only that kinde of praiſe which is due to God: and ſo they make this clauſe to containe both a [h] precept, [i] and a promiſe. Precept, exhorting vs to praiſe God with all our heart, both in the ſecret aſſemblies of the faithfull, and in the publike Congregation. And ſo this Hymnes end doth anſwer the beginning, and the Text in euery point, the title. Now leſt any man in executing this office ſhould be diſcouraged, the Prophet addeth a promiſe, *Gods praiſe doth endure for euer*; as if he ſhould haue ſaid, *The Lord is* [i] *King, be the people neuer ſo impatient, the Lord is* [k] *God, albeit the* [l] *Gentiles furiouſly rage together, and the Iewes imagine a vaine thing, The Kings of the earth ſtand vp, and the Rulers combine themſelues againſt him.* He that dwelleth in heauen hath all his enemies in deriſion, and makes them all his foot-ſtoole; his power is for euer, and ſo conſequently his praiſe ſhall endure for euer; in the militant Church, vnto the worlds end; in the triumphant, world without end.

Moſt Interpreters haue referred this vnto the good man who feares the Lord, yet diuerſly. [m] *S. Auguſtine* expoundeth it thus, *his praiſe*, that is, his praiſing of the Lord *ſhall endure for euermore*, becauſe he ſhall be one of them, of whom it is ſaid, Pſal. 84. 4. *Bleſſed are they that dwell in thy houſe, they will be alwayes praiſing thee.* [n] Other vnderſtand by [o] *his praiſe* the commendation of the good man, both in the life preſent, and in that which is to come, for his righteouſneſſe ſhall be had in an euerlaſting remembrance, Pſal. 112. 6. Concerning the preſent, howſoeuer the name of the wicked rot either in obliuion, or in ignominie: yet [p] *the memoriall of the iuſt is bleſſed, it is like the compoſition of the perfume made by the skill of the Apothecarie, ſweet as honey in all mouthes, and as muſicke at a banquet of wine.*

[r] *Hunc ventura nepotum ſemper dicent ſecla*
Beatum. Or as *Beza*,
Hic ſapit, hic demum manſura laude fruetur,
—— parere qui Deo ſtudet.

In the world to come, the Lord will ſay to ſuch as louing his feare, haue liued thereafter; [s] *It is well done, good ſeruant and faithfull, enter into thy Maſters ioy:* to become the peoples Saint, and to be commended of the moſt, is not alwayes honourable, *Non minus periculum ex magna fama* (ſaid [t] *Tacitus*) *quàm ex mala.* That commendation is only true glorie, which (as [u] *Cicero* ſpeakes) is *Conſentiens laus bonorum, & incorrupta vox bene Iudicantium.* And therefore to be praiſed by the moſt worthy of all honour and praiſe, the Lord moſt high and moſt holy, ſurpaſſeth all the wickeds glozing, all the worlds glorie.

Now then I demand of the worldling, what is the moſt high and deepe point of wiſdome? is it to get an opulent fortune, to be *ſo wiſe as fiftie thouſand pounds*? behold, *godlineſſe is great gaine*, ſaith [x] *Paul*, and the Chriſtian only rich, quoth the renowned [y] Catechiſt of *Alexandria*. Is it to liue ioyfully, or (to vſe the Gallants praiſe) iouially? behold, [z] *there is ioyfull gladneſſe for ſuch as are true-hearted.* A wicked man in his mad-merrie humour for a while may be *Pomponius Lætus*, but a good man only is *Hilarius*; only he which is faithfull in [a] heart, is ioyfull in heart. Is it to get honour? *the praiſe of Gods feare* (ſaith our Text) *endures for euer.* Many Worthies of the world are moſt vnhappie, becauſe they be commended where they be not, and tormented where they be, hell rings of their paines, earth of the praiſe: but [b] *bleſſed is the man that feareth the Lord*, for his commendation is both here laſting, and hereafter euerlaſting; in this world renowned amongſt men, in the next rewarded amongſt Saints and Angels in the kingdome of glory.

[g] *Genebr. in loc. & in Pſa. 148. 13*
[h] *Melanct. Mollerus.*
[i] Pſal. 99. 1.
[k] King. 18. 31,
[l] Pſal. 2. 1.
[m] *In loc.*
[n] *Arnobius. Dr. Incognitus. Bellarmin. R. Stephanus. Tileman.*
[o] *His*, that is, their praiſe who feare the Lord and doe thereafter, the ſingular for the plurall. *Bucer.*
[p] Prou. 10. 7.
[q] Eccleſ. 49. 1.
[r] *Buchanan.*
[s] Matth. 25. 21.
[t] *In vita Agric.*
[u] *Tuſc. quæſt. lib. 3.*
[x] 1. Tim. 6. 6.
[y] *Clem. pedag. lib. 3.*
[z] Pſal. 97. 11.
[a] Pſal 64. 10. Prou 13. 9.
[b] Pſal. 112. 1.

PSALME 113.

Praise the Lord (ye seruants) ô praise the name of the Lord.

- *Quis*, Who? *ye seruants.*
- *Quomodo*, How?
  - With all praise, vers. 1. *Praise the Lord, ô praise the name of the Lord.*
  - At all times, vers. 2. *from this time forth for euermore.*
  - In all places, vers. 3. *from the rising vp of the Sunne, to the going downe of the same.*
- *Quapropter*, Why? for his
  - Infinite power, vers. 4.
  - Admirable prouidence, both in
    - Heauen
    - Earth, and that in
      - Publique weales, v. 6, 7.
      - Priuate families, vers. 8.

THis Hymne (as both text and title tell vs in the verie beginning) is an exhortation to praise the Lord: wherein three points are chiefly regardable;

The Prophet exhorts[c] all people to praise the Lord, *Young men and maidens, old men and children, praise, the name of the Lord*, Psalm. 148.12. More specially, Gods people which haue tasted of his goodnesse more than other, as hauing his [d] statutes, and ordinances, and couenants, and promises, and seruice, Rom, 9.4. [e] Most chiefly the Leuites and Priests, as being appointed by the Lord for leaders and guides vnto the rest, his *seruants* after a more speciall manner, as it were in *ordinary*. All men owe this dutie to God, as being the [f] workmanship of his hands; Christians aboue other men, as being the [g] sheepe of his pasture, Preachers of the word aboue other Christians, as being [h] pastors of his sheepe, and so consequently patternes in word in conuersation, in loue, in spirit, in faith, in pureness, 1. Tim. 4.12.

Yea, but how must Almighty God be praised? for as not euery one that saith vnto the worlds Sauiour, [i] *Lord, Lord, shall enter into the kingdome of heauen*: [k] so not euery one that hath in his mouth a bare (*the Lord be praised*) is a praiser of the Lord, but he which is euer ready to suffer and doe the will of his Master and Maker. God is to be praised in thought, and word, and deed, 1. Cor. 6.20. *Glorifie God in your bodie, and in your spirit.* The Lord as being *high aboue all heathens, and glorious aboue all heauens*, is blessed euer in himselfe; but that he may be blessed of other, *let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen*, Matth. 5.16. A lewd life doth occasion enemies of piety to reuile the Gospell, and to blaspheme God, Rom. 2.24. but honest behauiour (on the contrary) to praise God in the day of visitation, 1. Pet. 2.12. In one word, [l] *he doth praise God most, who liueth best.*

The Greeke, παῖδες and the Latine *pueri*, may be taken for children as well as seruants. And therefore the translation of the Psalmes in meeter aptly, *Ye children which doe serue the Lord.* There is betweene little children and seruants so great affinitie, that (in Greeke and Latine) seruants are called children, and children seruants, according to that of [m] *Paul*, *The heire, as long as he is a childe, differeth nothing from a seruant.* And so the translators in vsing the word *pueri* (though *aued* in Hebrew properly signifieth a seruant) [n] insinuate, that we should be like to little children in seruing of the Lord, that is, *simple, meeke pure.*

Praise the Lord, O praise the name of the Lord!] The doubling and tripling of this exhortation, is to whet our [o] dulnesse and coldnesse, in executing this office, [p] to shew that God is to be praised with an earnest affection and zeale. For albeit Gods praise

[c] *Caluin.*
[d] Psal 147.19.
[e] *Wilcox.*
[f] Psal 95.6.
[g] Psal 100.2.
[h] Ephes. 4.11.
[i] Matt. 7.21.
[k] *Basil. Chrysost. Euthym.*
[l] *Tileman.*
[m] Galat. 4.1.
[n] *Placidus. Bellarmine. Dr. Incognitus.*
[o] *Caluin.*
[p] *Placidus.*

praise be the Christians Alpha and Omega, the first and the last thing required at our hands, as well in death as life: yet such is our negligence, that we need[q] *precept vpon precept, and line vnto line*, to put vs in minde of our dutie.

Or this exhortation is doubled, [r] to shew that God alone is worthy all praise; the kingdome is his, and therefore the glory; from him is all power, and therefore to him is due all praise. And that not only for a little while, but *from this time forth for euermore*: for the seruants of the Lord are to sing his praises in this life to the worlds end; and in the next life, world without end. See before Psal. 89.

And as the Lord is to be praised at all times, so likewise in all places, *from the rising of the Sunne, vnto the going downe of the same*, [s] that is, in and thorow all the world, [t] for he puts the two chiefe parts of the world, for the whole world, because these two quarters (of East and West) are most inhabited.

Many Christian Interpreters, and some Doctors of the [u] Iewes, vnderstand this of our Lord Christ, whose kingdome is without either limits or end. Without limits, as hauing [x] *the heathen for his inheritance, and the vttermost parts of the world for his possession*; his [y] *name is great among the Gentiles, and incense shall be offered vnto him in euery place.* The which is all one with our text, *The Lords name be praised from the rising of the Sunne, to the going downe of the same.* Without end, for God the Father said vnto God the Sonne, [z] *sit thou on my right hand, vntill I make thine enemies thy foot stoole.* [a] *His seat is like as the Sunne, he shall stand fast for euermore, like the faithfull witnesse in heauen.* Yea though heauen be [b] no more, but perish and waxe old as doth a garment, yet *he is*[c] *euer the same, and his yeares doe not faile.* The which is answerable to the words of our Prophet here, *Blessed be the name of the Lord, from this time forth for euermore.*

The Lord is high aboue all heathen] The most high deserues to be most honoured; but *the Lord is high aboue all heathen, and his glory aboue the heauen*: *Ergo*, worthy to be praised more than all, either Princes or people. The greatest of all creatures in heauen is an Angell, and the greatest of all men on earth is an Emperour: but the Lord is greater than both, as being their maker, [d] *in whom they liue, and moue, and haue their being.* Higher than all *Heathen*, infinitely greater than *Alexander* the Great, *Pompey* the Great, *Mahumet* the Great. Higher than all *Heauens* airie, where feathered fowles are, *for he* [e] *flieth vpon the wings of the winde, and* [f] *rideth vpon the clouds as vpon an horse.* Higher than *Heauens* glorious, where blessed soules are; for the heauen of heauens is but his seat where he reigneth, [g] *great King aboue all gods.* Who then is like to the Lord our God, either among the clods on earth, or clouds in heauen? [h] *He measures the waters in his fist, and meeteth out heauen with his span, and comprehends the dust of the earth in a measure.* The which [i] *Hierome* out of *Aquila* doth interpret after this sort; he measures the waters with his little finger; the earth greater than the waters, with three fingers; the heauen greater than both, with his hand and span. He filleth all things, and nothing is able to comprehend him; according to that of [k] *Salomon, Heauens, and heauens of heauens are not able to containe thee.* Nay the whole world, in respect of his greatnesse, is but as *a drop of the morning dew*, Wisdom. 11. 19.

This may teach vs, in what soeuer estate, to [l] possesse our soules in patience, to be [m] strong in the Lord, and in the power of his might; albeit our enemies come about vs like [n] Bees, he which is higher than the highest, and greater than all men, and all deuils, is our protector, stonie rocke, tower of defence, buckler, saluation and refuge, Psal. 18. 1. And as God is most able to helpe vs in trouble, so likewise most apt and readie: for, as it followeth in the next clause, *though he dwell on high, yet he doth humble himselfe to behold the things that are in heauen and earth.*

[o] Some Philosophers thought it too great labour for God to gouerne the whole world, and other on the contrary too base. But [p] Diuines answer both of them in one word, *Deus neque laborat in maximis, neque fastidit in minimis.* Indeed the Poet said, *Non vacat exiguis rebus adesse Ioui*: but the [q] Scripture telleth vs otherwise, that the very haires of our head are numbred, & that not so much as a sparrow, which is sold for a farthing, can fall on the ground, without our heauenly Fathers prouidence.

[q] Esay 28. 10.
[r] *Wilcox.*
[s] *Bonauent. Mollerus.*
[t] *Wilcox.*
[u] *Kimchi apud Genebrard. in loc.*
[x] Psal. 2. 8.
[y] Malac. 1. 11.
[z] Psal 110. 1.
[a] Psal. 89. 35.
[b] Iob 14. 2.
[c] Hebr. 1. 12.
[d] Acts 17. 28.
[e] Psal. 18. 10.
[f] Psal 68 4.
[g] Psal 95. 3.
[h] Esay 40. 12.
[i] *In loc. Esai. See Bellarm. de ascensione mentis in Deum per scal. creat. Grad. 2. cap. 1.*
[k] 2. Chro. 6. 18
[l] Luk 21. 19.
[m] Ephes 6 10.
[n] Psal. 118. 12.
[o] *Apud Ambros. de officijs lib. 1. cap. 13.*
[p] *Ambros. in Hexam. lib. 5. cap. 2.*
[q] Matth. 10. 30.

prouidence. *Disponit membra culicis & pulicis*, as *Augustine in Psa.* 148. For besides his [c] generall prouidence, which is seene in the gouernment of the whole vniuerse, he hath a particular also, moderating enery singular action and accident. He *dwelling on high, beholdeth* vs as Emmots vpon the mole-hill of this *earth*, in him we liue, and moue, and haue our being. He supporteth all things by his mightie word, Heb. 1. 3. He reacheth from one end to another, and ordereth all things sweetly, Wisdom. 8. 1. We reade, Matth. 9. that there was a woman diseased with an issue of bloud twelue yeeres: and Ioh. 5. that a certaine man had beene sicke eight and thirtie yeeres: and Ioh. 9. that one was blinde from his birth. All which hapned not by humane chance, but by diuine choise, that [f] *the workes of God might be shewed on them.* [t] *Omnia non permissa solùm à Deo, sed etiam immissa*: The Lord doth not only suffer and see what is done here below, but also disposeth of euery particular euent, to the glory of his name, and good of his children. He beheld *Dauid* in his trouble, *Daniel* in his dungeon, *Peter* in his prison, and ordered their short affliction to their endlesse consolation. And this may comfort vs in all our wants and wrongs, *He that dwelleth on high, humbleth himselfe to behold the things below*, [u] *he that keepeth Israel, neither slumbers nor sleeps.* I [x] *haue grauen thee* (saith the Lord) *vpon the palmes of my hands, and thy walles are euer in my sight.* He heares the very [*] groanes of his seruants in their closets, and [y] makes all their beds in sickneſse; as [z] *S. Augustine* sweetly, he cares for all his children, as if all were but one; and for euery particular Christian, as if one were all.

[a] Some Diuines applie this vnto Christ: He which is [b] Lord ouer all, is high aboue all heathen; all lands are his inheritance, all people his possession, Psalm. 2. 8. He triumpheth ouer death and hell in his resurrection, and his *glorie shined aboue the heauens* in his ascension: A [c] cloud tooke him vp out of this world, and he did ascend farre aboue all heauens, Ephes. 4. 10. Here then obserue the reason why the Church allotted this hymne for this day, because Christ in his [d] resurrection from the dead, is declared mightily to be the Sonne of God, *high aboue all heathens, and heauens.* That which is here said, *he humbleth himselfe to behold the things that are in heauen and earth*, is all one with that, Esay 61. 1. and Luk. 4. 18. *The Spirit of the Lord hath anointed me to preach good tidings vnto the poore, to binde vp the broken hearted, and to comfort such as mourne in Sion.* [e] Almightie God cannot looke aboue himselfe, as hauing no superiours; nor about himselfe, as hauing no equals; he beholds such as are below him: and therefore the lower a man is, the neerer vnto God; he resists the proud, and giues grace to the humble, 1. Pet. 5. 5. He puls downe the mightie from their seat, and exalteth them of low degree: the most high hath a speciall eye to such as are most humble. For, as it followeth in our text, *he taketh vp the simple out of the dust, and lifteth the poore out of the durt.*

The Poet said, *Haud facilè emergunt, quorum virtutibus obstat res angusta domi*; that it is an hard thing for a man of low birth and small meanes, to be preferred vnto high places of honour. But our Prophet here, to demonstrate Gods admirable power and prouidence, sheweth how the Lord *raiseth the poore man out of the mire, that he may set him with the Princes, euen with the Princes of his people.*

[f] *Darius* was borne of a seruant, *Archelaus* King of *Macedonia* base begotten; *Antigonus, Themistocles, Phocion, Epaminondas*, and other noble worthies issued from ignoble parents. [g] *Tangrolipix* of an ordinarie Captaine became *Sultan* of *Persia*, and first erector of the high and huge *Turkish* Empire, *Tamberlaine* (as [h] some thinke the sonne of a Shepherd) was in his time the scourge of the great *Turke*, treading vnder his foot insolent *Baiazet* the first, of his violent and fierce nature surnamed [i] *Gilderun* or lightning. [k] *Willegis* Archbishop of *Mentz* was the sonne of a Wheele-wright, and therefore that he might alway remember how the Lord had *exalted him out of the durt, to set him with Princes*, he caused the walls of his priuie chamber to be hung with instruments of Carpentry, to which he ioyned this *Motto Willegis, Willegis, recole vnde veneris*: and from hence the Bishops of that Sea giue two wheeles in their armes. In *England* also many Prelates haue beene *lifted out of the mire* to the Miter, it is the Lords doing that hath his *dwelling on high, & yet humbleth*

[c] *Caluin. Instit. lib. 1 cap. 16. Vide Thom. 1. part. quæst. 22. art. 2 & Caietan ibid.*

[f] Ioh. 9 3.
[t] *Lipsius de Constant. lib 1. cap. 14.*

[a] Psal 112. 4.
[x] Esay 49 16.
[*] Psal. 38. 9. Iudges 2. 18.
[y] Psal. 41. 3.
[z] *Confess lib. 3. cap. 11.*

[a] See *Mollerus & Strigel. in loc.*
[b] Rom. 10. 12.
[c] Act. 1. 9.

[d] Rom. 1. 4.

[e] *Morlorat. in Luc 1.* See *Magnificat, &* Epist. 3 Sund. after Trinit.

[f] *Ælian hist. lib 2.*
[g] *Knolles Turk. hist. pag. 4.*
[h] *Apud Knolles* in the life of Baiazet 1. *fol. 212.*
[i] *Knolles vbi sup fol. 203.*
[k] *Abraham Bucholcer. Ind. Chron.*

bleth

bleth himselfe to behold the things in heauen and earth. Renowned [l] Sir *Francis Drake*, the sonne of a poore Vicar in Kent, was in our age both a terrour to proud *Spaine*, and the mirrour of *England* in the most vnknowne and vttermost parts of the world.

The Scriptures afford manifold examples in this kinde; *Moses* a [m] cast-away childe, was afterward a leader, and a God (as it were) to the children of Israel, Exo. 4. So *Daniel* of a poore captiue, Dan. 1. 6. became a chiefe ruler, Dan. 2 48. So [n] *Ioseph* sold for a bond-seruant (whose feet were hurt in the stocks, and the iron entred into his soule) was afterward (Gods high and holy prouidence so disposing) set free by *Pharaoh* the King: *he made him also Lord of his house, and ruler of all his substance, that he might informe his Princes after his will, and teach his Senators wisdome.* So the Lord [o] chose *Dauid* his seruant, and tooke him away from the sheepfold, as he was following the Ewes great with young-ones, that *he might feed Iacob his people, and Israel his inheritance*: the Lord did not only lift him out of the mire, but also prefer him, *he set him with Princes*, and [p] those not Princes of other nations, as *Ioseph* was exalted in Ægypt, and *Daniel* in Babel; but *euen with the Princes of his owne people*, to wit, of his owne countrey, where men of eminent parts are most [q] neglected. [r] Or, this may be referred vnto God, as if the Prophet should haue said, he taketh vp the poore man out of the mire, that he may set him in authoritie, not among the heathen only, but ouer the Church *his owne people*; the which is the greatest honour of all, according to that of *Dauid*, [s] *I would chuse rather to sit at the threshold in the house of my God, than to dwell in the tents of vngodlinesse*: and the good Emperour *Theodosius* (to the same purpose) desired rather to be *membrum Ecclesiæ, quàm caput Imperij*; that is, a member of the Church, than head ouer all vnbeleeuers. Now *Dauid* was aduanced according to both interpretations, in that he ruled his owne people, who were Gods people: so the text, 2. Sam. 12. *Thus saith the Lord God of Israel, I anointed thee King ouer Israel, and deliuered thee out of the hand of Saul, and gaue thee thy Lords house, and thy Lords wiues into thy bosome, and gaue thee the house of Israel and Iuda, &c.*

As God (in his holy prouidence) taketh vp some poore men out of the mire, to set them with Princes, euen with Princes of his people: so many times he puts downe the mightie from their seat, and brings them vnto the very dunghill, [t] *he ruleth as a Iudge, he puts downe one, and sets vp another.* Examples hereof in holy Scripture: [u] *Haman* a man exalted aboue all the Princes in *Assuerus* court, was (vpon the sudden) hanged on the tree that he had prepared for his enemie, Ester 7. 10. *Nabuchadnezzer* a proud King, was driuen from mens societie to conuerse with beasts, [x] *He did eat grasse as the Oxen, and his bodie was wet with the dew of heauen, till his haires were growne as Eagles feathers, and his nailes like birds clawes*, and all for this end that he might know that the most high ruleth ouer the kingdome of men, and giueth it vnto whomsoeuer he will. [y] *Herod* in the middest of his glory, (when the people hearing his oration in the seat of Iustice, gaue a shout saying, *The voyce of God and not of man*) was immediatly smitten by the Lords Angell, so that he was eaten vp of wormes, and gaue vp the ghost.

In prophane historie we finde, that [z] *Darius* plaied the part of the greatest Emperour, and the part of a most miserable begger, a begger begging water of an enemie to quench the great drought of death. [a] *Baiazet* the first, in the morning was the Grand Seignior of the Turkes, and in the same day the footstoole of *Tamberlane*. [b] *Belisarius* a most victorious Captaine (by whose valour and policie the *Persians* were vanquished, the *Vandals* subdued, and *Africa* recouered to the Empire) became before his death a distressed blinde begger in exile, begging his bread from doore to doore, crauing and crying, *a pennie for poore Belisarius.*

In our owne Chronicles we reade, that [c] *Trisilian* chiefe Iustice of *England* in the dayes of King *Richard* the second, was pulled from the bench aboue, to the barre below: nay, he which had often iudged other to death, in fine was damned himselfe to the gallowes. [d] *Shores* wife, the merry minion of *Edward* the fourth, in her flourishing estate was sued vnto more than all the Peeres in the land, but afterward so despoyled

[l] *Camden in Elizabetha pa. 301.*

[m] Exod. 2.

[n] Psal. 105. 17.

[o] Psal. 78 71.

[p] *Genebrard.*

[q] Ioh 4. 44.

[r] *Mollerus.*

[s] Psal. 84. 11.

[t] Psal 75. 8.

[u] Este. 3. 1.

[x] Dan 4. 30.

[y] Act. 12. 21.

[z] See Sir *Walter Raleigh* preface to the worlds Hist.

[a] *Knolles* in his life.

[b] *Procopius de bello Goth. lib. 1. & 3. Idem Simon Schardius in vita Petri de vineis epist. eiusdem præfix. vbi multa huiusmodi reperiuntur.*

[c] *Holinshead* in the life of *Rich.* the 2.

[d] *Holinshead* in the life of *Edw.* the 5.

dispoyled of all her goods, and so despighted by her mercilesse foe, then vsurper of the Crowne, that none durst giue her so much as a crust of bread, or a drop of drinke. She who whilome had stretched her selfe on beds of downe, and was frolike with Princes in iuorie Palaces, ended her dayes in open street, euen in a dirtie ditch, & *nomina fecit aquis*, as some thinke *Shoraditch* is so called as it were *Shores-ditch*. The Seas of examples in this kinde haue no bottome, and therefore we should make no other account of this ridiculous world, [e] than to resolue, that the change of fortune on the great Theater, is but as the change of garments on the lesse: for when on the one and the other, euery man weares but his owne skinne, the players are all one. God which is on high, and humbleth himselfe to behold the things in heauen and in earth, appoints euery man his part and apparell on the worlds stage, lifting vp and pulling downe whom he list. He therefore that complaines of wants or wrongs, is either a foole, or vngratefull to God, or both; that doth not acknowledge, how meane soeuer his estate be, that the same is yet farre greater than that which God oweth him: or doth not acknowledge, how sharpe soeuer his afflictions be, that the same are yet far lesse than those which are due vnto him: how soeuer it be with him, it is the Lords doing, he giueth and taketh away, blessed be his name for euermore.

[e] Sir *Walter Rauleigh*, *vbi sup.*

[f] This also may be so well applied vnto Christ as the rest of the Psalme, for in taking our vile nature vpon him, *he raised the poore out of the dust, and the begger out of the dunghill.* He said to *Adam*, [g] *Dust thou art and to dust thou shalt returne*; but Christ in his resurrection and ascension hath [h] raised vs vp together, and made vs sit together in the heauenly places, *euen with the Princes of his people*, that is, Angels, and Apostles, and other his holy Saints reigning in his kingdome of glorie.

[f] *Chrysostom. Arnobius, Iacob de Valent. Bellarmin.*
[g] Gen 3 19.
[h] Ephes. 2 6.

He lifteth our soules out of the dust and durt in this life, when our [i] affections are by his grace set on things aboue, and not on things which are on earth. Our flesh is an house of [k] clay, but our [l] spirit reioyceth in God, and hath her conuersation in [m] heauen. A man is where his minde is; if then we minde heauenly things, our soules are raised out of the mire: [n] so Christ in calling *Matthew* (from the receit of custome) to make him an Apostle, lifted him out of the dunghill; and [o] in calling the rest of his Apostles, from their durtie courses in the world, to the preaching of his word, he raised them out of the dust, and made them (as it is in the 45. Psalme, vers. 17.) *Princes in all lands*: and in raising *Marie Magdalen* from her old vomit and filthinesse of sinne, what did he but lift her out of the dunghill? To be briefe, [p] man is like the traueller, who went from *Hierusalem*, to *Iericho*, Luk. 10. *he falleth among theeues*, in manifold tentations and noysome lusts; *and they rob him of his rayment*, of his righteousnesse and holinesse, wherewith Almightie God adorned him in his Creation; *and they wounded him and departed*, for sinne wounding the conscience, leaueth a man in a desperate case. But Christ is the true Samaritan, who takes compassion on man, *He bindeth vp his wounds, and powreth in oyle and wine; he puts him on his owne beast, and makes prouision for him at an Inne*: thus he taketh vp the distressed out of the dust, *and the begger* out of the dung.

[i] Coloss 3.2.
[k] Iob 4.19.
[l] Luke 1.47.
[m] Philip 3.20.
[n] *Dr. Incognit.*
[o] *Iacobus de Valent.*
[p] See Gospell Dom 13. after Trinit.

At our death he lifteth our soules out of the mire, when his glorious [q] Angels attend to conuey them out of this earthly tabernacle to his heauenly kingdome, which is immortall and cannot be shaken.

[q] Luk. 16.22.

At the last day he will also lift our bodies out of the durt and mire. Man that is borne of a woman is full of troubles, and of short continuance, such a sacke of dung, that the [r] Prophet calleth him thrice, earth, at one breath, *O earth, earth, earth, heare the word of the Lord*, &c. After man hath in this world [s] wearied himselfe, he goeth to bed, and sleepeth in the dust of the graue, neither shall he be raised or awake from his sleepe till heauen be no more, saith [t] *Iob*. But in the end, when as the [u] heauens shall passe away with a noise, and the elements shall melt with heat, and the earth with the workes that are therein shall be burnt; then our blessed Sauiour shall rouse vs out of the dust, and raise vs out of the mire, [x] changing this our vile bodie, that it may be like his glorious bodie; then this corruptible shall put on incorruption, and this mortall immortalitie; then both our soules and bodies shall haue their perfit consummation in his kingdome of glory.

[r] Ierem. 22.29.
[s] Wisdom. 5.7.
[t] Iob 14 12.
[u] 2. Pet 3.10.
[x] Philip. 3.21.

He

He maketh the barren women to keepe house.] [y] As baseneſſe in men, ſo barrenneſſe in women is accounted a great vnhappineſſe. But as God lifteth vp the begger out of the mire, to ſet him with princes: euen ſo doth he *make the barren woman a ioyfull mother of children.* He gouernes all things in the priuate family, ſo well as in publik weale. Children and the fruit of the wombe are a gift and heritage, that commeth of the Lord, Pſalm. 127. 4. and therefore the [y] Papiſts in praying to *S. Anne* for children, and the Gentiles in calling vpon *Diana, Iuno, Latona*, are both in error. It is God only who makes the barren woman a *mother*, and that a *ioyfull mother.* Euery mother is ioyfull at the firſt, according to that of [z] Chriſt, *A woman when ſhe trauelleth hath ſorrow, becauſe her houre is come: but as ſoone as ſhe is deliuered of the childe, ſhe remembreth no more the anguiſh, for ioy that a man is borne into the world.* But when babes are growne vp and come to their proofe, [a] *Salomon* ſaith, *A fooliſh ſonne is an heauineſſe to his mother.* And our *Salomon* in his kingly gift, *I proteſt before that great God, I had rather be no Father and childleſſe, than a Father of wicked Children.* Now God makes the barren wife not only fruitfull, but alſo ioyfull.

[b] *Et nuper ſteriles repentè matres*
longa beat propagine.

He made barren old [c] *Sara* fruitfull in bearing of a ſonne, and ioyfull in that her ſonne was *Iſaac*, in whoſe ſeed all the nations of the world are bleſſed. He made [d] *Manoahs* wife both a mother, and a ioyfull mother, in that ſhe bare *Samſon* the ſtrong, who ſaued *Iſrael* out of the hands of the Philiſtines. He made [e] *Hannah* both a mother and a ioyfull mother, in that ſhe bare faithfull *Samuel* the Lords Prophet. He made *Anne* both a mother and a ioyfull mother, in bearing bleſſed *Marie* the [f] mother of our Lord. He made *Elizabeth* a mother and a ioyfull mother, in bearing *Iohn the Baptiſt*, a Prophet, yea more then a Prophet, for among them which are borne of women, aroſe there not a greater than *Iohn Baptiſt*, Matth. 11. 11.

[g] Diuines applie this alſo myſtically to Chriſt, affirming that he made the Church of the Gentiles, heretofore *barren, a ioyfull mother of many children*, according to that of the [h] Prophet, *Reioyce (O barren) that diddeſt not beare, breake forth into ioy, and reioyce thou that diddiſt not trauell with childe; for the deſolate hath more children than the maried wife, ſaith the Lord*, See Epiſtle 4. Sunday in Lent.

Or it may be conſtrued of true Chriſtians; all of vs are by nature barren of goodneſſe, conceiued and borne in ſinne, not able to thinke a good thought, 2. Cor. 3. 5. but the Father of lights and mercies makes vs fruitfull and aboundant alwayes in the worke of the Lord, 1. Cor. 15. 58. he giueth vs grace to be fathers and mothers of many good deeds, [i] *which are our children, and beſt heires*, eternizing our name for euer.

[y] *Tileman.*
[z] Ioh 16. 21.
[a] Prou. 10. 11.
[b] *Beza Paraphraſ.*
[c] Gen 17.
[d] Iudges 13.
[e] 1. Sam. 1.
[f] Luk. 1. 43.
[g] *Chryſoſt. Hieron. Arnobius*
[h] Eſay 54. 1.
[i] *Ambroſ. de interpell. libr. 2. cap. 4. Idem Dr. Incognitus in loc. & in* Pſal. 102. 17.

PSALME, 114.

When Iſrael came out of Ægypt, and the houſe of Iacob from among the ſtrange people, &c.

THere be two chiefe parts of this, Pſalme, the
1. A deſcription of *Iſraels admirable deliuerance out of Ægypt*, in the foure former verſes.
2. A dialogue betweene *the Prophet and the creatures about the ſame deliuerance*, in the foure latter verſes

In

In the deliuerance, note

1. The parties deliuered, *Israel, and the house of Iacob*, being Gods
   - *Sanctuarie.*
   - *Seigniorie.*
2. The perill, out of which they were deliuered, and [k] that was
   1. Bondage.
   2. Bondage among strangers in *Ægypt.*
   3. Bondage among such strangers as were cruell, *a barbarous people.*
3. The manner how they were deliuered, not by meanes ordinarie, but miracles extraordinarie, wrought on the
   - Water, vers. 3. *The sea saw that and fled, Iordan was driuen backe.*
   - Land, vers. 4. *The Mountaines skipped like Rams,* &c.

[k] *Chrysost. Mollerus.*

In the dialogue two points are to be considered:

1. A question, *What ayleth thee, O thou Sea,* &c. vers. 5, 6.
2. An [l] answer, *Tremble thou earth,* &c. Or as [m] other translations, *The earth trembled at the presence of the Lord,* &c.

[l] *Vatablus. Tremellius. Bellarmine.*
[m] *Vulgar Latin. English Geneua.*

When Israel] The [n] latter clause doth expound the former, *Israel* that is, *the house of Iacob*: for this holy Patriarke had two names, first *Iacob* that signifieth a supplanter, Gen. 25. 26. and then *Israel*, that is, one which hath power with God, Gen. 32. 28. teaching vs hereby, saith [o] *Hierome* (as we haue receiued grace) to supplant vice, that we may preuaile with God and see him; according to that of [p] Christ, *Blessed are the pure in heart, for they shall see God.* As [q] *Iacob* and *Esau*, stroue together in their mother *Rebeccaes* wombe: so the [r] flesh in man lusteth against the spirit, and the spirit against the flesh. If we play *Iacobs* part in supplanting sinne, which is a red and a rough *Esau*, we shall assuredly gaine the blessing of our heauenly Father.

[n] *Bellarmine.*
[o] *In loc.*
[p] Matth. 5. 8
[q] Gen 25. 22.
[r] Galat. 5. 17.

By *Iacobs house* then is meant his [s] posteritie *the children of Israel*, of whom it is reported by *Moses*, Deut. 10. 22. *Thy fathers went downe into Ægypt with seuentie persons, and now the Lord thy God hath made thee as the starres of heauen in multitude.* These people were Gods *sanctification and dominion*, [t] that is, witnesses of his holy Maiestie in adopting them, and of his mightie power in deliuering them; [u] or his *sanctification*, as hauing his holy Priests to gouerne them in the points of pietie; and *dominion*, as hauing godly Magistrates ordained from aboue to rule them in matters of policie: or his *sanctuarie*, [x] both actiuely, because sanctifying him: and passiuely, because sanctified of him. It is true, that God, as being euer the most holie so well as the most high, cannot be magnified and hallowed in respect of himselfe, but in respect of [y] other only. For God is sanctified of his seruants, as wisdome is said to be *iustified of her children*, Luk, 7. 35. that is, acknowledged and declared to be iust, according to that of the Lord by the mouth of his holy [z] Prophet, *Thus will I be magnified and sanctified, and knowne in the eyes of many nations, and they shall know that I am the Lord.* Wherefore let your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen. Againe, *Iuda* was his *Sanctuarie*, [a] because sanctified of him, adopted his holy heritage, chosen a peculiar and a precious people to himselfe, [b] aboue all nations in the world. *I haue carried you* (saith the [c] Lord) *vpon Eagles wings, and haue brought you vnto me, that yee might be my chiefe treasure aboue all people, though all the earth be mine*, consecrated and hallowed to my worship, as holy Temples and Sanctuaries in whom I may rule; for so the letter clause may well [d] explaine the former, *Iuda was his Sanctuarie*, because *his Dominion*, in whom he [e] reigned as a King by his lawes and spirit. And therefore when *Israel* asked a King of the Lord to iudge them, he said to [f] *Samuel*, they haue not reiected thee, but they haue reiected me, that I should not reigne ouer them

[s] *Euthym. Genebrard.*
[t] *Geneua gloss.*
[u] *Melanct. in loc.*
[x] *Genebrardus. Iacobus de Valentia.*
[y] *Caluin. in loc.*
[z] Ezech. 38. 23.
[a] *Bucer. Agellius. Rob. Stephanus.*
[b] Deut. 7. 6.
[c] Exod. 19. 4.
[d] *Bellarmine.*
[e] *Chrysost. Euthym. Bucer.*
[f] 1. Sam. 8. 7.

them. According to this expoſition, *Iſrael* is termed (Exod. 19.6.) *a kingdome of Prieſts*: or (as [g] *S. Peter* hath it) *a royall Prieſthood*; royall, as being his *Seignioric*; Prieſthood, as being his *Sanctuarie*. For the better vnderſtanding of this phraſe, remember I pray, that there be two kindes of kingdomes in holy Scripture, the kingdome of darkeneſſe, [h] which is the kingdome of the deuill; and the kingdome of heauen, which is the kingdome of God. When all had ſinned in *Adam*, it pleaſed the Lord out of his vnſearchable iuſtice, to lay this heauie puniſhment on all his poſteritie; that ſeeing they could not be content to be ſubiect to their Creator, they ſhould become vaſſals vnder Satans tyrannie: ſo that all men are now (by nature) the children of [i] wrath, and [k] *the prince of darkeneſſe* ruleth in their hearts, vntill Chriſt the [l] ſtrong man commeth, and bindeth him, and [m] caſteth him out, and ſo bringeth all his elect out of darkeneſſe into maruellous light, 1. Pet. 2. 9.

[g] 1 Pet. 2. 9.
[h] Coloſſ. 1. 13.
[i] Epheſ. 2. 3.
[k] Epheſ 6. 12.
[l] Luke 11. 22.
[m] Iohn 12. 31.

Blinde ignorant people cannot abide this doctrine, they ſpit at the very naming of the deuill, and ſay that they defie him and all his, euen with all their heart, and ſoule, and minde. Yet whereas they liue ſtill in ignorance and impietie, which are the two maine pillers of Satans kingdome, they make plaine proofe, that they be *children of the* [n] *world, children of* [o] *diſobedience, children of* [p] *iniquitie, children of* [q] *death, children of the* [r] *deuill, children of* [s] *perdition, children of* [t] *hell. Iſrael* is Gods dominion, and *Iuda* Gods ſanctuarie: but *Egypt* and *Babylon*, and other parts and perſons of the world, liuing in ſinne without repentance, what are they but the ſuburbes of hell, and (as it were) the deuils Empire, where he holdeth vp his Scepter, and ruleth as a Prince, Epheſ. 2. 2.

[n] Luke 16. 9.
[o] Coloſſ. 3. 6.
[p] Hoſea 10 9.
[q] 1. Sam. 26. 16.
[r] Iohn 8. 44.
[s] Iohn 17. 2.
[t] Matth. 23. 15.

Gods kingdome is taken in the Bible two wayes eſpecially.

- Generally, for that gouernment which is termed [u] *Regnum patientiæ*, by which he ruleth all men, and diſpoſeth of all men, euen of the deuils themſelues, according to his good will and pleaſure.
- Specially for his adminiſtration of the Church, and that is twofold,
  - *Regnum gratiæ*, the kingdome of grace.
  - *Regnum gloriæ*, the kingdome of glory.

[u] See *Ro. Steph. Concord in diſtinct. regnum, & Bellarm. Catech. cap. 4.*

Of that kingdome which is *potentiæ Regnum*, it is ſaid by [x] *Dauid*, *Thine is the kingdome, O Lord, and thou exalteſt as head ouer all.* Of that kingdome [y] *Daniel* ſpeaketh, *His kingdome is from generation to generation, and his* [z] *dominion euerlaſting.* Of that kingdome of Chriſt in the concluſion of his prayer, *Thine is the kingdome, power, and glory.* For albeit peruerſe men doe miſchiefe, and obſerue not the Lawes of God, yet he reigneth ouer them as an abſolute Lord: for that (when it pleaſeth him) he hindereth their deſignement; and when he permits them ſometime to haue their deſires, he doth afterward puniſh them according to their owne miſdeeds, and ſo [a] *whatſoeuer the Lord pleaſeth, he doth in heauen, and in earth, and in the Sea, and in all deepe places.*

[x] 1. Chro. 29. 11
[y] Dan. 4. 31.
[z] Dan. 6. 26.
[a] Pſal 135. 6.

By his kingdome of grace he gouernes the ſoules and hearts of good Chriſtians, giuing them his Spirit and grace to ſerue him in holineſſe and righteouſneſſe all the dayes of their life. Chriſt is the King of this kingdome, vpon whom the Father hath conferred [b] all authoritie both in heauen and earth. The ſubiects of this kingdome are ſuch as [c] *offer vnto him free-will offerings with an holy worſhippe*, euer ready to giue cheerefull obedience to *the rod of his power*. The lawes of this kingdome are the Scriptures and word of God, in this reſpect called [d] *the kingdome of heauen, the* [e] *Goſpell, and* [f] *word of the kingdome*; *the* [g] *rod of Chriſts mouth, and* [h] *power of his arme to ſaluation.* And ſo conſequently, the kingdome of grace is a preparation and entrance to the kingdome of glory, which is the bleſſed eſtate of all Gods elect in that other life, where God is to them all in all. And in this reſpect, the kingdome of grace many times is termed in the Goſpels hiſtorie, *the kingdome of heauen*, as being the way to the kingdome of glory, which is in the heauen of heauens.

[b] Matth 28. 18.
[c] Pſal. 110. 3.
[d] Matth. 13. 11.
[e] Matke 1. 14.
[f] Matth. 13. 19.
[g] Eſay 11. 4.
[h] Rom 1. 16.

This one verſe then expounds and exemplifies two prime petitions in the Lords

prayer, *hallowed be thy name, thy kingdome come*: for *Iuda* was Gods sanctuarie, because *hallowing his name*; and *Israel*, his dominion, as desiring his *kingdome to come*. Let euery man examine himselfe by this patterne, whether he be truly the seruant of Iesus his Sauiour, or the vassall of Sathan the destroyer. If any submit himselfe willingly to the domineering of the deuill, and suffer sinne to [i] reigne in his mortall members, obeying the lusts thereof, and [k] working all vncleanneſſe euen with greedineſſe; assuredly, that man is yet a chapell of Sathan, and a slaue to sinne. On the contrary, whosoeuer vnfainedly desires that Gods kingdome may come, being euer ready to be ruled according to his holy word, acknowledging it a lanterne to his feet, and a guide to his paths; admitting obediently his lawes, and submitting himselfe alway to the same; what is he, but a citizen of heauen, a subiect of God, a Saint, a *Sanctuarie*.

[i] Rom 6 12.
[k] Ephes. 4. 19.

Two questions are moued here; the first is, what antecedent answers the relatiue *his*: and the second, what is meant by *Iuda*. The relatiue *eius* hath an antecedent [l] implied, howsoeuer not expressed, [m] as Psalm. 87. 1. *Fundamenta eius* her foundations are vpon the holy hils: and God is that antecedent, as I haue partly said, and it may likewise be fully shewed both out of the text and title. The [n] circumstances of the text lead vs to this antecedent, the Lord is *the God of Iacob*, vers. 7. *Ergo* the house of *Iacob is Gods sanctuarie*, the children of *Israel Gods dominion*. Againe, the [o] title points at this antecedent, *Alleluia, praise the Lord*; as if the Prophet should haue said, ye haue good and great cause to praise the Lord, because *when Israel went out of Egypt, and the house of Iacob from among the strange people*, then *Iuda was his Sanctuarie*, &c. Lastly, though it should be granted, that neither title nor text here can afford vs an antecedent, yet we need not runne (with [p] *Agellius* out of this Hymne) to fetch one from the last words of the next going before; *He maketh the barran woman to keepe house*, &c. Because *his* in this verse may be construed of God, *catexochen*, as being *hic ille*, the most high, *He, who turned the hard rocke into a standing water, and the flint stone into a springing Well; at whose presence the mountaines skip like rammes, and the little hils like young sheepe; yea, the Sea fleeth, and the earth trembleth at the presence of the Lord, at the presence of the God of Iacob.*

[l] *Mollerus.*
[m] *Genebrard.*
[n] *Euthym.*
[o] *Bellarmine.*
[p] *In loc.*

By *Iuda* [q] some vnderstand *Iudea*, for [r] *God is knowne in Iurie, his name is great in Israel, at Salem is his tabernacle, and his dwelling in Sion.* [s] Other haue construed this only of *the Tribe of Iuda*, for that God in *Iuda* would chuse a Prince, 1 Chron. 28. 4. or because the Messias of the world, which is the Lord of Lords, and King of Kings, was to be borne of [t] that Tribe. Or, because the [u] Iewes haue a tradition, that *Iuda* was the first Tribe that aduentured after *Moses* and *Aaron*, and entred into the red sea with vndaunted courage. So we finde in the numbring of Israels host, that the standerd of *Iuda* was in the first place, Numb. 10. 14. and *Nahshon* the sonne of *Aminadab* was their Captaine Numb. 1. 3. Hence it is said, Cant. 6. 11. My soule made me like the chariots of *Aminadab*, or *my willing people*.

[q] Placidus Turrecremat. Genebrard.
[r] Psal 76. 1.
[s] Dr. Incognit. Agellius.
[t] Gen 49. 10.
[u] See Placidus. Bucer. Genebrard. Dr. Incognit. in loc.

But [x] most Interpreters vnderstand by *Iuda*, not only that Tribe; but also the rest of the children of Israel. It is nothing but a *Synecdoche, pars pro toto*, the chiefe Tribe, for the whole bodie of Gods people, that went out of Egypt into the land of promise, called often in holy Scriptures *Israel*, of the fathers name, and *Iuda* of the chiefe sonnes name.

[x] Caluin. Rom. Stephanus. Tremellius. Strigellius. Bellarmine.

Bondage was the perill, out of which *Israel* and *Iuda* were deliuered, and that in the [y] Poets iudgement is worse than any danger or death, *omni malo & omni exitio peior*. [z] A woman of a manly spirit said as much, *Honestius est mortem occumbere, quàm capita tributaria circumferre*. The younger [a] *Iustine* vsed this apophthegme for his *Motto, Libertas res inaestimabilis*: and [b] *Seneca* to the same purpose, *For a man to be his owne man, is an inualuable treasure*. The resolution of our countrymen to *William the* Conqueror is renowned in English Historie, *Kentish men must haue libertie, Kentish men will haue libertie.* [c] *There was neuer any bondmen or villaines in Kent.* The [d] prouerbialist vttered reason as well as ryme:

Dico tibi verum, libertas optima rerum,
Nunquam seruili sub nexu viuito (fili.)

[y] Plautus in Amphit.
[z] Brunuica fœm. Brittanica apud Zephilin in vita Neronis.
[a] Reuſnerus in Symbol.
[b] Epist. 76.
[c] Lambert perambulation of Kent, pag. 14
[d] Apud Holinshed Hist. of Scotland, pag. 204.

But

But Bondage is more grieuous and insupportable when it is in a forraine land, as this of *Iacobs* house was in *Egypt*. The stranger is sad in heart, though at libertie, wherefore God enioyned his own people not to *grieue the stranger, considering they themselues were sometime strangers in the land of Egypt*. The condition of the stranger is to be pitied, as that of the fatherlesse and widow. Ier. m. 7.6. *Oppresse not the stranger, the fatherlesse, and the widow*, Zach. 7.10. *Oppresse not the widow, nor the fatherlesse, nor the stranger, nor the poore*. And when vncharitable men vnconscionably vex them, Almightie God takes their cause into his owne hands: Psal. 146.9. *The Lord careth for the strangers he defendeth the fatherlesse and widow, he will maintaine their cause, and spoile the soule of those that spoile them*, Prou. 22.23. A man at home being in durance hath among his owne, some mediators, or meanes for his deliuerance; but an aliant in thraldome, for the most part is helplesse, if not hopelesse. [f] *By the waters of Babylon* (say Gods people) *we sate downe and wept, when we remembred Sion; as for our merrie harps, we hanged them vp vpon the trees, for how should we sing the Lords song in a strange land?*

We must ascend yet one step higher: Israel was oppressed not by strangers only, but also by such strangers as were [g] cruell, as [h] other translations, *a barbarous people*, barbarous both in their vsage and language. Concerning their tyrannous behauiour towards Gods Israel, it is reported by *Moses*, Exod. 1.14. that they *made them wearie of their liues, by sore labour in morter and bricke, and in all worke in the field, with all manner of bondage which they laid vpon them most cruelly*. Moreouer, the King of Egypt commanded the Mid-wiues of the Hebrew women, to *kill euerie man-childe in the verie birth*. And because the Mid-wiues fearing the Lord, which is the Father of mercie, would not execute that bloudie designe; *Pharoah* charged his owne people, saying, *euerie male-childe that is borne, cast into the riuer*. Yea, but how was Egypt a barbarous nation in language, being highly renowned in historie for knowledge? and *S. Stephen*, Acts 7.22. recorded it as a remarkable commendation in *Moses*, that he was *learned in all the wisdome of the Egyptians*. Answer is made by [i] some, that they were called *barbarous*, as sperking [k] another tongue, or a strange language which Israel vnderstood not; according to that of *Paul*, 1. Cor. 14.11. *Except I know the meaning of the voyce, I shall be to him that speaketh a Barbarian, and he likewise that speaketh a Barbarian vnto me*. But [l] other (in my iudgement better) affirme, that they were *barbarous*, as being a most idolatrous people, notwithstanding all their humane learning, ignorant in the knowledge concerning the worship of the true God, adoring the creatures in stead of the Creator. *Barbarous*, as not speaking *the* [m] *language of Canaan*, as not vnderstanding *the* [n] *mysteries of godlinesse*. So profound *Plato*, learned *Aristotle*, wittie *Plutarch*, eloquent *Demosthenes*, were *Barbarians* vnto *the house of Iacob*, as being vnacquainted with Gods feare, which is the beginning of wisdome.

This of the perill out of which Israel was deliuered: it followeth in the next place, that I shew the manner of their deliuerance, brought to passe by Gods [o] mightie hand, and outstretched arme, working a world of wonders in Egypt, and in the wilderneesse, for their safe conduct into the land of promise. All which are registred at large by *Moses* in the second booke of his historie, called in [p] this respect by the Grecians, *Exodus*, as principally treating of Israels wonderfull egresse from out of Egypt, and progresse in the wilderneesse. Two sorts of miracles are remembred in this Hymne: the first vpon the waters, *The Sea saw that and fled*, &c. The second vpon the land, *The mountaines skipped like rams*, &c.

The sea saw that and fled] [q] That is, the red sea seeing Gods people comming toward it, and desirous to passe thorow it, *at the presence of the Lord runned backe all the night, and was diuided, so that the children of Israel went thorow the midst of the sea, vpon the drie land; [r] the great deepe became a greene field, and the waters were a wall vnto them on their right hand, and on their left hand*. Some scoffing Atheists haue giuen out, that *the sea fled* not by miracle, but by a course meere naturall, affirming that Gods people watched their opportunitie, when the sea was at an ebbe, and so passed thorow the middest of it on drie foot. This impudent assertion is notably

g *Placidus. Genebrard. Beza Paraphras.*
h *Caldee. Septuagint. Hieron. Munster. Castalio. Geneua.*
i *Agellius. Bellarmine. Genebrard.*
k *Aquilla apud Agellium.*
l *Tileman.*
m Esay 19.18.
n 1. Tim. 3.16.
o Deut. 5.15.
p *Dio. Carthus. Vatablus.*
q Exod. 14.21.
r Wisd. 19.7.

confuted by iudicious [f] *Scaliger*, prouing it an egregious *paradox*, contradicting not only the principles of Diuinitie, but also the rules of reason and grounds of Philosophie. The text saith expresly, that the sea was *diuided*: but [t] *Epiphanius*, and the [u] *Rabbins* auow further, that it was parted into twelue paths, according to the number of the twelue tribes of Israel, euery troope hauing a seuerall (as it were) to march in. But when their enemies followed them into the middest of the sea, *the waters returned, and couered the chariots and horsemen, euen all the hoast of Pharao, that entred after them into the sea, there remaining not one of them; and so the Lord saued Israel out of the hand of the Egytians, and Israel saw the Egyptians dead vpon the sea banke*, Exod. 14. 28. 30.

When *Israel* vpon the sight of *Pharaohs* innumerable host *were sore afraid, and cried vnto the Lord, and said vnto Moses, Hast thou brought vs to die in the wilderneſſe, becauſe there were no graues in Egypt? Moſes answered the people, Feare ye not, ſtand ſtill, and behold the ſaluation of the Lord, which he will ſhew to you this day, for the Egyptians whom yee haue ſeene this day, yee ſhall neuer ſee them againe.* How then are the two seeming contrarie places in one Chapter accorded? *Israel ſhall neuer ſee the Egyptians againe*, yet afterward, *Israel ſaw the Egyptians.* Answer is made by [x] *S. Augustine*, ye shall neuer see them againe liuing *as to day*, but ye shall see them *dead*. Ye shall neuer see them againe *fighting against you*, but ye shall see them at your feet *drowned in the waters, and cast vp at the sea banke*. Ye shall see them againe to your comfort, but ye shall neuer see them againe to your terror.

How *Iordan was driuen backe*, you may reade in the third and fourth Chapter of *Iosua*. How *the mountaines skipped like rammes and the little hils like young sheepe*, Exod. 19. 18. Habacuc 3. 6 10. How *the hard rocke was turned into standing water, and the flint stone to a springing well*, Exod 17 6. Numb. 20. 11. Psal 78. 16. and Psal. 105. 40. The summe whereof is in briefe, that all the creatures, at the commandement of the Creator, are [y] turned vpside downe; ready to doe, or not to doe, to shew forth, or keepe in their ordinarie courses, according to his good will and pleasure. The sea flowing forward, at the word of God *turned backward*: the mountaines so called *a non mouendo*, because they doe not moue, *skip like rammes, and the little hils like young sheepe*: the hard rocke, the flint stone, both exceeding drie, made *standing waters, and springing wells*. It is the nature of [z] ramping and roaring Lions to be [a] greedy of their prey; yet the Lord [b] shut the Lions mouthes, that they could not hurt *Daniel* in their denne. It is the nature of water to drowne and deuoure men in the deepe, for the wicked Egyptians *sank to the bottome* (saith [c] *Moses*) *as a stone*: yet [d] *Ionas*, by Gods appointment, being throwne into the middest of the sea, and swallowed vp in a Whales belly three daies and three nights, was afterward cast out againe vpon the dry land, safe and sound, Ionas 2. 10. It is the nature of fire to burne and consume; yet *Shadrach, Meshach, and Abednego*, put into a fierie fornace made seuen times more hot than ordinarie, walked in the middest of the flame without any danger. [e] *The fire had no power of their bodies, not one haire of their head scorched, neither were their coats changed, nor any smell of fire came vpon them.* The blessed man and Martyr of God Saint *Bilney* (for so Father [f] *Latymer* is bold to call him) often [g] comforted himselfe and his acquaintance, with the words of our Lord, Esay 43. 1. *Feare not Israel, for I haue redeemed thee, I haue called thee by thy name, thou art mine; when thou passest thorow the waters, I will be with thee, and thorow the floods, that they doe not ouer flow thee: when thou walkest thorow the very fire, thou shalt not be burnt: neither shall the flame kindle vpon thee.* So [h] *Iames Baynham* another holy Martyr (being at the stake in the middest of furious and outragious flames) cried out, *Behold ye Papists, ye looke for miracles, and here now ye may see a miracle, for in this fire I feele no more paine, than if I were in a bed of downe: yea it is to me like a bed of roses.* So [i] *Hierome* of *Prage*, when the deaths-man at his burning would haue kindled the fire behind at his back, (lest it might otherwise seeme too terrible) presently called vnto him, and said, *Come hither, and let me see the fire before me; for if I had feared the fire, I needed not to haue come hither* In all things behold then, how good and ioyfull a thing it is to serue the Lord, to be subiect to his kingdome,

to

[f] Exercitat. 52.

[t] Hæres 64.
[u] Apud Genebrard & Iacob. de Valent. in loc. Idem Dr. Incognit in Psal 105.

[x] Quæst. 51. sup. Exod.

[y] See Wisd. 19. 18.

[z] Psal. 22. 13.
[a] Psal 17. 12.
[b] Dan 6 22.

[c] Exod. 15 5.
[d] Ionas 1 17.

[e] Dan. 3. 27.

[f] Serm 7. before King. Ed. 6.
[g] Fox Martyr. fol. 923.

[h] Fox vbi sup. fol. 939.

[i] Io. Crispin in Catalog. martyr. ex epist. Pogij Florentini quæ est ad Leonardum Aretinum.

to march vnder his colours, and to fight his battels. For God is a [k] *man of warre*, yea *the Lord of Hosts*, hauing all creatures in heauen, on earth, and vnder earth, at his absolute command, to protect such as follow him, and to fight against such as fight against him. At his word the [l] elements are changed among themselues, as one tune is changed vpon an instrument of musicke, and the melodie still remaineth. At his word the waues are calme, the fire cold, the mountaines mouing: at his word the valleyes [m] sing, and the hils dance. O [n] Lord our Gouernour, how excellent is thy name in all the world, so [o] glorious in holinesse, fearefull in praises, doing wonders, able to doe whatsoeuer thou wilt, and willing to doe whatsoeuer is best for *Iuda thy sanctuarie, for Israel thy dominion.*

Mystically the temporall Exodus of Israel out of Ægypts bondage, [p] prefigureth our spirituall deliuerance by Christ from the tyrannous oppression of Satan and sin. Here then, according to the method propounded, I am to treat first of the parties deliuered; secondly, of the perill and place from which all holy Christians are set free; thirdly, of the manner and meanes of our redemption.

Concerning the first, all true beleeuers (as [q] *Paul* teacheth) *are the seed of Abraham*, and *the house of Iacob*. And the reason hereof is very plaine, they be the sons of *Abraham* that doe the works of *Abraham*, Iohn. 8.39. but *Abrahams* chiefe worke was faith, as the [r] text expresly, *Abraham beleeued God, and it was imputed to him for righteousnesse. Ergo* they which are *of faith are the children of Abraham*, Galat. 3.7. Christian people (saith [s] *Augustine*) are not aliants from the Common-wealth of God, and strangers from the couenants of promise: *Sed magis Israel*, as it were, more *Israel*, than *Israel* it selfe. [t] For vnbeleeuing Iewes are the sonnes of begetting *Abraham* after the flesh only; but all the faithfull among the [u] Gentiles are the sons of beleeuing *Abraham*, after the Spirit. The Lord said to blessed *Abraham, a father of many nations haue I made thee*, Genes. 17.5. that is, as Saint *Paul* expoundeth it, Rom. 4.11. *The father of them that beleeue, whether they be Iewes or Gentiles*, [s] Saint *Peter*, Acts 10.35. In euerie nation he that feareth God and worketh righteousnesse, is an *Israel, accepted of him*, adopted his *Sanctuarie*, wherein he will be serued; and his *Seigniorie*, wherein he will (as a King) raigne by his holy word and Spirit.

Now for the second obseruable point of our redemption, *Israels* bondage in *Ægypt* liuely represents our miserable thraldome vnder Satan and sin. The [x] blacke darknesse in all the land of *Ægypt*, was no darknesse in comparison of the kingdome of darknesse, out of which our blessed Sauiour Christ Iesus hath brought vs into maruellous [y] light. The deuill is the Prince of darknesse, hell is a pit of darknesse, sinne is a worke of darknesse. But all the redeemed by Christ haue light where they dwell, his word is a Lanthorne to their [z] feet, his Commandements a light to their [a] eyes, his Spirit an Illuminator of their [b] vnderstanding, and so their works are called [c] *armour of light*, and themselues honestly walking as in the day, *Children of light*, Iohn 12.36.

The Kings of *Ægypt* and his people so vexed Gods *Israel*, that they *made them wearie of their liues by sore labour in morter and in bricke, with all manner of bondage which they laid vpon them most cruelly*, Exod. 1.14. So the deuill and his complices haue cast insupportable burthens vpon the sonnes of men, heauie yokes, [d] which neither our fathers, nor our selues are able to beare. But Christ our true *Iosua*, saith vnto *Iacobs* house, [e] *Come vnto me all ye that are wearied, and heauie laden, and I will ease you; take my yoke vpon you, and you shall find rest vnto your soules.*

[f] Diuines obserue three kindes of burthens vpon that text, namely, the burthen of { Affliction. / The Law. / Sinne.

In this *Ægypt* of the world, great [g] trauell and [h] trouble is created for all men, euery sonne of *Adam* is borne to labour and dolour; to labour in his actions, and to dolour in his passions: as *Bernard* pithily, as *Israel* went through *Ægypt* and the wildernesse, into the land of promise; so we must of necessitie [i] *passe thorow many tribulations into the kingdome of God*, which is the heauenly *Canaan*. If we

[k] Exod 15.3.
[l] Wisd. 19. 17.
[m] Psal 65.14.
[n] Psal 8.1.
[o] Exod. 15 11.
[p] *Augustine. Hieron. Arnobius. Iacob. de Valentia.*
[q] Galat. 3 29.
[r] Gen. 15. 6. Rom 4.3.
[s] *In loc.*
[t] *Luther in* Galat. 3.7.
[u] Gen. 12.3. Galat. 3.8.
[x] Exod. 10.22.
[y] 1. Pet. 2.9.
[z] Psal 119.105.
[a] Psal 19.8.
[b] Ephes 1.18.
[c] Rom. 13.12.
[d] Acts 15.10.
[e] Matth. 11.28.
[f] *Ianſen. Concor. cap. 47. & Pontan. ſer. in feſto Matthiæ*
[g] Eccles. 40. 1.
[h] Iob. 14.1.
[i] Acts 14.22.

[k] looke vnto Iesus the founder and finisher of our faith, he will euen in this world afford vs, as he did [l] *Moses* vpon the top of Pisgah, a little sight of the promised Land, making it ours in hope, though as yet not in hold, bringing vs to the resolution of [m] *S. Paul, I count that the afflictions of this life present, are not worthy of the glory which shall be shewed vnto vs hereafter.*

As for the burthen of the Law, which is a yoke of [n] bondage, [o] grieuous and heauie to be borne, Christ easeth vs of it also, being *made vnder the Law, to redeeme them vnder the Law*, Galath. 4. 4. *He blotted out the hand-writing of ordinances that was against vs, and tooke it out of the way, nailing it to the Crosse*, Coloss. 2. 14. We cannot indeed exactly keepe any part of the Law, much lesse the whole: but (as the blessed Apostle speakes) *it was in the hand*, [p] that is, in the power *of a Mediator*, Galat. 3. 19. and he did aboundantly [q] *fulfill, all righteousnesse* in our person and place: [r] or *in the hand of a Mediator*, as hauing authoritie to cancell it, and to take the burthen away from our shoulders.

Lastly, touching sinne, *He who knew no sinne, made himselfe to be sinne for vs, that we should be made the righteousnesse of God in him*; 2. Cor. 5. 21. The [s] Lord saith, *According to the dayes of thy comming out of the Land of Ægypt, will I shew marueilous things.* Now, *when Israel went out of Ægypt, and the house of Iacob from among the strange people*, he did ouerturne the chariots and horsemen, and destroyed all the hoast of their enemies in the middest of the red Sea: [t] so likewise will he subdue our iniquities, which are our greatest enemies, and *cast all of them into the bottome of the Sea*, Mica 7. 19. that they may neuer appeare before vs againe, to confound our consciences in this world, or condemne our soules in the next. If the man be blessed [u] whose vnrighteousnesse is forgiuen, and whose sinne is couered; O well is it vnto thee, happy shalt thou be which art of the [x] houshold of faith! as hauing all thy foule faults and foes destroyed by Christs death, and buried in his graue.

The King of *Ægypt* commanded the Midwiues of the Hebrew women, to kill euery male-childe in the very birth, Exod. 1. 15. And semblably the [y] red Dragon standing before the woman in the wildernes, is ready to deuour her childe so soone as she brings it forth; that is, the deuill is alwayes at hand to quell euery vertuous motion arising in our minde; but the spirit of Christ (as a cunning midwife) brings forth our good intentions into good actions, working in vs both the will and the deed, Phil. 2. 13.

Concerning the meanes of our deliuerance, Christ is our *Moses* and *Iosua*, who brought vs out of *Ægypt* into the land of promise, for [z] among men is giuen none other name whereby we must be saued. All other (in holy Scripture) stiled *Iesus*, are but types of our Lord *Iesus*. *Iesus Naue*, renowned for his valour, is the type of Christ as he was a King. *Iesus Sidrach*, renowned for his knowledg, the type of Christ as he was a Prophet. *Iesus Iosadach*, renowned for his pietie, the type of Christ as he was a Priest. Our *Iesus* is the *hard rocke*, mentioned at the latter end of this hymne. That Christ is *a rocke*, we reade, Mat. 16. 18 and 1. Pet. 2 8 that Christ is an *hard rocke*; we finde also Matth. 21. 44. *Whosoeuer falleth on this stone shall be broken, and on whomsoeuer it shall fall, it will grinde him to powder.* That Christ is *that hard rocke, turned into a standing water*, *S. Paul* telleth vs, 1. Cor. 10. *I would not that ye should be ignorant* (quoth he) *that all our Fathers were vnder the cloud, and all passed thorow the Sea, and did all eat the same spirituall meat, and all drinke the same spirituall drinke, for they dranke of the spirituall rocke that followed them, and the rocke was Christ.*

He seemed at the first an *hard rocke*, [a] when his Disciples said, [b] *This is an hard saying, who can heare it?* but afterward pleasant waters did flow from him, vnto such as [c] hunger and thirst after righteousnesse. [d] *Moses* smote the rocke in the wildernesse, and water came forth of it in such abundance, that all the congregation of *Israel* dranke thereof and were refreshed. [e] So *Moses* rod, that is, the Law, smote Christ on the Crosse for our sinnes; he was made a curse for vs, Galat. 3 14. he was wounded for our transgressions, and broken for our iniquities, Esay 5 : 5. and out of this hard rocke thus smitten by *Moses* rod, a Well of water sprang forth into euerlasting life, Iohn 4. 14.

The

[k] Hebr. 12. 12.
[l] Deut. 34. 1.
[m] Rom. 8. 18.
[n] Galat. 5. 1.
[o] Matth. 23. 4.
[p] *Tho. Patmere apud Fox Martyr fol 953. Idem fere Primasius, Aquine, Lombard. in Gal 3.*
[q] Matth 3 15.
[r] *Anselm.*
[s] Mica 7. 15.
[t] *August. in loc.*
[u] Psal. 32. 1.
[x] Galat. 6. 10.
[y] Apoc. 12. 4.
[z] Acts 4 12.
[a] *Augustine.*
[b] Iohn 6. 60.
[c] Matth. 5. 6.
[d] Exod 17 6. Numb. 20. 11.
[e] *Strigellius in loc. & Mollerus in Psal. 105. v. 41.*

The Sea saw that and fled] The world is called *a Sea*, Reuel. 4.6. The world then [f] persecuting Christ and his Apostles, is *a red sea*; this red sea fled at the preaching of the Gospell and gaue place. *Christ rebuked the winds, and the waters, and so there was a great calme*, Matth. 8.26. *Iordan was driuen backe.* [g] Christ himselfe was baptized in Iordan, and such as are [h] baptized into Christ, and beleeue, send not (as other[i] riuers vsually) their streames into the sea, that is, they *fashion not themselues according to this world, but are renewed in their mindes*, Rom. 12 2. they repent and *turne backe* from their old courses, aud walke in newnesse of life, Rom. 6.4.

The mountaines skipped like rammes] By mountaines [k] *Arnobius* doth vnderstand the Prophets, *quia locuti sunt altitudines Dei*, they reioyced at the fulfilling of their Propheſies, and *skipped as rammes*, in seeing that shephard borne, [l] who would lay downe his life for his sheepe. [m] *S. Augustine* makes the blessed Apostles and other Preachers of the Gospell, *old sheepe*, and their auditors as it were *lambes* and *young sheepe*, begotten in Christ vnto God by the disposers of the secrets of God, according to that of [n] *Paul* vnto his Corinthians, *In Christ Iesus I haue begotten you through the Gospell.*

Israels Exodus out of Egypts bondage was so great, that God himselfe *in perpetuam rei memoriam*, instituted the [o] Passeouer to be kept of his people for euer, and further inserted a short remembrance thereof in the prologue to his Law, *I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.* This deliuerance was temporall and particular, only concerning *Israel* and *the house of Iacob*: but the redemption by Christ is spirituall and generall, appertaining to men of all conditions and countries, of all tribes, and at all times, euen from the beginning vnto the worlds end. *For so God loued the world, that he gaue his only begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life*, Iohn 3.16. and therefore the Church (vpon good grounds) ordained the feasts of Christs Incarnation, Passion, Resurrection, Ascension. And for as much as *Christ is our* [p] *Passe-ouer*, the Church of England [q] appointed this hymne fitly to be read on Easter day.

The Church of *Rome* [r] *drunken with the bloud of Saints, and with the bloud of the martyrs of Iesus Christ*, is spiritually *Babilon and Egypt.* And the *Papists*, her followers, a generation of *barbarous people*, barbarous in their doings, and barbarous in their doctrines. Concerning their barbarous vsage, their bloudie butchering of Gods Israel in *Angrongne*, their massacre in *France*, gunpowder treason in *England*, are clouds of witnesses against them vnto the worlds end.

As for their sayings; Is it not barbarous language to call that *man of sinne*, most holy father? and, as if that were not enough, holinesse it selfe, [s] *sanctitas vestra*; [t] *beatitudo vestra*? Is it not barbarous language, to set Anti-christ in the seat of Christ, and to terme him expresly [u] *the husband of the Church*? Is it not barbarous language to magnifie the Romish *Pharaoh* aboue all that is called God, making him a Demi-god, yea Semi-god, neither absolutely God, nor simply man, but a midling betweene both? Is it not barbarous language to say, that none may presume to tell him of his faults; though he should through his ill example, draw millions of men into hell? as their [y] owne text runneth, *Innumerabiles populos caternatim secum ducit primo mancipio gehennæ, cum ipso plagis multis in æternum vapulaturus, huius culpas istic redarguere præsumit mortalium nullus.*

Is it not barbarous language to say, that no minorite Frier, obseruing [z] *S. Francis* order and rule, can be damned? and that a certaine Frier vpon a time being carried into hell, and surueying in it euery corner, *found not so much as one Franciscane Friar.* That a Frier should goe to hell, is thought no great maruell, but that he should returne from thence to tell vs this tale, seemeth incredible, considering the Pope himselfe determineth, *ex inferno nulla redemptio.*

Is it not barbarous language to say, [a] that to be buried in a gray Friers frocke, in *S. Francis* cowle, should remit foure parts of penance, three parts of our sinnes.

[b] *Quî sit vt moriamur in cucullo,*
Cum nemo bene viuat in cucullo.

Is

[f] Dr. *Incognitus.*

[g] Matth. 3.16.
[h] Rom 6 3.
[i] Ecclesiast. 1.7.

[k] *In loc.*

[l] Ioh. 10.11.
[m] *In loc.*

[n] 1.Cor.4.15.

[o] Exod. 12.

[p] 1.Cor. 5.7.
[q] *Melanchon. in loc.* affirmes, that it was vsually sung among the Iewes at their celebration of Easter.
[r] Apoc. 17.6.
[s] *Bellarm epist. dedic. Tom. 1. controuers.*
[t] *Idem epist. dedic. Tom. 2. Baronius epist. dedic. Tom. 2, annal. & reliqui Papistæ communiter.*
[u] *Cap quoniam de immunitate in 6 & Turrecremat. sum. lib. 2 cap. 17 per totum.*
[x] 2.Thess 2.4.
[y] *In Decreto cap. si Papa, dist. 40.*
[z] *Hen Sedulius apolog. lib. 2. c. 9.*
[a] *Fox Martyr. fol. 913. & 1011*
[b] *Buchanan fratres fraterrimi.*

Is it not barbarous language to say, that it is an [c] honester thing for a Priest to be intangled with many concubines in secret, than openly to be ioyned in mariage with one wife? For he may not keepe one benefice with one wife, [d] but he may haue two benefices and three whores.

Is it not barbarous language to say, [e] that for repeating ouer the fifteene Ooes, euerie day once through a whole yeere, we shall apertly see our Ladie to helpe vs after our death? or, that we should haue the like benefit, for saying of her Psalter vpon the ten beads, that come from the crossed Friers; or vpon the fiue beads hallowed at the Charter-house; or for fasting *the Ladies fast*, as they call it, yea for fasting on the Wednesday?

Is it not barbarous language to say, that our [f] owne inherent righteousnesse is the formall cause of absolute iustification, and not the righteousnesse of Christ imputed vnto vs? This opinion is so barbarous, that *S. Paul* saith of it, Galath. 5. 4. *Ye are abolished from Christ, and fallen from grace, whosoeuer are iustified by the Law.*

Is it not barbarous language to say, that the [g] *Crucifix* is to be reuerenced and adored with the selfe-same kinde of worship that is due to Christ, *eadem reuerentia imagini Christi exhibenda & ipsi Christo.*

In respect of these barbarismes, and many moe, the blessed Martyr [h] *Aymondus*, being condemned by the Papists of *Bourdeaux* and *Angeou* to die, sung this hymne as he went to the stake, *When Israel went out of Egypt*, &c. insinuating that the kingdome of Poperie was like *Egypt, an house of bondage*, where the man of sinne domineering in the conscience, doth impose grieuous burthens vpon Gods *Iuda*, worse than any sore labour in morter and bricke. If *Adam* in his innocencie did not exactly keepe one precept of God; how shall *Adams* posteritie, compassed about with infirmitie, doe workes of supererogation? obseruing not only the commandements of God, but also the Councels of the Church, and ordinances of men, almost infinite for their number, altogether insupportable for their nature.

Almightie God hath, out of the riches of his glory, deliuered vs alone from these barbarians; and that we now continue yet free from them, is not our owne warinesse, or worthinesse, but his worke only [i] that doth all wonders. The planting of the Gospell among vs in the dayes of King *Henry* the eight, was a great wonder; the watering of it in the daies of King *Edward* the sixt, another great wonder; the flourishing of it in the dayes of our renowned Queene *Elizabeth*, and our gracious Soueraigne King *Iames*, another great wonder. Our deliuerance from the *Northerne Conspiracie*, from the *Spanish Armado*, from the *Gunpowder plot*, are great arguments of Gods might and mercy, manifested to his *English Israel*. In regard of all which, and many moe fresh in our memorie, we may well (as [k] other translations haue done before vs) adioyne the next hymne to this, and say, *Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the praise, for thy louing mercy, and for thy truths sake.*

The dialogue betweene the Prophet and the creatures, instructeth vs how we should stand in awe of God, seeing the very dumbe creatures and insensible feare before him. Doth an [l] oxe know his owner, and an asse his masters cribbe? and shall not Israel vnderstand? Shall vnreasonable beasts of the field, and feathered fowles in the aire, praise the Lord in their kinde; and shall not man *sanctius his animal, mentisq; capacius altæ*, [m] sing alwayes the louing kindnes of God, and with his mouth euer shew forth his mercie from generation to generations. Shall [n] haile, snow, winde, water, and weather fulfill his word? Shall the sea flee, the earth tremble, the mountaines and hills skip at the presence of the God of *Iacob*? and shall not *Iacob* himselfe [o] serue the Lord in feare, and reioyce vnto him in trembling? Shall *the hard rocke be turned into a standing water, and the flint-stone into a springing well*? and shall not our hard and flintie hearts, in consideration of our owne miseries, and Gods vnspeakable mercies in deliuering vs from euill, (if not gush forth into [p] fountaines of teares) expresse so much as a little *standing water* in our eyes? It is an hard heart indeed, [q] *quod nec compunctione scinditur, nec pietate mollitur, nec mouetur precibus, minis non cedit, flagellis duratur*, &c. O Lord, touch thou the [r] mountaines and they shall smoake, touch our lips with a [s] cole from

[c] *Card. Campegius, Albertus Pighius apud Iewel* defence of his Apolog. part. 4. cap 1. diuis. 1.
[d] *Cornelius Agrippa de vanit. scient. cap. 64.*
[e] *Io. Lambert. apud Fox Martyr fol. 1018.*
[f] *Bellarm. de Iustificat, lib. 2. cap. 2. & cap. 10.*
[g] *Thom. part. 3. quæst. 25. art 3.*
[h] *Fox Martyr fol. 821.*
[i] Psal. 136. 4.
[k] *Septuagint. Vulgar Latin. Augustine. Hieron.*
[l] Esay 1. 3.
[m] Psal. 89. 1.
[n] Psal. 148. 8.
[o] Psal. 2. 11.
[p] Ierem. 9. 1.
[q] *Bernard. lib. 1. de considerat.*
[r] Psal. 144. 5.
[s] Esay 6. 6.

from thine Altar, and our [t]mouth shall shew forth thy praise. Smite Lord our flintie hearts, as hard as *the* [u] *nether milstone*, with the hammer of thy word, and mollifie them allo with the drops of thy mercies, and dew of thy Spirit, make them [x]humble [y]fleshie, [z] flexible, [a]circumcised, [b]soft, [c]obedient, [d]new, [e]cleane, broken, and then *a broken and contrite heart (O God) shalt thou not despise*, Psal. 51. 17. [f] *Domine Deus meus, da cordi meo te desiderare, desiderando quærere, quærendo inuenire, inueniendo amare, amando mala mea non iterare.* O Lord my God, giue me grace from the very bottome of mine heart to desire thee, in desiring to seeke thee, in seeking to finde, in finding to loue thee, in louing vtterly to loath my former wickednesse; that liuing in thy feare, and dying in thy fauour, when I haue passed thorow this Ægypt and wildernesse of this world, I may possesse that heauenly Canaan, and happy land of promise, prepared for all such as loue thy comming, euen for euery Christian one, which is [g] by *dominion* and *sanctuarie*.

t Psal. 51. 15.
u Iob 41. 15.
x Matth. 11. 29.
y Ezech. 11. 19.
z Iosua 24. 23.
a Deut 30. 6.
b Iob. 23. 16.
c Pro 23. 12 26
d Ezech. 36. 26.
e Matth. 5 8
f *August. medit. cap. 1.*

Psalme, 118.

O giue thanks vnto the Lord, for he is gracious, and his mercy endureth for euer.

This Hymne seemes to be made by *Dauid*, after some great trouble in the dayes of *Saul*, [s] before he was King; or [h] else for some notable victorie gained against his enemies, after he was established in his throne, to wit, after he had ouercome the Philistins, 2. Sam. 6. or haply when he triumphed ouer the children of *Ammon*, 2. Sam. 12.

g *Wilcox.*
h *Mollerus. Caluin. Tremel.*

It consists of three parts especially:
1. An exhortation to praise God, in the foure first verses.
2. A reason of this exhortation, from the 5. to 21.
3. A conclusion or application of both, from the 21. to the Psalmes end.

In the former obserue the
- Time when, *now*.
- Parties who,
  - Exhorting, *Dauid* the King.
  - Exhorted,
    - Generally, all people, vers. 1.
    - Specially, Gods *Israel* aboue other people, vers. 1.
    - Singularly, *the house of Aaron*, aboue the rest of Israel, vers. 3.

Concerning the time, *now*, that is, instantly without any delay; as God helpeth vs in time, so we must also praise him in season. Or *now*, that is, vpon this occasion: indeed we must praise God euer, because his *mercie doth endure for euer*; yet for especiall mercies, we must inuent speciall songs, and yeeld new thanks for new things: and therefore *Dauid* here being wonderfully deliuered from a great many troubles (hauing now *taken his enemies* [i] *crowne from his head, which weighed a talent of gold with precious stones, and set it vpon his owne*) calleth vpon his Priests and people to *confesse now, that the Lord is gracious*. All other men ought at all other times to performe this duty: but his subiects at this time principally, *let Israel now, let the house of Aaron now*. Or *now*, that is, at the solemne [k] feast appointed for the same purpose, for albeit we must alway laud the Lord, *Yet ought we most chiefly so to doe, when we meet and assemble together, to render thanks for the great benefits that we haue receiued at his hands, and to set forth his most worthy praise.*

i 2. Sam. 12. 30.
k *Bucer. Mollerus. Genebrard.*

The person exhorting is *Dauid* the King: Princes actions are the peoples instructions; a Courtier is a strange creature, who loseth himselfe in following other, he liueth a great deale by the bread of other, a good deale by the breath of other; oftentimes his clothes are not his owne, his haire not his owne, his complexion and very skinne not his owne; nay that which is worst of all, his soule (which as *Plato* said is most himselfe), is not his owne, while he liueth at the deuotion of other.

Nemo

[1] *Martial. Epigram. li. 9. ep. 81.*
[m] *Guenara. de vita priuata.*

[1] *Nemo suos (hæc est aulæ natura potentis)*
Sed Domini mores Cæsarianus habet.

Courtiers (as [m] one said) rise late, come late to the temple, dine late, sup late, goe to bed late, and repent last of all; if at all: and the reason hereof is plaine, because they want such examples and patternes as *Dauid*, to goe before them in giuing thanks vnto the Lord.

The peoples welfare doth especially consists in the Princes safety, *Dauid* therefore being deliuered from his enemies (*who compassed him about, and kept him in on euery side, swarming in multitude like Bees*) is not content to giue thankes vnto God priuately himselfe, by himselfe; but openly proclaimeth his thankfulnesse, exhorting all his people to doe the same: saying, *O giue thankes vnto the Lord, let Israel, and the house of Aaron, and all that feare the Lord, confesse that his mercies endure for euer:* the which is answerable to that which he hath [n] elsewhere, *O praise the Lord with me, and let vs magnifie his name together.*

[n] Psal. 34. 3.

The very name of peace is sweet, but the very sound of warre is terrible, for πόλεμος in Greeke signifies much bloud, and the Latine *bellum* is so called [o] *quasi minimè bellum*, or as Pother *à bellúis*, in respect of their beastly rage shewed in warres. As when *Tamberlane* had conquered Princes, he did vse them as coach horses to draw him vp and downe in triumph: and [q] *Adonibezek*, made seuenty Kings gather crummes of bread vnder his table. When the [r] *Switzers* in the yeere 1443. vanquished the *Thuricenses* in battell, they made great banquets in the place where they wonne the victory, vsing the dead corps of their aduersaries in stead of stooles, and tables, and moreouer opening their bodies dranke their bloud, and tare their hearts. The [s] *Numantines* assaulted by the *Romanes*, made solemne vowes among themselues, no day to breake their fast but with the flesh of a Romane, nor to drinke before they had tasted the bloud of an enemie: And when [t] *Scipio* tooke their towne, they killed all their old men, women, and children; and heaped vp all their riches in the market place, giuing fire to euery part of the City, leauing the conqueror neither goods to spoile; nor persons ouer whom he might insolently triumph. What need I seeke so farre? the cruell outrages betweene the *Spaniard* and the *Hollander* haue beene such, as all eyes of pitty and pietie had iust cause to lament them.

[o] *Seruius.*
[p] *Festus, idem Godescallus præfat in Veget. de re militari.*
[q] Iudges 1. 7.
[r] *Lanquet. Chron. pag. 261.*
[s] *Guenara epist.*
[t] *Plutarch.*

These are the fortunes of forraine warres: now concerning ciuill, or rather vnciuill dissentions among our selues. It is a conclusion agreed vpon at weeping crosse, that nothing in the world ruinateth a Common-weale more than it: example hereof *Hierusalem*, example *Rome*, both which by priuate factions, made themselues a prey to the common enemie. Example hereof infortunate *France*, in whose late ciuill warres (as [u] some account) there were slaine twelue hundred thousand French borne, beside other of their allies. Example hereof *England* in old time, before the houses of *Yorke* and *Lancaster* were vnited, in which vnhappie quarrell (as [x] *Cominæus* reports) besides an infinite number of the Commonalty, there were cuelly butchered fourescore Princes of the bloud royall. *In bellis ciuilibus omnia sunt misera* (quoth [y] *Tullie*) *sed nihil est miserius, quàm ipsa victoria.* The [z] Chronicle saith of *Edward* the second, ouercomming and killing his owne Barons, *Tunc verè victus, quando tot vicit prudentes milites.* In homebred and intestine garboiles, if the worst obtaine victory, then instantly the State becommeth a *very shambels, or a sinke of sinne.* If the good men conquer, albeit they be by their disposition and ingenuous education harmelesse and humane, yet necessity will often make them exceeding furious and bloudy: so that as the Poet said, *Vna salus victis, nullam sperare salutem.* In this extremity we must either fight, and so looke for sudden death; or else flie, and so leade a tedious life, hauing a continuall sound of feare in our eares, either the piteous outcries of fatherlesse children, of comfortlesse widowes, of hopelesse and hapelesse kinsmen; or else terrible roaring of Canons, and dreadfull alarums of mercilesse enemies.

[u] *Brutum fulmen. pag 144.*
[x] *Hist. lib. 1. c. 7.*
[y] *Epist. lib. 4. epist. 51.*
[z] *Walsingham in Ed. 2 pag. 95.*

[a] *Omega nostrorum Mors est, Mars alpha malorum.*

[a] *Owin. Epigr.*

On the contrary, peace procureth all good and ioyfull things vnto the Common-wealth. In peace the Merchant tradeth abroad, and bringeth home [b] wine to glad the

[b] Psal. 104. 15.

the heart of man, and oyle to make his countenance cheerefull: in peace the Church and Vniuersitie flourish, and the messengers of peace preach vnto you the sweet tidings of the Gospell. In peace the Plough-man sowes in hope, and reapes with ioy. In peace widowes are comforted, and maidens are giuen to mariage; no leading into captiuitie, no complaining in our streets. In peace we reioyce with the [c] wife of our youth, and she is like the [d] fruitfull vine, and our children as oliue branches round about the table. Our sonnes grow vp as the young plants, and our daughters as the polished corners of the Temple. In peace our valleyes stand so thicke with corne, that they [e] laugh and sing; our garners are full and plenteous with all manner of store; our oxen are strong to labour, and our sheepe bring forth thousands and ten thousands in our streets. In one word, all honest occupations and honourable professions thriue, while brethren dwell together in vnitie. Wherefore *Dauid* expending on the one side the rents of the kingdome vnder *Saul*, and pondering on the other side the manifold blessings of a flourishing peace, being ouercharged (as it were) with ioy, breaks forth into these words, [f] *Ecce quàm bonum, O behold, how good and ioyfull a thing it is, for brethren* (that is, subiects of the same kingdome) *to dwell together in vnitie!* [h] Many things are good, which are not ioyfull. Againe, many things are ioyfull, which are not good: but amitie betweene brethren, is both *a good and a ioyfull thing*. If it were good and not ioyfull, it would be tedious: if ioyfull and not good, it might be vicious: but good and ioyfull together, is excellent good; *omne tulit punctum*, it is a double sweet, when as profit and pleasure meet: it is *good*, there is the profit; it is *ioyfull*, there is the pleasure. It is *like the pretious ointment of Aaron*, there is the sweet of pleasure; it is *like the dew of Hermon*, there is the sweet of profit. As sweet perfumes are pleasant not only to such as vse them, but also to the whole companie: so concord is not only profitable to good men, which are the peace-makers; but euen vnto all other in the same Common-wealth, of what soeuer function or faction. And therefore *Dauid* being now quietly seated in his kingdome, free from warres abroad, and iarres at home, calleth vpon all his people, to *confesse that the Lord is gracious, and that his mercie endureth for euer.*

But in more particular he calleth vpon *the house of Aaron*, [i] that is, the Priests and Leuites, and that for two reasons especially. First, because such as trouble Israel, hate most of all the Priests and Preachers of the word. Secondly, [k] because the Priests are the Prouosts of the people, Heb. 13 7. the salt of the earth to season other, Matth. 5.13. and therefore seeing they be Precentors in Gods Quire, it is their office to sing first, that other may sing after. In respect of danger and dutie, the house of *Aaron* haue good cause to praise God more than other, and to confesse that his mercies endure for euer.

Now, for as much as [m] *all are not Iewes, which are Iewes outward*, and *all are not* [n] *Israel, which are of Israel*: I say, for as much as there be many [o] hypocrites as well among Priests as people; therefore *Dauid* in the fourth verse (chiefly) calleth vpon such as truly feare the Lord, *Yea let them now that feare the Lord confesse, that his mercie endureth for euer.* For hereby such enioy not only a ciuill and outward peace, which is common to the whole State: but further, a religious and inward peace of conscience, which is proper to themselues. For when there is [p] peace within the walls of Hierusalem, and plenteousnesse within her palaces, euery one may goe into the house of the Lord, and stand in the gates of the beautifull Temple. Then all the Tribes ascend to giue thanks vnto the name of the Lord, to [q] worship, and fall downe, and kneele before the Lord our maker, entring into his [r] courts with praise. Then, as it is in this Psalme, *they binde the sacrifice with cords, euen vnto the hornes of the altar*, exercising all acts of Religion, and powing out their whole soule before the God of heauen. On the contrarie, in time of warre, the Gentiles, and other who know not God, enter into the inheritance of God, and defile his holy Temple; they doe not only crie, *Downe with it, downe with it, vnto the ground*, as it is in the 137 Psalme, but as we finde in the 79. Psalme, they pull it downe in deed, and *make Hierusalem an heape of stones, giuing the bodies of Gods deare seruants to be meat vnto the fowles of the aire, and the flesh of his Saints vnto the beasts of the field.* Ye therefore that

[c] Prou 5.18.
[d] Psal.128.3.
[e] Psal.65.14.
[f] Psal.133.
[g] Caluin. Mollerus.
[h] Placidus. B. Hermine. Agellius.
[i] Numb.18.
[k] Dr. Incognit. Mollerus.
[l] Caluin.
[m] Rom 2.28.
[n] Rom.9 6.
[o] Mollerus. Caluin.
[p] Psal.122.
[q] Psal 95.6.
[r] Psal.100.3.

that do truly profesſe, haue greateſt occaſion duly to confeſſe Gods exceeding mercy, for enioying the ſweet benefit of peace. For if once yee ſhould a little while want the comfort yee reape by publike prayers, and preaching in Gods houſe, yee would complaine grieuouſly, [f] *Lord how amiable are thy dwellings! my ſoule hath a longing deſire to enter into thy courts. How bleſſed are the* [t] *ſparrow and ſwallow, who may come to thy altars, and ſit vpon thy Temple! For one day in thy courts is better than a thouſand: I had rather be a doore-keeper in the houſe of my God, then to command in the tents of vngodlineſſe.*

The reaſons of this exhortation are manifold, expreſſed by *Dauid* here particularly from the 5. verſe to the 21. but they be generally theſe two:

- Gods mercies toward his children.
  - In generall, *He is gracious, and his mercy endureth for euer.*
  - In particular to *Dauid*; *I called vpon the Lord in trouble, and he heard me at large, &c.*
- Gods iudgements vpon his enemies, *in whoſe name alone they be deſtroyed, and become extinct as fire among the thornes, &c.*

The mercies of the Lord are ſo rich and aboundant, that our Prophet [u] elſewhere ſaith, *his mercie is ouer all his workes.* And it is ſeene in two things chiefly: 1. In giuing euery thing which is *good*. 2. In taking away whatſoeuer is euill. Now we may the better vnderſtand the greatneſſe of his goodneſſe in both, if we will examine the breadth, and length, and deph, and height thereof, as *S. Paul* intimates, Epheſ. 3.18.

Firſt, for the breadth of his mercie, whatſoeuer is good is originally from God, [x] euery good and perfit gift is from aboue, deſcending from the Father of lights, euen the very minnoms and minutes are mercies, holding as it were by *Franck-almoigne*. And as he beſtoweth on his euery thing which is good: ſo likewiſe he takes from them euery kinde of euill. Bread taketh away hunger, and drinke taketh away thirſt, and apparell taketh away nakedneſſe, and fire taketh away coldnes, and other things deliuer vs from other miſeries in this world. But all theſe creatures are the Lords, and they cannot helpe vs except he bleſſe them. Againe, there be many miſeries vnknowne vnto the creatures, as the ſubtile tentations of the deuill, and the manifold blindneſſe of our vnderſtanding and erronious conſcience, from which only God is able to deliuer vs, as being the Phyſitian of our ſoule, ſo well as the protector of our body. Moreouer, as the creatures take not away all miſeries, but a few, ſo they take them away not from all, but from a few. God alone is able to deliuer all men from all miſeries, and though he doe not this vnto all, yet there be none but haue taſted of ſome, yea of many of his mercies; which occaſioned our Prophet to ſay, [y] *the earth is full of the goodnes of the Lord*; and our Church to pray, *O God whoſe nature & property is euer to haue mercy and to forgiue*. But ye will obiect, if the Lord can deliuer from all euill, why doth he not, as being *the* [z] *Father of mercies*? Anſwer is made, that God our Father in Heauen knowes what is beſt for vs, his children on earth; he therefore doth afflict vs, and ſcourge vs for our benefit. Saint [a] *Paul* deſired thrice to be deliuered from the buffeting of the fleſh, and not heard; that Gods power might be made perfit through weakeneſſe. And ſo the Lord tooke not from *Lazarus* his ſickneſſe and pouertie, that he might crowne him with a greater mercy, commanding his [b] Angels to carry him into the boſome of *Abraham*. And ſo he ſuffers his ſeruants to be tempted and tried with impriſonment, and loſſes, and croſſes for their good: in this reſpect he is termed the *God of all conſolation*, 2. Cor. 1.3. *of all*, as knowing how to comfort vs in all our tribulation, a preſent helpe in euery kinde of trouble. Nothing in the world can doe this, and therefore [c] *Iob* ſaid to his acquaintance, who could not vnderſtand his griefe aright, *miſerable comforters are yee all*. Againe, God is the God of *all comfort*, in that he comforts his children ſo fully, that it is a ioyfull thing for them to be ſometimes in affliction. For as the ſufferings of Chriſt abound in them, euen ſo their conſolation aboundeth through Chriſt, 2. Cor. 1.5.

Touching

[f] Pſal. 84. [t] Who make their neſts in houſes and trees neere thy Tabernacle, *Hen. Mollerus in loc.* Or myſtically, whether I lead an actiue life lik the ſparrow, or a contemplatiue, lik the Turtle, thy altars are the beſt neſts to reſt in. *Bellarmine.*

[u] Pſal. 145.9.

[x] Iames 1.17.

[y] Pſal. 33.5.

[z] 2. Cor. 1.3.

[a] 2. Cor. 12.8.

[b] Luke 16.22.

[c] Iob 16.2.

Touching the length of his mercy, *Dauid* saith, *it endureth for euer*: as his mercy compasseth vs about [d] on euery side; so likewise at euery season, it continueth vnto our end, and in the end; yea further, in that other life which is without end: his mercies are from euerlasting to euerlasting, that is, from euerlasting predestination to euerlasting glorification. His mercies in forgiuing our offences, and in couering all our sins, are exceeding long: the Lord, saith our Prophet, is [e] *full of compassion & mercy, long suffering, and of great goodnesse*. For though impenitent sinners prouoke him euery day, walking in their own wayes, and committing all vncleannesse euen with greedinesse: yet he neuertheless affords his good things, in [f] giuing them raine and fruitfull seasons, and filling their hearts with food and gladnesse; his mercy doth exceed their malice, being patient toward them, & desiring that none should perish, but that all should come to repentance, 2 Pet. 3, 9. He maketh as though he saw not the sins of men, because they should amend, Wisd. 11. 20. Christ aduiseth vs (Mat. 18. 22.) to forgiue one another, not only seuen times, but also seuentie times seuen times: and Luk. 6. 36. to be mercifull, as our Father in heauen is mercifull, insinuating hereby that God is infinitely mercifull, vnto sinners, euen to great sinners which owe his iustice ten thousand talents.

[d] Psal. 32. 11.

[e] Psal. 103. 8.

[f] Acts 14. 17.

Concerning the depth of his mercy, loue is seene in our { Sayings. Doings. Sufferings.

Loue superficiall is in word only; that which is operatiue, manifesting it selfe in deeds, is deepe, but the profoundest of all is in suffering for another. Now the Lord hath abundantly shewed his mercies in all these. First, in his word wri. ten & preached: written, [g] *For we haue the holy Books in our hands for comfort; and whatsoeuer things are written afore time, were written for our learning, that we through patience & comfort of the Scriptures might haue hope*, Rom. 15. 4. By his word preached, for the Ministers of the Gospell (as [h] Ambassadors) intreat you to be reconciled vnto him; vnto them is committed the word of reconciliation and peace, they be the [i] disposers of his mysteries, and messengers of his mercies, it is their dutie to binde vp the broken hearted. And therefore *Dauid* saith in the 85. Psalme, ver. 8. *I will hearken what the Lord will say concerning me, for he shall speake peace to his people.*

[g] 2 Macab. 12. 9.

[h] 2 Cor. 5. 20.

[i] 1 Cor. 4. 1.

Secondly, God sheweth his mercy toward vs in his doings, in [k] sauing our life from destruction, and in crowning vs with his louing kindnesse. But as loue is seene in deeds more than in words, so more in suffering than in doing; and of all suffering, death is most terrible; and of all deaths, a violent; and of all violent deaths, hanging vpon the Crosse is most hatefull and shamefull; yet God so loued the world, that he gaue his only begotten Son to die for our sins on the Crosse. Doubtlesse one will scarce die for a righteous man, but yet for a good man it may be (saith [l] *Paul*) that one dare die; but he setteth out his loue toward vs, seeing that while we were yet sinners, and his enemies, Christ died for vs.

[k] Psal. 103. 4.

[l] Rom. 5. 7.

Lastly, for the height of his mercy; the depth appeareth in its effect, but the height by the cause mouing to mercy, which is exalted aboue the heauens, according to that of *Dauid*, [m] *In cœlo misericordia tua Domine*. Men vse to pitie their seruants in respect of their own commoditie, the which is the lowest degree of mercy, for euery man (if he be not a foole) pitieth his very [n] beast. Other pitie men in regard of friendship and alliance, which is an higher degree of mercy. Some shew pitie to men in that they be men, not only flesh of our flesh, and bone of our bone, but also created according to Gods own likenesse and similitude, which is among vs the highest degree of mercy. Now God takes pitie on all things as being his creatures, on men especially, being created after his own Image, but on true Christians principally, being the sonnes and heires of his kingdome. If any shall aske, what cause moued him to make the world, to create man after his own likenes, to iustifie sinners, and adopt vs for his children? it is nothing else but his meere *mercy, that endureth for euer*. He loued vs when we would not, yea, when we could not loue him; and he continueth his goodnesse not in respect of his own benefit, for he needs not our helpe, but only for our good. The Lord is gratious, because gratious.

[m] Psal. 36. 5.

[n] Prou. 12. 10.

And therefore the blessed Angels aptly diuided their Christmas Caroll into two
[o] Luk.2.14. part, [o] *Glorie to God on high, and on earth peace*: God hath indeed all the glorie, but we reape the good of his graciousnesse and mercie that endureth for euer.

I called vpon the Lord.] Hitherto King *Dauid*, concerning the graciousnesse of God in generall. He comes now to treat of his mercie toward himselfe in particular, the which is applied by Diuines vnto the [p] Church; and [q] Christ himselfe, who was in his passion heard at *large*, and in his resurrection *he saw his desire vpon his enemies*. The pith of all which is summarily comprised in the 24. verse, *This is the day which the Lord hath made, let vs reioyce and be glad in it.* In which obserue,

[p] *Augustine. Mollerus.*
[q] *Caluin. Placidus. Tileman. Agellius.*

1. What day is meant by *this day*.
2. How the Lord is said to haue *made* this day, more than other dayes.
3. Why we should in this day so made, *reioyce and be glad.*

For the first, [r] literally this ought to be referred vnto the solemne day, wherein *Israel* and *Aaron*, as well Priests as people, being assembled together, gaue publike thanks vnto the Lord, for that their good King *Dauid* was now fully deliuered from all his enemies, and quietly setled in his princely throne. So this text is a verie fit theame for the *Coronation dayes* of our late blessed *Queene*, and present gracious *King*: as also for the *Commemoration* of our happie deliuerance from the *Spanish Inuasion, anno* 88. and from the bloudie *Gunpowder plot*, on the fifth of Nouember 1605.

[r] *Bucer. Calvin. Mollerus.*

[s] *Augustin. Arnobius. Melanthon.*
[t] *Mollerus.*
[u] *Incognitus.*

[s] But mystically *this day* is the time of grace, behold now is the accepted time, now the day of saluation, 2 Cor. 6. 2. and this day is termed here *Catexochen, The day*, [t] because the whole time wherein a man liues without Christ, is called in holy Scripture, *The night and darknesse*, as being full of terrors and errors, of blindnesse and ignorance. So *S. Paul*, Rom. 13. 12. *The night is past, and the day is come.* And Ephes. 5. 8. *Once ye were darknesse, but now light in the Lord*; your selues, [u] *Children of light*, and your works, [x] *Armour of light.*

[x] Ioh. 12. 36.
[x] Rom. 13. 12.
[y] *Ben. Ar. in loc.*

[y] *Dominus est Dies*, Christ is the day, or rather indeed the [z] light of the world, and [a] Sunne of the day [b] springing on high, to giue light to such as sit in darknes, and in the shadow of death. This day did appeare to the world in some measure [c] from the beginning. For the manifestation of Christ Iesus, the supernaturall *Sunne of righteousnesse, arising with health vnder his wings, to them that feare the Lord*, resembling a great deale, the rising of the naturall Sunne in our Horizon. First, the Sunne being readie to rise, sendeth forth a little glimpse of his brightnesse, whereunto we may compare the mysterie of that Aphorisme: *The seed of the woman shall breake the serpents head*, Gen. 3. 15. Then it doth enlarge the same brightnesse with more splendour, to which haply *Noahs* prophesie may be likened, *Blessed be the Lord God of Sem*, Gen. 9. 26. Afterward ascending higher, and approching neerer vnto vs, it putteth forth his glittering beames of clearer light, whereto we may resemble the plainer promises concerning Christ, communicated to the latter ages of *Abraham*, Gen. 12. 2. of *Isaac*, Gen. 26. 3, 4. of *Iacob*, Gen. 28. 14. of *Dauid*, 2 Sam. 7. 12. At length it discouereth it selfe and appeareth openly, whereunto Christs incarnation and liuing in the world answereth, 1 Ioh. 1. *That which was from the beginning, which we haue heard, which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled, &c.* Last of all, it gloriously mounteth vp aboue the earth, and [d] nothing is hid from the heat thereof: and to this accordeth our Sauiours resurrection and ascension, whereby himselfe was glorified, and he drew other men vnto him, Ioh. 12. 32. and gaue them power, beleeuing in his name, to be the sonnes of God, Ioh. 1. 12. Wherefore, seeing the Messias of the world is now dead for our sins, and risen againe for our iustification, and sitteth at the right hand of God in heauen, euer making intercession for vs; and seeing the [e] sound of his Gospell is gone thorow all the earth, and the words of his Apostles vnto the ends of the world, we haue good cause to sing and say, this is the most acceptable time, the day of saluation and grace, [f] which in other ages was not opened to the sons of men, as it is now reuealed, and therefore *let vs reioyce and be glad in it.*

[z] Ioh 1.9.
[a] Mal 4.2.
[b] Luk 1.78.
[c] *Tileman.*

[d] Psal. 19. 6.

[e] Rom. 10. 18.

[f] Ephes. 3. 5.

Now, for as much as the resurrection of Christ is the [g] complement of all the

[g] *Mollerus.*

promises

promiſes concerning the Meſſias, and as it were, *the* [h] *lock and key of faith, on which all other Articles depend*; the Church of England, and [i] other Diuines ancient and orthodox, haue made this Hymne *proper on Easter day*: for on this day Chriſt ariſing from the dead, was *heard at large*; on this day, *he ſaw his deſire vpon his enemies*; on this day, he did openly triumph ouer the deuill, and death, and hell, albeit they *compaſſed him round about, and kept him in on euery ſide; yet in the name of the Lord he deſtroyed them*: on this day, he did *not die, but liue to declare the workes of the Lord*: on this day, *the ſame ſtone which the builders refuſed, is become the head ſtone of the corner; it is the Lords doing, and it is marueilous in our eyes*; and therefore let vs heartily ſing, *This is the day which the Lord hath made, we will be glad and reioyce therein.*

[h] Church Hom. for Easter day.
[i] *Chryſoſt. Euthym. Melanct. Bucer.*

God made the [k] morning and euening, the light and the darkneſſe are his. How then is he ſaid here, to make this day more than other dayes? The [l] Doctors vpon the place anſwer, that albeit all dayes are good in reſpect of themſelues and God; yet ſome be ioyfull, and other dolefull, in reſpect of the good and euill that happeneth in them vnto vs. For [m] the day wherein *Adam* fell, and in him all his poſteritie, was an euill and a blacke day, made ſo (doubtleſſe) by the deuill, and not by the Lord: but *this day*, wherein the ſecond *Adam* aroſe from the dead, and in him [n] all men are made aliue, is a good day, wherein the faithfull are ioyfull. It is *the Lords doing*, and therefore *the Lords day*. The Lords doing, that the ſame ſtone which the builders refuſed, is now become the head and corner ſtone in the building; that he who was a deſpicable man, a worme rather than a man, Pſalm. 22.6. ſhould now triumphing ouer the deuill and death, hell and the graue, become the [o] king of glory; that [p] at the name of Ieſus euery knee ſhould bow, both of things in heauen, and things in earth, and things vnder the earth. Now the Lord is ſaid to *make this day* more than other, as [q] honouring it aboue other, exalting it and making it [r] memorable to poſteritie. So the word *making* ſometime ſignifieth, as 1 Sam. 12.6. *It is the Lord that made Moſes and Aaron*, that is, exalted *Moſes* and [s] *Aaron*; and ſo we ſay, that a man aduanced in honour or riches, is *a made man*; in this ſenſe, the making of a day, is the ſanctifying and obſeruing of a day, Deut. 5.15 Exod. 34.22. How then is *Easter day* more magnified and hallowed, than other dayes in the yeere? To this obiection, anſwer may be, that all Chriſtians (herein imitating the patterne of the bleſſed [t] Apoſtle) in honour of Chriſts reſurrection, obſerue their Sabbath vpon the eighth day, which is the firſt day of the weeke; whereas the Iewes hallowed their Sabbath vpon the ſeuenth day, which is the laſt day of the weeke. So that *Easter day* is the Sabbath of Sabbaths, an high and holy day, from which euery other *Sunday* hath his name, being ſo called, becauſe the Sunne of righteouſneſſe aroſe from the dead vpon this day. This day is the *Lords day*, the day which himſelf made ſo good a day, that all his true ſeruants euer ſince haue reioyced in it, and ſanctified their Sabboth on it.

[k] Gen. 1 5.
[l] *Chryſoſt. Euthym. Placidus.*
[m] *Melanct. Mollerus.*
[n] 1 Cor. 15.22
[o] Pſalm 24.7.
[p] Philip. 2.10.
[q] *Agellius.*
[r] *Caluin.*
[s] *Vatablus.*
[t] Acts 20.7. 1 Cor. 16 2. Apoc. 1.10.

[u] *Hæc eſt illa dies toti celebrabilis orbi,*
Quem facit, & proprio ſignat honore Deus.

[u] *Eoban. Heſſus.*

The reaſons why we ſhould this day reioice ſo much, are manifold; but they may be reduced al vnto 2. principall heads, { A motiõ from euil. / Promotiõ in good.

Chriſt on this day riſing from the dead, ouercame the deuil, which is the author of death; and the graue, which is the priſon of death; and ſinne, which is the [x] ſting of death; and the Law, which is the ſtrength of the ſting of death; and all this he did for vs men and our ſaluation. The deuill, which is the prince of [y] darkneſſe, had no part in the Sunne of righteouſneſſe: Chriſt therefore being [z] ſtronger than he, came vpon him, and ouercame him; he tooke from him all his armour wherein he truſted, and diuided his ſpoiles, and caſt him out of his hold, that he might haue no part in vs, or power ouer vs. As [a] *Bernard* ſweetly, *Fortitudo diaboli per redemptoris vulnera tradu&ta & redu&ta ad nihilum*, in the words of *S. Paul*, *The God of peace ſhall tread downe Sathan vnder your feet*, Rom. 16.20.

So he who was aboue the law, was made [b] vnder the law, that he might redeeme

[x] 1 Cor. 15.56.
[y] Epheſ. 6.12.
[z] Luke 11.22.
[a] *Ser. de quadruplici debito.*
[b] Galat. 4.4.

those which are vnder the law, that he might put out the hand-writing of ordinãces that was against vs, and fasten it vpon his crosse, Coloss. 2. 14. So he who knew no sin, made himselfe to be sin for vs, that we should be made the righteousnesse of God in him, 2 Cor. 5. 21. He was wounded for our transgressions, and broken for our iniquities, Esay 53. 5. If the tormentors of Christ should aske now, as they did once, Luk. 22. 64. *Who is he that smote thee?* we may quickly become Prophets, and answer for him, our sinnes smote him; euery one of vs might ingenuously confesse with [c] *Ionas, for my sake this great tempest is vpon thee* (sweet Iesus.) He triumphed ouer hell, and the graue for vs also: for as for himselfe, it was impossible that the Lord of [d] life should be holden of death, Acts 2. 24. Wherefore let vs say with S. [e] *Paul, O death where is thy sting? O graue where is thy victorie? the sting of death is sin, and the strength of sin is the Law: but thanks be to God, which hath giuen vs victorie through our Lord Iesus Christ.* And let vs heartily sing with our Prophet, Easter is *the day which the Lord hath made, we will be ioyfull and glad in it.*

[c] Ionas 1. 12.

[d] Acts 3. 15.

[e] 1 Cor. 15. 55.

[f] Some Diuines affirme, that the yeere wherein our blessed Sauiour arose from the dead, should (according to the Law) haue beene the yeere of Iubile, wherin liberty was proclaimed in the land to all the inhabitants thereof; euery man returned to his possession and family, debts were released, and oppressions abated. And surely the Iubilees in old time, were [h] figures of the ioyes in this acceptable time; for by the resurrection of Christ, euerie true beleeuer is set free from the hands of all his enemies, his trespasses are forgiuen, and he is restored againe to his interest in that heauenly possession and immortall inheritance, which he lost in the transgression of his great grandfather *Adam.* The redemption of Christ is a yeere of Iubile, the resurrection of Christ is the chiefe day in the yeere. Let vs therefore reioyce for it, and be glad in it. *Dauid* saith [i] elsewhere, *By this (O Lord) I know thou fauoureſt me, that mine enemie doth not triumph against me.* [k] *Thou hast giuen vnto me the necks of my foes, that I might breake them as small as the dust of the earth, and tread them flat as the clay in the street.* That which he speaketh of his temporall enemies, opposing him in obtaining of an earthly kingdome, we may well apply to the spirituall, hindering vs in our way to the kingdome of heauen. O Lord, our strength and redeemer, thou hast on this day [l] broken the serpents head, and vtterly confounded all such as hate vs. On this day thou diddest laugh them to scorne, and haue them in derision, Psal. 2. 4. and therefore we will in memoriall of this one day, sing thy mercies all the dayes of our life; sounding forth vnto the worlds end, *This is the day, this is thy day, which thou (Lord) hast made, we will reioyce and be glad in it.*

[f] *Bonauent. in loc.*

[g] Leuit. 25. 10.

[h] *Dr. Incognit.*

[i] Psal. 41. 11.

[k] 2 Sam. 22. 41.

[l] Gen. 3. 15.

Concerning our promotion in good, the resurrection of Christ is a proofe of our iustification, a meanes of our sanctification, a demonstration of our resurrection. First, it proueth our iustification, according to that of *Paul*, Rom. 4. 25. *He was giuen to death for our sinnes, and is risen againe from the dead for our iustification.* See the Gospell on *S. Thomas* day.

Secondly, the resurrection of Christ is a notable meanes to work inward sanctification, as Saint *Peter* teacheth in 1 Epistle chap. 1. vers. 3. *God hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead.* And Saint [m] *Paul, As Christ was raised vp from the dead, by the glorie of his Father; so we should also walke in newnesse of life; for if we be grafted with him to the similitude of his death, euen so shall we be to the similitude of his resurrection.* Which words import, [n] that as the graft groweth in the stocke, and is become one bodie with it: euen so the faithfull haue their liuing, and spirituall being in Christ. As he by the power of his owne Godhead, freed his manhood from death, and from the guilt of our sin; so doth he likewise free those that are knit vnto him by the bond of one Spirit, from the corruptiõ of their natures in which they are dead, that they may liue vnto God. [o] In the naturall body, the head is the fountaine of all motion and sense; for the hands & the feet moue by that power, which is by sundry nerues deriued from the head, & dispersed among the members. And so it is in (Christs mysticall body) the Church; he is the head and fountaine of life spirituall, and [p] that very power of his

[m] Rom. 6. 4. 5.

[n] *Aquin. Aretius. Marlorat.*

[o] *Raymund. de Sabunde Theolog. natural. tit. 277.*

[p] *Perkins* exposit. Creed, art. Christ resur.

his Godhead, whereby he raiſed vp himſelfe when he was dead, he conueyeth from himſelfe to his members, and thereby raiſeth them vp from the death of ſin, to newneſſe of life. For the better vnderſtanding of this point, let vs examine the meanes, and the meaſure of the ſpirituall life.

For the meanes, if we will haue common water, we may goe to the common Well; and if we deſire water of life, we muſt haue recourſe vnto Chriſt, who ſaith, [q] *if any man thirſt, let him come vnto me and drinke, and* [r] *he ſhall haue a well of water ſpringing vp into euerlaſting life.* Now this Well (as the woman of Samaria ſaid of *Iacobs* Well) *is very deepe, and we haue nothing to draw with.* And therefore we muſt haue pipes and conduits to conuey the ſame vnto vs; and theſe pipes are the ſincere preaching of the word, and the right adminiſtration of the Sacraments. As for the preaching of Gods holy word, Chriſt openly proclaimeth in the fifth of *S. Iohns* Goſpell, at the 25. verſ. *The dead ſhall heare the voice of the Sonne of God, and they that heare it ſhall liue.*[s] Where, by *dead* is meant, not the dead in the graue, but the dead in ſin. For ſo the Scripture ſpeaketh elſewhere, [t] *Let the dead burie the dead*: and Epheſ. 5. 14. *Awake thou that ſleepeſt, and ſtand vp from the dead*: and 1 Tim. 5. 6. *A widow liuing in pleaſure, is dead while ſhee liueth.* He that heares the word, and abideth in vnbeleefe, continueth among the dead: but (ſaith our Sauiour) [u] *Verily, verily, I ſay vnto you, he that heareth my word, and beleeueth in him that ſent me, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death vnto life, becauſe the words that I ſpeake vnto you are ſpirit and life* Ioh. 6. 63. that is, conueying vnto your dead hearts, *ſpirit and life.*

As Chriſt, when he raiſed vp dead men, only ſpake the word and they reuiued: and at the laſt day, when the [x] trumpet of God ſhall blow, the dead ſhall riſe againe: ſo it is in the firſt reſurrection, they which are dead in their old ſins, are raiſed againe to newneſſe of life by his powerfull voice, vttered in the Goſpels miniſterie. We reade of three that Chriſt raiſed from death, [y] *Iairus* daughter newly dead; the [z] widowes ſonne dead, and wound vp, and lying on the hearſe; and [a] *Lazarus* dead, and buried, and ſtinking in the graue. Now theſe three ſorts of Coarſes (as [b] *Auguſtine* notes) are three ſorts of ſinners. *Iairus* daughter lying dead in her fathers houſe, reſembleth thoſe that ſin by inward conſent: the widowes ſonne being carried out of the gate of the Citie, thoſe that ſin by outward act: *Lazarus* hauing beene dead and buried foure dayes, thoſe that ſinne by continuall habit. The firſt day (ſaith *Auguſtine*) he was dead by conceiuing ſinne: the ſecond, by conſenting to ſin: the third, by committing ſin: the fourth, by continuing in ſin. The young maiden lay in a bed? the young man in a coffin: *Lazarus*, in a graue. The firſt was dead but an houre, the ſecond but a day, the third foure dayes. After their raiſing vp, *Iairus* daughter inſtantly walked; becauſe for her that had ſtept aſide but by conſenting to ſin, it was eaſie to recouer, and to walke forthwith in the wayes of Gods holy commandements. The widowes ſonne *ſate vp, began to ſpeake, was deliuered to his mother*; becauſe for him, which had actually tranſgreſſed, it was a matter of greater difficultie to recouer, and therefore by little and little he came to it, as [c] *Eraſmus* obſerueth excellently. Firſt, *ſitting vp*, by raiſing vp himſelfe to a purpoſe of amendment: then *beginning to ſpeake*, by confeſſing his own miſerie, and acknowledging Gods mercy: laſtly, being *deliuered to his mother*, by returning to the boſome of the holy Church, and enioying the remiſſion of his ſinnes. *Lazarus* came forth of his graue bound hand and foot with bands, becauſe for him that had a [d] ſtone laid vpon him, and had made his heart as hard as a graue-ſtone, or as a [e] nether milſtone, by making a cuſtome, and (as it were) a trade of ſin; it was in the iudgement of man impoſſible to recouer. And yet Chriſts omnipotent voice brought him forth bound hand and foot, and brake theſe bands aſunder, and reſtored him againe to the libertie of the ſonnes of God.

The [f] Sacraments are conduit-pipes alſo, whereby God inuiſibly conueyeth his vitall or ſauing graces into the heart, if they be rightly vſed; that is, if they be receiued in vnfained repentance for al our ſins, & with a liuely faith in Chriſt for the

[q] Iohn 7. 37.
[r] Iohn 4. 14.
[s] *Auguſt. tract. 22. in Ioan. Idem Caluin & aly in loc.*
[t] Matth 8. 22.
[u] Iohn 5. 24.
[x] 1 Theſſ. 4. 16
[y] Matth. 9. 25.
[z] Luk 7. 15.
[a] Iohn 11. 44.
[b] *Serm 44. de verbis Dom. & de hac allegorica vide eundem tract 49. in Ioan.*
[c] *Con. de miſericord. Domini.*
[d] *Moles impoſita ſepulchro ipſa eſt vis dura conſuetudinis. Auguſt. ſer. 44. de verb. Dom.*
[e] Iob. 41. 15.
[f] *Conſeſſ. Anglican. art. 25.*

pardon of the same sins. And in this respect aptly compared vnto [g] flagons of wine, which reuiue the Church being sicke, and fallen into a swound.

As for the measure of spirituall life, deriued from our head Christ, it is but small in this world, and giuen by little and little; the which is figured in the [h] vision of water that ranne out of the Temple. First, a man must wade to the ancles, then after to the knees, and so to the loines: and last of all the waters grow to a riuer, that cannot be passed ouer; euen so the Lord conueyeth his gifts and graces by little and little, till his children at the last attaine a large measure thereof, and haue full growth in Christ. The same we may likewise see liuely described in the vision of drie bones, Ezech. 37. The Prophet in a vision is carried into the middest of a field, full of dead bones, and the Lord commanded him to propheſie ouer them, and to say to them, *O ye drie bones, heare the word of the Lord.* At the first there was a shaking and the bones came together bone to bone, vers. 7. then the sinewes and flesh grew vpon them, and vpon the flesh a skin couered them, vers. 8. then he propheſied vnto the winde, and they liued, and stood vpon their feet; for the breath came vpon them, and they were an exceeding great armie of men, vers. 10. [i] Hereby doubtlesse is signified not only the state of the Iewes after their captiuitie, but in them the state of the whole Church, in whose heart God Almightie worketh his graces of regeneration by little and little. First, he giueth his children flesh, and then a skin to couer the flesh, and afterward he powreth vpon them further gifts of his spirit to quicken them, and to make them aliue vnto God.

3. The resurrection of Christ is a [k] demonstration of our resurrection, according to that of *S. Paul*, 1 Cor. 15. 12. *If it be preached that Christ is risen againe from the dead, how say some among you, that there is no resurrection of the dead?* Yea but ye will obiect, what promotion is that vnto the godly, seeing all men at the last day must of necessitie rise againe? Answer is made, that the wicked are raised by the power of Christ as a Iudge to condemne them: on the contrarie, the faithfull are raised by the power of Christ as a Iesus to saue them. Almightie God said vnto *Adam*, At what time he should eat of the forbidden fruit, he should [l] *die the death.* Hereby [m] meaning a double death, as the scripture speakes [n] elsewhere, *the first and second death.* Naturall death is the dissolution of the bodie, spirituall death is the destruction of the soule, eternall death is both of bodie and soule. *Prima constat ex duabus, secunda ex omnibus tota*, saith *Augustine.* Now Christ as a Iudge raiseth againe the reprobate from the first death, that he may inflict vpon them all the punishments of the second death, as a reward of sin: but he raiseth his elect, as their head and Redeemer, that they may be partakers of the benefit of his death, enioying both in bodie and soule the kingdome of glory, which he hath so dearely bought for them.

Wherefore seeing on this day we haue beene deliuered from so much euill, and promoted vnto so much good; let vs [o] spiritually reioyce, being [p] *glad* inwardly, *ioyfull* outwardly, [q] singing vnto the Lord with a grace in our hearts, *This is the day which the Lord hath made.*

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[g] Cant. 2. 5.

[h] Ezech. 47. 3, 4, 5.

[i] These bones are the whole house of Israel, ver. 11. but the faithfull are Gods Israel.

[k] *Non modo per seipsum probauit resurrectionem Sadducæus, sed in seipso omnibus. Tertull. lib. de carnis resur.*

[l] Gen. 2. 17.

[m] *August. de Ciuit. Dei, lib. 13. cap. 12. Aquin. Dion. Carthus. in Gen. 2.*

[n] Apoc. 20. 6

[o] *Chrysost. Euthym. Placidus.*

[p] *Dr. Incognit.*

[q] Coloss. 3. 16.

ASCENSION DAY
MORNING PRAYER.

Psalme 8.

O Lord our Gouernour, how excellent is thy name in all the world, &c.

THis Hymne (beloued) is a meditation of Gods excellent goodneſſe and glory ſhining in all his creatures, in man eſpecially, whom he *mindeth, and viſiteth, and crowneth* as Lord and King ouer the reſt, *putting all things in ſubiection vnder his feet, as all the beaſts of the field, all the fowles of the aire, all the fiſhes of the Sea, and whatſoeuer walketh through the paths of the Seas.*

Gods excellencie manifeſteth it ſelfe ſo much in this vniuerſe, that there be ſo many wonders, as there be works of his hands.

I will inſiſt in fiue things only, to wit, in the creatures { Magnitude. Multitude. Varietie. Vertue. Beautie.

Concerning the firſt, I ſay with the [a] Wiſeman, *Who can meaſure the bredth of the earth, and the depth?* it is ſo long and ſo large, that all the corners of it are not yet knowne vnto the moſt exquiſite Coſmographers, and aduenturous Nauigators. A [b] very learned and induſtrious Antiquarie, hath in three ſeuerall Volumes accurately diſcourſed of *Voyages, Traffiques, and Diſcoueries of our Engliſh Nation made by Land and Sea, to the remote quarters of the earth, at any time ſince the birth of Chriſt vnto the yeere* 1600. and yet we ſtill heare newes of new found lands. Now the whole *ſuperficies* of the earth as well as vncouth as diſcouered, is but a little point (as Aſtrologers affirme) in compariſon of heauens ample circumference, being a great deale leſſe than the leaſt ſtarre among many thouſands in the firmament. Conſider then (O my ſoule) how great God is, how *excellent his name.* The water is great, but earth haply greater than the water, and heauen doubtleſſe a great deale greater than both, and yet God is infinitely greater than them all, *his glory* (ſaith our text) *ſhineth aboue the heauens*: he (quoth [c] *Iſaiah*) according to the tranſlation of [d] *Aquila, meaſures the water with his little finger, and the earth with his three fingers, and the heauens with his ſpan*: nay the whole world before him is but *as a drop of the morning dew that falleth vpon the ground.* Wiſd. 11. 19.

I will aſcend yet a little higher: If there ſhould be many worlds (as [e] ſome Philoſophers imagined abſurdly) yet God would fill them all, and be comprehended of none. The thrice great [f] *Mercurie* to this purpoſe ſaith excellently, *Deus eſt circulus cuius centrum eſt vbiq;, circumferentia verò nuſquam.* As God is good without qualitie, ſo great without quantitie. [g] *Altior eſt cœlo, profundior inferno, latior terra, mari diffuſior, nuſquam eſt, & vbique eſt.*

a Eccleſiaſticus 1 3.

b Mr *Richard Haklait.*

c Cap. 40. v. 12.

d *Apud Hieron. in loc.*

e *Democritus. Empedocles.*

f *Apud Conradū Gumpellium in explicatione queſtionis an & quatenus de Deo notiones logicæ, ſint vſurpandæ, pag. 17.*

g *Bernard. ſer. de triplici cohærentia vinculorū clauorum & glutinorum.*

Virgo

Virgo Dei genetrix, quem totus non capit orbis,
In tua se clausit viscera factus homo.

What then is man, or the sonne of man, that he should dare presumptuously to define the greatnesse, and limit the *quantum* of his Creator? O Lord the [b] heauen of heauens cannot containe thee, how then is any barren braine able to search out thy fulnes? As [i] *S. Augustine* sweetly, *quo intellectu Deum capit homo, qui ipsum intellectum sunm quo eum vult capere nondum capit?* Vaine worme leaue to write and learne here with our Prophet to wonder, *O Lord our Gouernour, how excellent is thy name in all the world, thou that hast set thy glory aboue the heauens!*

2. Concerning the Creatures multitude, God himselfe diuided the whole world into heauen and earth, *Gen.* 1.1. and the hosts of his creatures in both, are beyond all number. To marshall them in order, and to beginne *à notioribus*, euen with things here below, who can number the creatures vnder the earth, on the earth, about the earth? The metals and other things vnder earth, as gold, siluer, precious stones, lead, brasse, coale, tin, &c. are diuers in name, diuers in nature, but all put together infinite in number. Vpon earth it is impossible for the diligent secretaries of Nature to tell exactly the very kindes of all hearbs, of all flowers, of all plants, of all trees, of all beasts, perfect and imperfect, walking, crauling, creeping vpon a [k] thousand hils, and a million of mountaines: and if the *genera* be thus infinite, then *individua* much more: for it would passe the skill of all the cunning Arithmeticians in the world to count the particular blades of grasse that grow but in one field about the earth. I demand as Iesus the sonne of *Sirach*, Eccles. 1.2. *who can number the sand of the Sea?* nay, what man is able to number the fish of the Sea, the which are so many, that the Patriarch [l] *Iacob* prayed his children might *increase like the fish*. Beasts of the field, and birds of the ayre bring forth but one or two young ones if they be big, or if they be little some three or foure, other fiue or sixe, a few ten, none vsually aboue twenty, but fish as experience teacheth, euery day bring forth hundreds at one time: *in the great and wide Sea* (saith our [m] Prophet) *there be things creeping innumerable, both small and great beasts.*

Let vs ascend, and *consider the heauens*, and there we shall finde that the starres are for number infinite: [n] *Looke vp into heauen* (said the Lord to father *Abraham*) *and tell the starres if thou canst.* And Gen. 22.17. *I will multiply thy seed as the starres of heauen*, that is, exceedingly, greatly, infinitely: so the number of starres is often vsed in holy Bible for a boundlesse number, as [o] *the Lord thy God hath made thee as the starres of heauen in multitude*, and Nehemiah 9.23. *thou didst multiply their children like the starres of heauen*, and Nahum 3.16. *thou hast increased thy marchants aboue the starres of heauen*, and whatsoeuer Astrologers affirme to the contrary, the Text is plaine, that *the starres of heauen cannot be numbred, nor the sand of the sea measured*, Ierem. 33.22.

So the glorious Angels aboue the heauens are numberlesse: we read Mat. 26.53. of moe than twelue legions of Angels, and Dan. 7.10. that thousand thousands minister vnto God, and that [p] ten thousand thousands stand before him: and [q] *Aquinas* avoweth out of *Dionysius*, that the number of Angels exceedeth all the materiall things created in the world: his reason I confesse seemeth vnreasonable, *the things which are more perfect, must (in the manner they may) exceed the more imperfect, to wit, either in magnitude or multitude*: but this *to wit* (as one [r] notes) is without wit, for that as *Durandus* obiects, there should consequently be many Gods, which is against faith: and many Sunnes, which is against Philosophie: yea, more precious stones than other, against experience. Yet I think with [s] *Hierome*, that [t] *Daniel*, and [u] *S. Iohn*, when they define some determinate number of Angels, accommodate themselus to that ordinary phrase of one certaine number for some very great vnknowne number: and therfore [x] *Iob* saith, *Is there any number in his armies?* as who would say, they be innumerable, to wit, vnto vs men, not vnto God or in themselus, as [y] *Gregory* the great acutely, *Superiorum ciuium numerus infinitus & definitus exprimitur: vt qui [z] Deo est numerabilis, esse hominibus innumerabilis demonstretur.* If then a Kings dignity consist in the [a] multitude of his subiects, & a fathers honour in

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[b] 2 Chro. 6.18.
[i] *De Trinit lib. 5. cap. 1.*
[k] Psal. 50.10.
[l] Gen. 48.16.
[m] Psal. 104.25.
[n] Gen. 15.5.
[o] Deut. 10.22.
[p] See *Benedictus Pererius in loc.*
[q] *Part. 1 quæst. 50 art 3.*
[r] *Salkeld* tract of Angels c. 4.
[s] *In Dan. 7.*
[t] *Vbi sup.*
[u] Apoc. 5.11.
[x] Iob 25.3.
[y] *Moral. lib. 17 cap. 7. in verba Iob vbi supra.*
[z] For he that can tell the number of the starres, and call them all by their names, Psal 147.4. is able likewise to tell the number and names of his Angels.
[a] Prou. 14.28

the multitude of his children, how wonderfull and *excellent is Gods name in all the world*, as hauing so many seruants and sonnes as there be beasts of the field, fowles of the aire, fish in the sea, hosts of his creatures in heauen and earth: these multitudes of creatures euidently shew the most infinite perfections of the Creator, for seeing he would be knowne of man by the works of his hands, and no one kinde of mettall or mould, plant or tree, beast or bird could aptly represent his incomprehensible greatnesse and goodnesse, it was necessary that he should multiply the creatures, imparting something of his excellency to euery thing, that as we may know the true value of a double ducket, or of some other great peece of gold, by diuers little peeces of siluer and brasse coyne: so we might see (saith [b] *Paul*) *his eternall power & Godhead in the creation of the world, being considered in his workes.* [b] Rom.1.20.

Consider then ô my soule *the heauens, euen the worke of his fingers, the Moone and the starres which he hath ordained.* Consider *what man is, and the sonne of man*, how the Lord is *mindfull of him, and visiteth him, and crowneth him with glory and worship.* Consider *all sheepe and oxen, and the beasts of the field, fowles and fishes, and whatsoeuer walketh thorow the paths of the seas.* Euery day (but on the Sabboth especially, being primarily hallowed for the [c] same purpose) consider how *excellent God is* in the creation of the world: and whereas the creatures are [d] stumbling blockes vnto the soules of fooles, & a snare to the feet of vnwise, make them a ladder whereby thou maist ascend to the Creator, and haue thy conuersation in heauen. If thou seest a bag of siluer, or a wedge of gold, thinke on Christs holy bloud, of [e] greater value than either gold, or siluer, or any precious stone, shed for thy sake, for thy sin, if thou forsake these things of the world & follow him. If walking abroad in thy ground thou blesse God for blessing thee with a faire lot and goodly possessions here, remember that inheritance which is [f] immortall, and [g] cannot be shaken. If thou think on the kindomes of this world, remember, if thou truly beleeue, that thine is the kingdome of heauen, as being prepared for thee by God the Father, & purchased for thee by God the Sonne, and assured to thee by God the holy Ghost.

[c] Gen 2.3. Exod.20.11.
[d] Wisd.14.10.
[e] 1 Pet.1.18.19
[f] 1 Pet.1.4.
[g] Heb.12 28.

3. The variety of the creatures is yet more wonderfull and *excellent*, for it is not hard with one and the same seale to make diuers like formes and impressions, or with one and the same stampe to print diuers like letters, but with one and the same mold infinitely to vary the figures impressed (as Almighty God did in the creation of all things) is a worke most absolutely diuine and admirable. For as there be diuers kinds of creatures, euen so the creatures of the same kinde are diuers, differing in fashion and outward forme so much, as that among so many thousand of pebbles vpon the sea banke it is impossible to finde two stones in all things alike, or among many heards of cattell, two goats, or two horses, or two hogges in all like, or in a whole market (though *ouum ouo non est simile* runne for a prouerbe) two egges in all alike, or among an innumerable host of men two so like, but that you may know them each from other, if not by complexion and stature, yet by voice, gate, gesture, look, yea by writing of one short line.

Concerning the glorious lights of heauen, [h] *Paul* saith expresly, that *there is another glory of the Sunne, and another glory of the Moone, and another glory of the starres, and that one starre differeth from another in glory.* So the blessed Angels, albeit they be moe than twelue Legions, an Army which is beyond number, yet [i] *Aquinas* affirmes that all of them are differing one from another *non solùm in individuali numero, sed etiam specifica forma*: for (saith he) there be diuers orders of Angels, and diuers degrees of the same order, *primi, medij, vltimi.* [h] 1 Cor.15.41. [i] *Part.1.quæst. 50.art.4.*

Consider then, ô my soule, Gods excellency, shining in his infinite variety throughout the whole world, say with [k] *Paul, O the deepnesse of the riches of the wisdome and knowledge of God,* [l] *in whom are hid all the treasures of wisdome and knowledge*: and sing with our Prophet, *O Lord our Gouernour, how wonderfull is thy name in all the earth?* and then how sweet and amiable in heauen, where thou art to thy Saints *all in all things*, 1 Cor.15.28. [k] Rom11.33. [l] Coloss.2.3.

4. Touching the creatures vertue, when Almighty God had viewed all the works of his hands, he gaue this censure, that they were *good, yea very good*, Gen.1

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at the last verse: The Lord is wonderfull in the greatest, and no lesse wonderfull euen in the least of all his creatures, [m] *Ita magnus in operibus magnis, vt minor non sit in minimis.* To beginne with the sea, nature (quoth [n] *Plinie*) which is wonderfull in all things, is most wonderfully wonderfull in the Sea: they that goe downe to the sea in ships, and occupy their businesse in great waters, behold (saith our [o] Prophet) the workes of the Lord, and his wonders in the deepe, *For at his word the stormy winde ariseth, and listeth vp the waues thereof, they be carried vp to heauen, and downe againe to the deepe, they reele to and fro staggering as a drunken man, and are at their wits end*: for the flowing and ebbing of some part of the sea so farre surpasseth all humane reason and vnderstanding, that it made that great Philosopher [p] *Aristotle* to drowne himselfe in the waues, saying, *Quoniam ego non possum capere te, tu capies me.* The sea called [q] *Mare Horbidum* is exceeding strange; for if the stalkes of those weeds grow, they must be of an infinite length; if they doe not grow, how then haue they continued in one place so many hundred yeres? Euery sea-fish hath his vertue, the *Sword-fish* is a Souldier: the [r] *Polypus* a Politician, the little [s] *Vrchin* an Astrologer in foretelling tempests, & the *Crab* a very Conny-catcher in gaining her prey. All of them, as *S. Ambrose* telleth vs, are [t] *Thalassometræ* more strange then *Geometræ*, measuring out their peculiar habitations in the paths of the seas, and containing themselues alway within the same.

But among all the wonders of the deepe, giue me leaue to recommend vnto your consideration especially two, namely the great *Leuiathan*, and the little *Remora*: the *Leuiathan* is described by *Iob* in his 41. chap. *The maiestie of his scales is like strong shields, and are sure sealed, one is set to another that no winde can come betweene them, his neezings make the light to shine, and his eyes are like the eye-lids of the morning, out of his mouth go lamps, and sparkes of fire leape out, smoke commeth out of his nostrils as out of a boyling pot or caldron, &c.* And in conclusion he saith, *in earth there is no creature like him, he beholdeth all high things, and is a King ouer all the children of pride.* Now for the *Remora* which is but halfe a foot long [u] *Plinie* reports, and produceth hereof examples also, that it is able to stay the greatest ship vnder saile, when as the windes are roaring, and the waues raging, *hæc tantilla* (saith he) *satis est contra tot impetus vt vetet ire nauigia.* Let vs land, and we shall finde on earth euen the worst of all the creatures to be very good for some purposes according to their kindes, as [x] *S. Ambrose* pithily, *alia esui, alia aly nascuntur vsui*: the ground neither breeds nor beares any thing, but it is good for meat or medicine to man or beast, or both. [y] *Æneas Siluius* vsed to say, that there is no booke so weakly written, but that it containeth one thing or other which is profitable. The whole world is a great booke *in folio*, and all the creatures are characters, and out of the least of these letters it is easie to spell, as it were, *Gods excellent name.* Whole volumes are written of the vertues of the Load-stone, [z] *How great a matter a little fire kindleth?* [a] *The winde bloweth where it listeth, and thou heares the sound thereof, but canst not tell whence it commeth, and whither it goeth.* It is so boisterous and violent, that it roots vp tall trees, and throwes downe strong towers, and (as I haue read in [b] books, and heard of [c] trauellers) able to remoue mountaines: for in the territories of *Bierne*, a village called *Hiborne*, by reason of an earth-quake about the yeere 1583. was ouerwhelmed and couered with earth so deepe, that at this day, the ground vnder which it lieth hidden, is tilled and sowen with corne, *Seges est vbi Troia fuit*, and this earth came from an high mountaine distant from the said village aboue an English mile, rowling ouer a valley of that breadth, and neuer stayed till it met with this obstacle, where it wrought so strange an effect.

The vertues of hearbes and flowers are so soueraigne, that the herball affoords a medicine for euery kinde of malady that infesteth our bodies, euery plant and tree hath his seuerall excellency: [d] The Oliue-tree hath his fatnesse, the Fig-tree his sweetnesse, the Cedar his talnesse, the Oake his firmnesse, and the Vine his fruitfulnesse. If I would speake of beasts & birds, I need not tell you that the least of them, and most imperfect, is excellent. The flies soule (saith [e] *Augustine*) doth excell the glorious Sunnes body, the teeth of the moth are so wonderfull as the tuskes of the Boare,

[m] *Aug. contra Faust. Man. lib. 21. cap. 5.*
[n] *Proœm. lib. 32. nat. hist.*
[o] Psal. 107. 23.
[p] *Iustin Martyr. orat. ad Gentes. Naz. orat. 47. Cælius Rhod. lib 29. cap. 8.*
[q] *Pet. Martyr. de orbe nouo decad. 3. cap. 5.*
[r] *Ambros. Hexam. l. 5. c. 8.*
[s] *Ambros. vbi sup. cap. 9.*
[t] *Vbi sup. cap. 10.*
[u] *Nat. hist. lib. 32. cap. 1.*
[x] *Hexam. lib. 3. cap 9.*
[y] *Lib. de mundo vniuerso.*
[z] Iam. 3. 5.
[a] Ioh. 3. 8.
[b] *Bellar de ascensione mentis ad Deum per scalas creat. grad. 2. cap 4.*
[c] *Ex ore Isaaci Causaboni.*
[d] Iudg 9. 9.
[e] *Lib de duabus animabus contra Manich. cap. 4.*

Boare, the thighs of the slender Gnat not inferiour in their frame to the thighs of the huge Elephant, the wings of the Butter-flie may compare, for exquisite forme, with the wings of the Grithon or Eagle. [f] *Salomon* telleth vs that foure small things in earth are full of wisdome, *The Pismires a people not strong, yet prepare they their meat in summer: the Coneyes a people not mighty, yet make they their houses in the rocke: the Grashopper hath no King, yet go they forth all by bands: the Spider taketh hold with her hands, and is in Kings palaces.* And so the diligent and witty [g] Bee proues himselfe a great Architect in building his chambers high and low so cunningly: The [h] Flea seemeth a kinde of Physitian vnto other, by letting bloud in the spring, the [i] Goats in eating ditany, the Deere in eating inie, Physitians vnto themselues: so the Mouse in forsaking a ruinous house ready to fall, seemeth a kinde of Wizard or Prophet: so the Hound in following the Hare seemeth a kinde of Logician, for when he commeth vnto a way that is parted into three paths, he doth as it were Syllogistically thus argue with himself (saith [k] *Ambrose*) either the game is gone this way, or that way, or else in the middle way: but neither this way, nor that, *ergo* doubtlesse in the middle path. [l] *S. Basil* to conuince the boasting of *Eunomius* the Heretike, who vaunted that he knew God and his Diuinitie, bids him, if he can, answer these demands concerning the poore Emmet, a contemptible beast, as being little in bodie, base in substance.

1. Whether it breatheth or no? 2. If those little corps be vpheld with bones? 3. If those small members be linked with sinewes, or chained with strings? 4. If those sinewes be fortified mith muscles? 5. Whether downe the backe nature extendeth a chaine pliable to turning or bending? 6. Whether thorow the chaine passeth a white marrow? 7. Whether the sinowie membranes impell the rest of the bodie? 8. Whether it hath a liuer or no? 9 Whether in the liuer a receptacle of choller? 10. Whether an heart? 11. Whether kidneyes? 12. Whether arteries? 13. Whether veines? 14. Whether skins? 15. Whether a trauerse or midriffe? 16. Whether is it bare or hairie? 17. Whether single or clouen footed? 18. How long liueth it? 19. After what manner is it begotten? 20. How long dwelleth it in the wombe? 21. Why do not all creepe, but some flie and some creepe? These questions are moued by *Basil* touching the small Emmets bodie, but ten times more (saith [m] one) might be demanded about the sensitiue soule. O Lord our Gouernour, how superexcellent is thy glory aboue the heauens, if thy name be thus excellent in the meanest of thy creatures creeping vpon earth?

Who can admire sufficiently the *Sympathies* & *Antipathies* of the creatures, [n] as the mortall hatred between the Horse and the Beare, the Swan & Eagle, the lesser birds and Owle, Mullet and Pike, Conger and Lamprey. Who can any way diuine why there should be such irreconciliable warres among the senseless creatures? as betweene the Oake and Oliue, Vine and Coleworth: againe, betweene the Coleworth and wilde Margeram; as also betweene Hemlocke and Wine, for *Hemlocke is said to be poyson vnto men, and Wine poyson vnto Hemlocke*: or what reason can be rendred of the mutuall agreement *inter Lilium & Allium*, betweene Lillies and Garlicke? or why some trees are so coupled in a kinde of mariage, that if the male be not planted in a neere place, the female will euer be barren? [o] *O Lord, how manifold are thy workes, in wisdome hast thou made them all, the earth is full of thy riches.*

I haue said nothing yet of man, by whose wit and industrie the most excellent Arts and noble Sciences haue beene inuented, as well Theoricall as Practicall. Arts Theoricall, are either reall or rationall: among the reals, how wonderfull are the Mathematikes? as *Astronomie*, *Arithmetike*, *Geometrie*: *Musicke* is the meanest, and yet six notes curiously varied, make an hundred kindes of heauenly sounds that rauish hardest mindes.

[p] *And with diuision of a choice deuice,*
The hearers soule out of his eares entice.

We reade in holy [q] Bible, that *Saul* afflicted with an euill spirit, was exceedingly comforted by *Dauids* playing on his harpe: for so the text, *When the malignant spirit came vpon Saul, Dauid tooke an harpe, and played with his hand, and Saul was refreshed*

f Prou. 30. 24.

g *Lactantius de falsa sapient. cap* 10.

h *Celius Calcagninus in Encomio Pulicis.*

i *Ælian. de varia hist lib.* 1.

k *Hexam. lib.* 6. *cap* 4.

l *Epist.* 168. *quæ est ad Eunomiū. tom.* 2 *fol.* 121.

m *Wright* passions of the minde, *lib.* 6. *pag.* 311.

n *Vide Fra. Castorium & Freigium lib. de sympat. & antipat.*

o Psal. 104. 24.

p *Du Bartas* 2. day 1. weeke.

q 1 Sam. 16. 23.

refreshed and eased, for the euill spirit departed from him. [r] Pythagoras once chanced to fall into drunkards companie, where a Musician ruled their lasciuious banquet; he presently commanded him to change his harmony, & to sing a *Dorion* or graue song, and so with this manner of melody brought them againe to sobriety. Saint [s] *Basil* reports of *Timotheus*, that with one kinde of harmony he made *Alexander* to rise from his friends in the middest of a feast, and to call in a fury for armes, and instantly changing his note, with another kinde of melody he did appease him, and restore him againe quiet vnto his guests: musicke is so powerfull in mouing passion and compassion, that the beggers in [t] Germany demand their almes with a song, according to the prouerbe in Italy:

Thus goe a begging,
The Spaniards cursing,
The French weeping,
The Germanes singing.

And in some places of England passionate women (hereby thinking to stirre vp in the passengers a great deale of pity) vse to sing at the prisons iron grates and gates. It seemeth incredible that the biting of the venemous *Tarantula* should easily be cured by musicke, yet [u] *Alexander ab Alexandro* doth affirme, that as he and others of his company trauelled through [x] *Apulia* in the heat of Summer, and heard Musicians playing vpon diuers instruments in euery village, they enquired the reason, and vnderstood that they were such as cured the *Tarantuli*; whereupon he and the rest being desirous to see this experiment, dismounted from their horses, and went into an house where one was to be cured, whom they found not only speechlesse, but also senseless in appearance; and yet neuertheless after that the sweet instruments had sounded a while, he began first to moue his hands, and then his legges, in measure, according to the stroake of the musicke, and at length rose vp and danced with a good grace, and when the Musicians ceased to play (as of purpose they did, to shew vnto the beholders the strange nature of that disease) the sicke man fell downe againe as though he had beene dead, and when they returned to their instruments and played againe, he forthwith arose and danced, as before, vntill at length all the poyson wherewith he was infected, was dissipated and dissolued, and he returned to his senses, and recouered perfect health: and the said Author further testifies, that if there be any bitten or venomed and not fully cured, he can neuer forbeare to dance whensoeuer he heareth any musicke. To conclude this point, there is such a proportionate sympathy betweene the minde and musicke, such a secret familiarity (saith [y] *Augustine*) that all our affections are diuersly moued according to the diuers kinds of harmony.

Among the rationall Arts, are not *Logicke* and *Rhetoricke* admirably powerfull, as being able to make *quidlibet ex quolibet*, euery thing of any thing, stealing away the hearts of men, as [z] *Absalon* did in Israel, and carrying them vp and downe the Countrey like pitchers by the eares, as [a] *Socrates* did *Alcibiades*. Among the practicall Arts, actiue doubtlesse are the best, as accurate skill in *Ethickes*, *Oeconomicks*, and the *Politickes*: yet the factiue sciences haue their excellencies, specially painting and nauigation, in which, Art seemeth a good deale to contend with Nature: for the curious [b] Painter putteth a kinde of life into the dead and senseless creatures, and the cunning Mariner maketh a very blocke, a wooden horse to walke with oares as vpon feet, and to flie with sailes, as vpon wings, [c] *Non solum remis quasi pedibus currere, sed etiam velis quasi alis volare docuit.*

Consider then O my soule how powerfull and wonderfull Almighty God is euery where: [d] who (Lord) among the gods is like to thee, so glorious in holinesse, so fearefull in praise, so puissant in doing wonders, *qui solus facit mirabilia magna*, saith our [e] Prophet, which only doth great wonders, as being absolute Lord of al things at all times, in all places; for whatsoeuer vertue the creatures haue, commeth all from aboue, descending from the Father of lights, of whom is euery good and perfect gift, and the creatures hold those vertues at the wil of the Creator only, who can at his bare word turne them al vpside down, making the [f] *mountaines to skip like rams*, and

[r] *Basil hom. de legendis lib. gentilium.*

[s] *Vbi sup.*

[t] *Wright* passions of the minde, lib 5. pag. 167.

[u] *Genial. dierum lib 2. cap. 17.*

[x] In the kingdome of Naples in Italy.

[y] *Confess. lib. 10. cap. 33.*

[z] 2 Sam. 15. 6.

[a] *Plutarch. in vita Alcibiad.*

[b] See *Plin. nat. hist lib. 35 cap. 9. 10 11.*

[c] *Bellar. de ascen. mentis ad Deum. grad. 8. cap 5.*

[d] Exod. 15. 11.

[e] Psal. 136. 4.

[f] Psa. 114. 4. 8.

and the little hils like young sheepe, conuerting the hard rocke into a standing water, and the flint stone into a springing well. Let vs then [g] first and principally seeke the kingdome of God, let vs [h] hunger and thirst after his righteousnesse, [i] like as the Hart desires the water-brookes, euen so let our soule long after him. All of vs are desirous of good things, affecting a good house, good horse, good cattle, good land, good corne. Let vs then earnestly [k] seeke the Lord while he may be found, in whom is all good, as being to such as loue his comming all in all things.

[g] Matth. 6 33.
[h] Matth. 5. 6.
[i] Psal. 42. 1.
[k] Esay 55. 6.

I am in the 5. place to treat of the creatures beauty, concerning which our Prophet saith in the 9. Psalme, verse 4. *Thou Lord hast made me glad through thy workes, and I will reioyce in giuing praise for the operations of thy hands.* And surely if euery good thing be beautifull, euery creature being good hath his beauty. [l] Three things are comely saith *Salomon* in their going, *a Lion which is strong among beasts a lusty greyhound, and a goat.* The beautie of a well dressed garden, of a greene medow, pleasant wood, calme Sea, serene aire, cleare fountaines, are wonderfull. The beauties of trees adorned in the Spring with blossomes, in Autume laden with fruits, are wonderfull. The beauties of the Sunne, and Moone, and Starres, are wonderfull. The beauties of men and women are wonderfull: the sonnes of God saw that the daughters of men were faire, Gen. 6. 2. so faire, that [m] *many haue perished by the beautie of women*, as *Dauid, Salomon, Sampson*, and infinite other.

[l] Prou. 30. 9.
[m] Eccles. 9. 8.

Consider then, O my soule, how wonderfull and excellent Almightie God, is in beautie, from whom all these beauties are deriued. Vaine men, ignorant of God, imagined the fire, or the winde, or the swift aire, or the course of the starres, or the raging water, or the lights of heauen, to be gouernours of the world and gods: but saith the [n] Wiseman, *Though they had such pleasure in their beautie that they thought them gods, yet should they haue knowne how much more excellent he is that made them; for the first author of beautie created them all.* If his *name* be thus *excellent in the world*, where we see him only but in a [o] glasse, to wit, the glasse of his creatures, and in the glasse of his Scriptures: then how superexcellent will his beautie seeme, when as we shall enioy his presence face to face, beholding him in his Angels, in his Saints; in his Sonne, in himselfe? When we shall in his kingdome sit with him at his table, we shall abundantly be [p] satisfied with the fulnesse of his house, and filled with the riuers of his pleasures. How beautifull and amiable shall our dwelling be vpon Gods holy mountaine, where the firmament we now behold adorned with Sunne, and Moone, and Starres, shining more gloriously than all the precious stones in the world, shall be nothing else but the nether side of the pauement of our palace.

[n] Wisd. 13. 3.
[o] 1. Cor. 13. 12.
[p] Psal. 36. 8.

Out of the mouth of very babes and sucklings] These words, as [q] some thinke, containe an obiection; If *Gods excellent name fill the whole world*, and if his *glory be set aboue the heauens*, how commeth it to passe that all men acknowledge it not? Answer is made, that the Lord wil not be praised by the proud, who presume too much vpon their owne strength and vertue, but *by the mouth of very babes and sucklings*, euen such as are become [r] little children, and as it were [s] fooles for Christs sake, the humble and meeke, according to that of Christ, Matth. 11. 25. *I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise, and men of vnderstanding, and hast opened them vnto babes.* And Mat. 21. 16. *Haue ye neuer read, out of the mouths of babes and sucklings thou hast perfited praise?* Where [t] Diuines obserue, that by *babes* is meant such as in the worlds eie seeme base, such humble confessors as the worldly wise repute children and fooles: for by the preaching of silly Fishermen, Almightie God did *still the enemie and auenger*, [u] that is, [x] he confounded the wisdome of the profound Phylosophers and great disputers of the world, he set them all at a *non plus*, so that their vnderstanding was hid, Esay 29. 14. and while they professed themselues to be wise they became fooles, Rom. 1. 22. so simple [y] women, and vnlearned [z] striplings in the dayes of Q. *Marie*, did still the persecuting enemie, that is, stop his mouth in such sort, that he had nothing many times to say, but *away with the heretike, a fagot for the heretike, knocking them downe with axes of condemnatorie sentences.* [a] *Eusebius* telleth a strange storie, how an idiot, that is, a man of small wit, and lesse knowledge, disputing with a subtile Philosopher,

[q] Bellarm.
[r] Matth. 18. 3.
[s] 1. Cor. 14. 10.
[t] Hilarius. Aretius. Idem Mollerus. Strigelius Tileman in loc.
[u] Bellarm.
[x] 1 Cor. 1. 19.
[y] Fox Martyr. fol. 1734. 1858. 1859.
[z] Fol. 1474. 1788.
[a] Church hom. for Whitsund. parsn.

an egregious enemie to Christ and his faith, in fine brought him to such a point, that he could not chuse, but acknowledge the power of God in his words, and to giue place to truth: a great many iudicious Bishops affected this victorie before, but none could effect it, vntill it pleased the Lord out of the mouth of a *very babe to perfect his praise.*

[b] Other Doctors expound the words of Christ, vrged out of this text, of *babes* in yeeres, and so Christ [c] elsewhere saith in the like sense, *I tell you, that if these should hold their peace, the stones would crie*: for when ordinarie meanes are wanting, he can by miracles extraordinarie perfect his praise. So some Diuines vnderstand this verse,

[d] *Infantum, res mira, tuum sermonibus hostem*
Conteris, & linguæ simplicis arte necas.

Or as *Theodore Beza*,

—— qui matrum ex vbere pendent,
E lingues pueri (dictu mirabile) vires
Immensas, numenq; tuum muto ore fatentur.

[e] As if the Prophet should haue said, the Lord needs not eloquent tongues of exquisite Rhetoricians to set forth his power and prouidence in gouerning the world, because the mouthes of very babes and sucklings are sufficient to make perfect his praise. For *the* [f] *sucking of babes,* [g] *and speaking of infants,* are both euident demonstrations of *his strength and excellent name.* For who taught the babe to sucke, or the dumbe to speak, but he which is *the Lord our Gouernour?* Beside these two pregnant instances, [h] all things in gouernment of children are full of wonder, especially their bad parents indulgent care to nourish them, and affectionate loue to humour them; for albeit their cryings are troublesome in the night, and their vncleanlinesse loathsome in the day, yet parents are content to suffer all that, and with a kinde of pleasure to serue them in the lowest office. The which occasioned our blessed Sauiour to say, Matth. 7.11. *If ye which are euill, afford your children good gifts, how much more shall your father in heauen giue good things to them that aske him.?*

The translation of *Abenezra, initium fecisti,* cannot be so good as that of Christ, Matth. 21.16. *perfeciſti*: for (as [i] *Martin Bucer* well obserues) Almightie God begins his power and prouidence towards infants in their mothers wombe, before they be striplings or sucklings in the world: *He* (saith our [b] Prophet elsewhere) *beholds their substance yet being imperfect, and all their members are written in his booke, which day by day were fashioned, when as yet there was none of them. O Lord, my reines are thine, my bones are not hid from thee, thou hast couered me in my mothers wombe, though I be made secretly, yet fearefully, and wonderfully; maruellous are thy workes, ô Lord our Gouernour*, in the curious framing of children vnborne, but when once they be brought forth into the world, and beginne to sucke and speake, thou doest [l] *establish and confirme thy strong praise by their mouth, vnto the confusion of the enemie and auenger.*

The deuill, in the iudgement of [m] *S. Hierome*, is this *enemie and auenger*: *enemie*, in enticing men to sinne; and then *auenger*, in playing the hangman and executioner in the punishing of sinne. [n] Other haply better expound this of Atheists, impudently denying Gods high and holy prouidence, who say that Gods excellent name gouernes not the whole world, and that the heauens are not the works of his fingers. These wretches are called enemies to God, as fighting against his power and praise, like the Giants in old time.

Qui manibus magnis rescindere cœlum
Aggressi, superisq; Iouem detrudere regnis.

And they be called *auengers*, [o] in that they persecute the friends of God, according to that of our [p] Prophet, thou makest vs to be a by-word among the heathen, and that the people shake their heads, my confusion is daily before me, and the shame of my face hath couered me, for the voice of the slanderer and blasphemer, *for the enemie and auenger.* Or termed *auengers*, [q] as reuenging their owne quarrell, and not leauing vengeance to the Lord, to whom alone it belongeth, Rom. 12.19. he that

[b] *Chrysost. Theophylact. Euthym. Maldonat. in Matth. 21.16.*
[c] Luke 19.40.
[d] *Eobanus Hessus.*
[e] *Calvin.*
[f] Kimchi.
[g] *Abenezra.*
[h] *Bucer.*
[i] *In loc.*
[k] Psal 139 15.
[l] *Vulgar. Latin. perfeciſti. Bucer, confirmasti Munster, fundasti, id est, stabilem declarasti. Rob. Stephan & Agellius.*
[m] *In loc. Idem Athanasius & Hesychius apud Agellium in loc. & Iacob. de Valentia in loc.*
[n] *Bucer. Steuchus.*
[o] *R. Stephan. Agellius in loc.*
[p] Psal. 44.15.
[q] *Bucer. Ro. Stephan. Wilcox.*

that will out of reuengefull humour recompence to his neighbour euill for euill, and not giue place to wrath, is an enemie to God, as breaking into Gods office, who saith in his word, [r] *vengeance is mine, and I will repay saith the Lord.* Atheists and Heathens acknowledging no God, or else conceiuing if there be a God, that he cares not for the things of this world, reuenge their owne cause; but Christians (who sing, *O Lord our Gouernour, how excellent is thy name in all the world*) must [f] ouercome euill with goodnesse, and so much as in them is, haue peace with all men. See Epist. 3. Sund after Epiphanie.

Babes and Sucklings abundantly confound *auengers*, by their humblenesse and harmlesnesse: for they being iniured, take not any reuenge, but only make complaint either to their father or mother: hereby teaching other of greater yeeres not to render [t] euill for euill, or rebuke for rebuke; but that we should only make our cause knowen vnto God our Father in heauen, and the Church our mother on earth: according to this sense [u] *S. Paul* exhorteth vs to be like children, not in vnderstanding, but as concerning maliciousnesse like to little children, *innocentia & ignoscentia*, being neither *enemies* in doing other wrong, nor *auengers* in requiting wrong done to themselues. See Gospell on *Michaelmas* day.

For I will consider the heauens] Or as [x] other translations, according to the Hebrew, *thy heauens*, as hauing his [y] seat, and as manifesting himselfe to blessed soules and Angels [z] in heauen, and to vs men in glorie from heauen, especially, Psal. 19 1. 1. Thess. 4. 16. [a] or the heauens are his, as being *the workes of his fingers*, created and ordered by him, and in calling them his *workes*, and the works of his *fingers*, he doth insinuate [b] that they be noble, curious, and exactly wrought, and therefore [c] when I consider the heauens in order so wonderfull, in trime so beautifull, in time so durable: [d] then ô Lord I am constrained to say, *what is* base, sorrie, fraile *man, that thou art mindfull of him, or the sonne of man, that thou visitest him?* [e] it had beene sufficient for thee to shew thy glorious excellencie shining in *the heauens, euen in the Moone and starres which thou hast ordained*; thou needest not to come so low as man, or his posteritie, which is dust and ashes.

[f] Here then obserue two points especially:
1. The baseneſſe of man, in the clause, *what is man?*
2. The dignitie of man, in that the Lord is *mindfull of him, and visiteth him*, making him only *lower than Angels, and Lord ouer all the rest of his creatures.*

Concerning the former, in this sense the word *Man* is often vsed elsewhere, for so *S. Paul*, Rom. 9 20. *But, ô man, what art thou, who pleadest against God?* As if he should haue said (as *Cyprian* once to *Demetrian*) *vt Deum cognoscere possis, teipsum ante cognosce*, consider how base thy selfe art in respect of God, *as clay in the hand of the potter*; and then I thinke thou wilt not enter into dispute with thy Creator: so when the men of *Licaonia* would haue worshipped the blessed Apostles for gods, [g] *Paul* and *Barnabas* answered and said; why doe you these things? *we are euen men, subiect to the like passions that ye be:* So *S. Peter* in the like case to *Cornelius*, Acts 10. 26. *I my selfe am a man.* So *Dauid* in the very next Psalme at the last verse, Put them, O Lord, in feare, that the heathen may know themselues to be *but men.* The word as here, so there, is *Enosh*, [h] signifying a sorie and sillie man. According to this acception of the word *Man*, it is reported that *Philip* King of *Macedon* commanded his Page to put him in minde euery morning *that he was a man*, that is, (as [i] *Epictetus* the Philosopher told *Hadrian* the Emperour) *infœlicitatis tabula, calamitatis fabula*, the map of miseries, and as it were the tale of Troy. That any man is miserable, let it suffice (quoth *Menander*) that he is a man. And [k] *Seneca* to the same purpose, *Quemcunq; miserum videris, hominem scias*: and therefore the [l] first voice that is vttered by the new borne infant is crying, hereby prophecying that he is come into a world full of care and calamities. [m] *Homo dolens quod homo sit, erubescens quod nudus sit, plorans quod natus sit, murmurans quod sit corpore fragili, mente sterili*: *Zoroastes* only laughed at his birth, and yet he found matter enough of sorrow both at his death, and in his whole life. To speake more distinctly, man is called

[r] Deut 32 35. Hebr. 10. 30.
[f] Rom. 12. 22.
[t] 1. Pet. 3. 9.
[u] 1 Cor 14. 20.
[x] *Munster. Vatablus.* Vulgar Latine, and our latter translation in
[y] Psal. 11. 4.
[z] Matth 18. 10.
[a] *Bellarmin. Wilcox.*
[b] *Placidus dignora quæ propriis manibus artifex operatur & subtiliora, quæ digitorum distinctione.*
[c] The aduerbe *ki* may be taken for *quando* so well as *quoniam*, *Steuchus in loc.* So our latter translation, & the Geneua, *when I consider*
[d] *Bucer. Mollerus. Caluin.*
[e] Geneua glosse.
[f] *Cassiodorus.*
[g] Acts 14. 15.
[h] *Vide Lorin. in Act.* 10. *Bucer. Musculus. Caluin in loc.*
[i] *Altercat. Hadriani & Epicteti.*
[k] *In Her furent.*
[l] *Cyprian. ser. de bono patientiæ. Idem Plato in Axiocho, & August. ser.* 31. *ad fratres in eremo.*
[m] *Bernard. de consideral. lib.* 2. *cap.* 9.
[n] *Promptuarium Ion. part.* 1. *pag.* 12.

earth in one verse thrice, Ierem. 22, 29. *O earth, earth, earth, heare the word of the Lord*, that is, as *Bernard, and other haue construed it,

earth by { Procreation. / Sustentation. / Corruption.

Earth by procreation, for the first man is called *Adam*, that is, red earth, *of the dust of the ground made he man*, Gen. 2. 7. and the Patriarch *Abraham* acknowledging the baseneſſe of his beginning, said vnto the Lord, *I am but dust and ashes*, Gen. 18. 27. Now God made this earth of which he made man of nothing, according to the text, *In the beginning God created the heauen, and the earth*, he made not this heauen and earth of another heauen and earth, but he *created* both, as hauing nothing but nothing, wherewith, and whereby to build this goodly frame: and so consequently proud man in respect of his materials is brought vnto nothing, as our Prophet in another place, *Man is like a thing of naught*. And *S. Paul* Galat. 6 3. *If any man seeme to himselfe that he is something, when he is nothing, he deceiueth himselfe in his imagination.*

Adam begat *Cain* and *Abel*, Gen. 4. *Cain* signifieth possession, *Abel* mourning, or vanitie, to teach vs, that the possessions of men are vexation and vanitie, yea vanitie of vanities, and extreme vanitie, Eccles. 1. 2. and as *Adam* begat sonnes like to himselfe, so his sonnes also sonnes like to themselues, of a loathsome excrement, carried in those members of the bodie which are lesse honourable, couered and made fearefully, brought forth into the world with intolerable paine, so vile, so foule, *Vt puer natus occiso magis quàm nato similis videatur*. I spare to speake what I haue read, and euery wife, especially midwife, knoweth; only giue me leaue to cry out with our Prophet, *What is man?*

2. Man is earth, in respect of sustentation, and that *ratione victus & vestitus*, in regard of aliment and indument, meat and apparell. It is truly said by the Philosophers, *ex quibus constamus, ex iisdem nutrimur, elementa sunt alimenta, vbi incipimus accipimus*. All meats for our bodies in health, all medicines for the same being sicke, are earth and earthly. We feed on the things of earth, and walke on earth, and sleepe on earth. As for apparrell and ornament, we borrow wooll of the sheepe, haire of the Cammell, silke of the worme, muske of the mountaine Cat, furres of the beasts, and feathers of the fowles, like vnto *Æsops* Crow, hauing some plume from euery bird, something from euery creature: flowers are richly decked, plants with an infinite varietie of coloured leaues adorned, beasts with houes, and hornes, and other goodly weapons are well armed: fishes with handsome scales are comely couered: only man, vnhappy base man is borne to nothing but beggerie and rascalitie, so that we may still exclaime with our Prophet, *What is man?*

3. As man in respect of his beginning and proceeding is earth, euen so dust and earth in his end; for the Lord himselfe denounced, *out of it wast thou taken, thou art dust, and to dust againe thou shalt returne*. And then he shall be *terra à terendo*, because euery one shall tread on him, a liuing Dog is better than a dead Lion, euery *Therſites* will insult ouer *Hector*, and euery scrub runne vpon *Achilles*, euery childe is ready to mangle the strong Oake when it is fallen, and he that durst not looke *Cæsar* in the face, is now bold to pull him by the beard. Our bodies are not only houses of clay, Iob 4. 19 but as they be *earthly*, so *tabernacles*, 2. Cor. 5. 1. set vp this day, and haply taken downe the next. And therefore Diuines obserue, that the yeeres of man are termed in holy Scripture, dayes, as *the dayes of Noe, the dayes of Lot, the dayes of Elias*, because they liued but a few dayes; as the Patriarke *Iacob* few and euill haue beene *the dayes of my pilgrimage*. And the *Chronicles* are termed by some Translators, *verba dierum*, as concerning diaries of men, who liued not many yeeres but a few dayes, for after all their glorious acts, (*occubuit cum patribus*, he slept with his Fathers, and was buried in their Sepulchre, is the conclusion in the storie) the end of some noble King is the end of euery Chapter almost in the *Kings*.

Albeit time may be diuided into past, present, and future: yet *Plato* the best Diuine among the Philosophers, and *Augustine* the best Philosopher among the Diuines

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• *Cap. 3. meditat.*

P *Iosephus antiquit. lib. 1. c. 2.*

q See *Bellar de ascensione mentis ad Deum, grad. 1. cap 3.*

r Psal. 144 4.

s *Iosephus vbi sup. cap. 3.*
t *Caluin. in Gen 4.*
u *Isidorus Hispalensis.*
x Leuit. 15 24. Esay 64. 6.
y 1. Cor. 12. 23.
z Psal 139. 12. 13.
a *Plutarch. com. de amore prolu.*

b Their houses are so surely seeled, and as it were tiled with scales, that no wind can come between them. Iob 41. 7.

c *Plutarch com. de fortuna.*

d Gen 3. 19.

e Eccles. 9. 4.

f *Theodorus Bibliander, lib. de ratione temporũ.* See Psal. 90. 14 Gen. 5. vers 5. 8. 11. Iob 42. 17.

g Gen. 47. 9.

h *In Timæo.*

i *Confess. lib. 11. cap. 14 15.*

Diuines, are both of opinion, that there is no time belonging eſſentially to our life, but *ipſum nunc*, euen the very now, becauſe the time paſt is certainly gone, and the future time vncertainly to come. And therefore Chriſt inioyned vs to pray, *giue vs this day our daily bread*, not this age, or moneth, or weeke, but only *this day*, becauſe we may not care for to morrow, Matth. 6. 34. [k] Boaſt not thy ſelfe of to morrow, for thou knoweſt not what a day may bring forth. All fleſh is graſſe, (ſaith [l] *Eſay*) that is, *aut gramen, aut ſtramen*, graſſe withered, or greene: O foole, this night thy ſoule may be fetched from thee, and ſo thou ſhalt haue no need of daily bread to morrow. *Ioſia* was a vertuous Gouernour, 2. King. 23. and yet he had but his time, *in temporibus Ioſiæ Amonis filij*, Ierem. 1. 2. *Noe* was an vpright man in his time, Geneſ. 6. 9. and yet he had but his time, *in the dayes of Noe*, 1. Pet. 3. 20. *Herod* was a mightie man, and yet he had but his time, *in the time of Herod King of Iudæa*, Luk. 1. 5. And albeit [m] *Daniel* prophecied of one which ſhould haue a time and a time, and halfe a time; yet as it appeareth in the [n] Reuelation of *S. Iohn*, all is but a time, and that a ſhort time too, for although Antichriſt exalt himſelfe aboue [o] all that is called God, yet he ſhall one day periſh as a [p] man, he came from earth, and notwithſtanding his double honour, and triple Crowne, he muſt againe returne to duſt, and ſee corruption in the graue.

O earth, earth earth, heare the word of the Lord, remember what thou waſt, and what thou art, and what thou ſhalt be: thou waſt in thy beginning [q] *ſperma fœtidum*, a wretch, a worme conceiued and borne in ſinne: thou art now *ſaccus ſtercorum*, a ſacke full of durt, and thou ſhalt be *cibus vermium*, a bait and a banquet for the wormes. In thy beginning thou waſt nothing, and now nothing worth, and if thou repent not of thy ſinnes hereafter, in hazard to be worſe than nothing. Conceiued in originall ſinne, now full of actuall ſinne, and if thou continue ſtill in thy wickedneſſe, thou maiſt one day feele the eternall ſmart of ſinne, [r] *Genitus in immunditia, viuens in miſeria, moriturus in anguſtia*, begot in vncleanneſſe, liuing in vnhappineſſe, dying in anguſh and vncomfortableneſſe. Remember O man, and the ſonne of man, [s] whence thou cameſt, and bluſh; where thou art, and lament; whither thou muſt, and tremble. Brag not of thy birth, or worth, of any thing thou haſt beene, art, or may be; for in reſpect of thy baſe, weake, fraile fleſh, thou waſt a clod of earth, art a clog of earth, and in in fine ſhall become nothing but a coffin of earth vnder the ground. [t] *The graue ſhall be thy houſe, and thou ſhalt make thy bed in the darke, thou ſhalt ſay to corruption, thou art my father, and to the worme, thou art my mother and ſiſter.* [u] *Caro reſoluitur in putredinem, putredo in vermem, vermis in puluerem*, our fleſh reſolueth into filthineſſe, and filthineſſe into wormes, and wormes into duſt.

Sic redit in nihilum quod fuit ante nihil.

Let vs oppoſe now mans dignitie to his baſeneſſe as an antidote, for albeit man in reſpect of his beginning may be reduced to nothing, yet he was made by the Lord who created all things, and that after a more noble manner than other things: for 1. When Almightie God made light, he ſaid only, *Let there be light, and there was light*; and when he made herbes, he ſaid only, *Let the ground bring forth the bud of the herbe, and the ground inſtantly brought forth the bud of the herbe, he ſpake the word and it was done, he commanded and it was created*, Pſal. 33. 9. but when he made man, he breathed as it were himſelfe, as [x] *Albinus* notes, and as [y] *Clemens Alexandrinus*, and other Doctors generally, he held a councill in his heauenly Palace, ſaying to God the Sonne, and God the Holy Ghoſt, *Let vs make man.*

[z] *Cumq́, omnia verbo*
Conderet, hunc manibus quo plus genitoris haberet
Dignatur formare ſuis.

2. The dignitie of mans creation is much amplified by the circumſtance of time wherein he was created, and that was after all other things were made: now [a] *ſerum conciliũm*, is *ſerium*, and vſually the laſt workes of a cunning Artificer are moſt abſolute, and therefore [b] Saint *Ambroſe* doth obſerue, that God hauing framed man according to his likeneſſe, reſted himſelfe and made holiday: he made birds flying in the aire, fiſh ſwimming in the ſea, wormes creeping on the ground, and

[k] Prou. 27. 1.
[l] Cap 40 ver 6
[m] Dan. 7. 27. & 12. 7.
[n] Cap 10 v. 6.
[o] 2. Theſſ. 2. 4.
[p] Pſal. 82. 7.
[q] Bernard. medit. cap 3.
[r] *Auguſt ſoliloq. cap. 2.*
[s] *Bernard.*
[t] Iob 17. 13. 14
[u] *Claudius Plexmontius in ſpec. de pœnitent. part. 2. cap. 2.*
[x] *Quæſt. in Gen.*
[y] *Padagog. lib. cap. 3. Idem. Ambroſ. de dignitat. condit. human cap. 1.*
[z] *Proſper. lib. de prouident. Dei, citant. Magdeburg. cent. 5. col. 244. Hoc hominis ſpeciale decus.*
[a] *Apuleius floridorum lib. 3 in curſu velocior, in conſilio tardior vincit. Col. Calcagninus in diſt. mural.*
[b] *Hexam. lib. 6. cap. vlt.*

Yet he did not rest: he made flowers of the field, which are more beautifull in the spring than *Salomon* in all his royalty, but yet he did not rest; he made the glorious lights of heauen, as the Sunne, and Moone, and Starres, and yet he did not rest: but assoone as he had made man, he rested and hallowed a Sabbath, as hauing made him for whom all other things are made, [c] *parauit inprimis domum & deinde Dominum*: or he rested as hauing now framed one creature, wherein are contained all the perfections of the rest, in this respect aptly termed a little world, an abridgement of the creatures, and an *Index* as it were to Gods great booke *in folio*.

3. Whereas the likenesse of God in other creatures (as the [d] Schoole speakes) is found only *per modum vestigij*, the likenesse of God is in man *per modum Imaginis*. The which (haply lest we should doubt of it) is repeated in one verse twice, [e] *thus God created the man in his Image, In the Image of God created he him*. The Heauens are called in this hymne, *the workes of his fingers*, and other creatures *the workes of his hands*: but only Christ is properly his *Image*, and only the [f] resonable creature fashioned *according to his Image*.

So likewise though man in respect of his substance may be termed *earth*, yet hath he *dominion ouer the things vpon earth*, all of them are *put in subiection vnder his feet*, and he may vse them as well for his delight as necessity: his Hound may first hunt the Bucke, and his Hawke kill the Bird for his [g] recreation, and then he may feed on both for his sustentation. He may put on [h] apparell not only for necessity, but also for comelinesse, according to his qualitie: as he may sow his fields for prouision of ordinary bread, so may he plant Orchards of great delight, and eat the fruit of them, he may vse wine to glad his heart, and oyle to make him a cheerefull countenance, Psal. 104. 15.

Lastly, though man in respect of his mortality be called *earth* and *ashes*, yet his blessed Sauiour shall at the last day raise his [i] vile body out of the dust, and make it like his glorious body: though in this world a little while *lower than Angels*, at the resurrection of the dead, he shall be [k] *as the Angels of heauen*: Almightie God is *mindfull of him*, and so mindfull as that he *visited him*, and that not only by his Prophets and Preachers as it were his Proxies, but in his owne person he became [l] flesh and dwelt among vs, he so visited man extremely sicke to death, as that he [m] *redeemed him*, and deliuering him out of the hands of all his enemies, *he crowned him with honour and glory*.

And here let vs obserue why the Church allotted this Hymne for this high and holy Feast, *God our Gouernour* by Christs [n] ascending vp an high and leading captiuity captiue, *set his glory aboue the heauens*, for Christ is the character of his person and brightnesse of his glory, Hebr. 1. 3. Christ also doing extraordinarie workes of might and mercy, had his *praise perfited by the mouth of babes and sucklings*, Mat. 21. 16. and albeit in the dayes of his flesh, he [o] humbled himselfe, and [p] as hauing a mortall and passible body, was a little deale (at least at his [q] passion a little [r] while) *lower then Angels*; yet God was alway *mindfull of him, and visited him, and crowned him with honour and glory*. For when he had triumphed ouer death, hell, and the graue, God gaue him [s] all power in heauen and earth, he *made him Lord ouer the workes of his hands, and put all things in subiection vnder his feet*, as Saint *Paul* expounds this Hymne, Heb, 2. 6. 7. 8. and 1. Cor. 15. 27. what is *anagogically* meant by *sheepe* and *oxen, beasts of the field, fish in the sea*, See *S. Augustine, Euthym, D. Incognit, Bellarmin, Iacob, de Valen. Genebrard. in loc.*

Adam in his integrity was made Lord ouer the beasts of the field, fowles of the aire, fish in the sea, by right of his [t] creation; and the sonnes of *Adam* haue no true Title to the things of this world, but in right of their recreation. As Christ is [u] *heire of all things*, euen so they which are engrafted in him are before God owners of all things. He that hauing lost Gods Image [x] puts on the new man (which after God is created in righteousnesse and true holinesse) hath in Christ, and for Christ *all things in subiection vnder his feet, all sheepe and oxen, all beasts and birds, and whatsoeuer walketh thorow the paths of the seas*, euen all are his, and he Christs, and Christ Gods, as the blessed Apostle, sweetly, 1. Cor. 3. 22, 23.

PSAL.

[c] *Albinus qua. in Gen.*

[d] *Aquinas par. 1. quæst. 93. art. 6.*

[e] Gen 1. 27.

[f] See S. *Augustine de Gen. ad lit. l. 6. cap. 12. & Lombard. 2. sent. dist. 16.*

[g] *Deering loc. 2. in Heb*

[h] Church hom. against excesse of apparell.

[i] Phil 3. 21.

[k] Matth 22. 30.

[l] Iohn 1. 14.

[m] Luke 1. 68.

[n] Ephes. 4. 8.

[o] Phil. 2. 8.

[p] *Euthym. Placidus Turrecremat.*

[q] *Tremellius. Genebrard.*

[r] For the Hebrew word signifies a little while, Psal. 37. 6 so well as a little deale 1. Sam. 14. 29.

[s] Mat. 28. 18.

[t] Gen. 1. 26.

[u] Heb. 1. 2.

[x] Ephes. 4. 24.

PSALME 15.

Lord who shall dwell in thy Tabernacle, or who shall rest vpon thy holy hill?

THis Psalme is [y] a Psalme of doctrine, wherein our Prophet sets downe the true character of a sound Christian or Catholique, seeking God in the Church on earth, and seeing God in the kingdome of heauen:

[y] *Tremellius.*

It is deliuered in forme of a Dialogue betweene the Prophet and the Lord, and so consequently consisting of two parts:

- *Dauids* [z] question in the first verse, wherein obserue
  - 1. What is asked, *Who shall dwell in thy Tabernacle? Who shall rest vpon thy holy hill?*
  - 2. Of whom it is asked, and that is not any man, but God himselfe, *Lord who shall*, &c.
- Gods answer in the rest of the Psalme, shewing by what remarkable notes a liuely member of the Church is discerned in
  - Generall, verse. 2. *Vpright* in thought. *Iust* in deed. *True* in word.
  - More particular,
    - In himselfe, as being no
      - *Deceiuer.*
      - *Slanderer.*
      - *Truce-breaker.*
      - *Vsurer.*
      - *Briber*, or *worker of other euill against his neighbour.*
    - Eschewing euill
      - Hindering it so far as he can in other, *entertaining no false report against his neighbour.*
    - Doing good, being
      - *Lowly in his owne eyes.*
      - Louing toward all other in Gods house, *making much of them that feare the Lord.*

[z] *Eusebius, Fra. Tileman.*

[a] Or more briefly, the second verse containes all duties of the first table concerning pietie toward God, and the rest all duties of the second table touching charitie toward our neighbours.

[a] *Melanchon. Strigelius. Tilaman.*

Lord who shall] The disguising and counterfetting of [b] hypocrites in all ages, occasioned haply this *quære*: for as [c] *S. Paul* speakes, *all are not Israel which are of Israel*, a great many liuing in the Church are not of the Church, according to that of the Doctors vpon this place, [d] *multi sunt corpore qui non sunt fide*, [e] *multi nomine qui non sunt nomine*. Wherefore *Dauid* here perceiuing that sundry people were shuffled into Gods tabernacle like goats among the sheepe, and tares among the corne, being Iewes outwardly but not inwardly, deceiuing other often, and sometime themselues also with a bare profession of Religion and false opinion of true pietie; commeth vnto God (as to the searcher and trier of the hearts of men, acquainted with all secrets, and best vnderstanding [g] who are his owne) saying vnto him, O Lord, for so much as there is so much vnsoundnesse and hypocrisie reigning among those that dwell

[b] *Caluin.*
[c] Rom. 9. 6.
[d] *Hieron.*
[e] *Turrecremat.*
[f] Rom. 2 28.
[g] 2. Tim. 2. 19.

dwell in thy Tabernacle, professing thy word, and frequenting the places of thy worship: I beseech thee most humbly to declare to thy people some tokens and cognizances by which a true subiect of thy kingdome may be discerned from the children of this[h] world.

[h] Luke 16.8.
[i] *Calvin.*

Here then obserue that an externall profession of the faith, and outward communion with the Church of God is not sufficient vnto saluation, vnlesse we *leade an vncorrupt life* correspondent to the same, *doing the thing which is right, and speaking the truth in our heart.* And therefore the silly Papist is exceedingly deceiued in relying so much vpon the Churches out-side, to wit, vpon the succession of Romane Bishops, vpon the multitudes of Romane Catholiques, vpon the power and pompe of the Romane Synagogue, crying as the Iewes in old time, [k] *The Temple of the Lord, the Temple of the Lord*, our Church is the Temple of the Lord. The carnall and careless Gospeller is deceiued also, placing all his religion in the formall obseruation of outward seruice, for *a meere verball Christian is a reall Atheist*, according to that of *S. Paul*, Tit. 1.16. *In word they professe that they know God, but in their workes they denie him*, and so many who seeme to soiourne in Gods Tabernacle for a time, shall neuer rest vpon his holy hill: and this assertion is expresly confirmed by [l] Christ himselfe, *Not euery one* (saith he) *that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doth the will of my Father which is in heauen. Many shall say vnto me in that day, Lord, Lord, haue we not propheſied in thy name, and cast out deuils in thy name, and done great wonders in thy name? and then will I professe vnto them, saying, I know you not, depart from me you workers of iniquitie.* Consider this all ye which are Christians [m] in lip only, but not in life, making a [n] maske of Religion, or rather a very vizard with eyes, and mouth, and nose fairely painted and proportioned to all pretences and purposes. O thinke on this all yee that forget God, he that dwelleth on high, and beholds the things here below, suffers none to *rest vpon the mountaine of his holinesse*, but such as *walke vprightly, doing that which is iust, and speaking that which is true.*

[k] Ierem. 7.4.
[l] Mat. 7.21.22.
[m] *Bradford* letter to the towne of *Walden.*
[n] Relation of Religion, Sect. 43.

Concerning the parts of this question, I finde that some [o] Diuines expound both members of the Church militant, and that [p] other interpret both of the Church triumphant: but I subscribe to [q] their iudgement who construe the first part of the militant, and the second of the triumphant: for the Prophet alludeth vnto the materiall Tabernacle called in holy Scripture, *the Tabernacle of the* [r] *Congregation*, and to the mount Moriah where the Temple was placed, 2. Chron. 3.1. the one whereof as being a portable and mouable house, was a type of the Church militant vpon earth, and the other as being an immouable seat, was a figure of the Church triumphant in heauen. I say then (and yet not I, but *Augustine, Chrysostome, Mollerus*, and other learned Expositors, as well ancient as moderne) that by *soiourning in the Tabernacle*, is meant the short and transitorie pilgrimage of Christians vpon earth, as in a strange land: and by *dwelling in the mountaine of God*, is vnderstood their perpetuall and eternall rest in heauen, as in their owne Countrey. Of these two first I purpose to treat seuerally, then afterward ioyntly.

[o] *Placidus. Parmen. Tileman.*
[p] *Steuchus. Genebrard. Bellarmin.*
[q] *Augustin. Chrysost. Euthym. Mollerus. Tremellius.*
[r] Exod. 39.32.

[s] *Basil*, and [t] *Euthymius* by *tabernacle* vnderstand our flesh, called by *Paul*, 2. Cor. 5.1. *the earthly house of our tabernacle*, for our bodies are not only [u] tabernacles, but also [x] temples of God. as if our Prophet should haue said, Lord, who is he, which hauing soiourned as a stranger in this flesh of ours, shall in fine rest with thee in thine heauenly kingdome? This exposition is godly, teaching vs that those who shall enioy rest euerlasting vpon Gods holy mountaine, doe liue like pilgrims in his house of [y] clay, mortyfying their [z] earthly members, and [a] vsing the world as if they vsed it not. [b] *Arnobius* doth apply this vnto Christ, he dwelt among vs in this earthly tabernacle, casting out of it, all such as vsed in it vnlawfull merchandize, conuerting that which our vile nature had made [c] a den of theeues, into an house of prayer: he purged it of all abuses, and fulfilled in it [d] all righteousnesse: *he led an incorrupt life*, [e] which of you (said he to his greatest enemies) can rebuke me of sinne? *he did the thing that is right*, many good works (as he told the Iewes) I haue shewed you, for which of these doe ye stone me? *he spake the truth from his heart, vsing no deceit in his tongue*:

[s] *In loc.*
[t] *In loc.*
[u] 2. Pet. 1.13. 14.
[x] 2. Cor. 6.19.
[y] Iob 4.19.
[z] Coloss. 3.5.
[a] 1. Cor 7.31.
[b] *In loc.*
[c] Mat. 21.13.
[d] Matth. 3.15.
[e] Ioh 8.46.

tongue: for as the [f] Prophet and [g] Apostle too witnesse of him, he did no wickednesse, neither was there guile found in his mouth: *he put not out his money to biting vsurie*, but imployed his talent to the best vse, raising the dead, and curing the diseased without any fee, giuing his Disciples power to performe the lik, with this caueat [h] *freely yee haue receiued, freely giue.* Wherefore God exalted him highly, saith [i] *Paul*, after he had soiourned in this earthly Tabernacle more than thirtie yeeres, a [k] cloud vpon this day, tooke him vp into Gods *holy hill*, euen the highest heauens, and there he reigneth and resteth at the right hand of his Father, vntill the time come that all things be restored, Acts 3,21.

[f] Esay 53.9.
[g] 1.Pet.2.22.
[h] Matth.10.8.
[i] Philip.2.9.
[k] Acts 1.9.

Thus our flesh is a *Tabernacle* because fitting, this day set vp, and haply to morrow pulled downe: and it is *Gods* Tabernacle, [l] because God himselfe built it, [m] *let vs make man*: and because God himselfe sometime dwelt in it, *In the beginning was the Word, and the Word in the* [n] *fulnesse of time was made flesh, and dwelt among vs, and we behold the glory thereof, as the glory of the only begotten of the Father full of grace and truth*, Ioh.1.14.

[l] *Euthym.*
[m] Gen.1.26.
[n] Gal.4.4.

Other Interpreters (as I haue said) vnderstand by *Tabernacle* heauen, elsewhere so called and not vnfitly, seeing the Lord *stretched out the heauens as a curtaine, and spreads them out as a tent to dwell in*, Psal.104.2. Esay 4.22. but as[o] *Augustine* notes, howsoeuer the word *Tabernacle* be sometimes vsed figuratiuely for heauen; yet it more properly signifieth a military mansion or tent in warre. Secondly, the word *peregrinabitur* (as the same father obserues acutely) doth apparently crosse his exposition and sense, for heauen is not a transitory tent to soiourne in a little while, but as the Scripture speakes, [p] *an euerlasting habitation*, [q] *a kingdome that cannot be shaken* [r] *an eternall rest, an inheritance which is immortall and neuer fadeth away*, 1.Pet. 1.4. *Tabernacle* then imports this part of the Church which is militant vpon earth, and *holy mountaine* that other part which is triumphant in heauen.

[o] *In loc.*
[p] Luke 16.9
[q] Heb.12.28.
[r] Apoc.14.13.

Now whereas the spirit termes the Church of God on earth a *Tabernacle*, we learne first that the life of a Christian (as[s] *Iob* speakes) is a warfare, and that he must as he vowed in holy Baptisme, fight vnder Christs banner against the [u] world, the flesh & the deuill. It is reported of[x] *Ehud*, that he slew King *Eglon* with a two edged dagger: euen so we must encounter such as[y] fight against our soule with a two edged weapon, holy faith, and heartie repentance. For seeing the deuill our aduersarie goeth about as a roaring Lion, seeking whom he may deuoure, 1.Pet.5.8. seeing the flesh lusteth against the Spirit, Gal.5.17. seeing the word, partly by vaine desires thereof, and partly by lewd example, carrieth vs away to serue[z] Mammon, and to [a] minde earthly things: seeing we haue [b] fightings without and terrors within: it behoueth vs to be strong in the Lord, to put on his compleat [c] armour, and to stand vpon our guard, that during the battell we may quit our selues like men, and when the fight is ended, triumph as *Paul*, 2.Tim.4.7. *I haue fought a good fight, I haue finished my course, from henceforth is laid vp for me the crowne of righteousnesse*, as if he should haue said in the words of our Prophet, I haue beene troubled and tossed in Gods tabernacle, but I am now sure that I shall euer rest vpon his holy hill.

[f] *Mollerus.*
[s] Iob.7.1.
[u] See Epist 1. Sund after Easter.
[x] Iudg 3.16.
[y] 1.Pet.2.11.
[z] Matth 6.24.
[a] Philip.3.19.
[b] 2.Cor 7.5.
[c] See Epist.21. Sund after Trinitie.

Secondly, in that the Church of Christ vpon earth is a *tabernacle*, we may note [d] that neither the Church it selfe, nor the members of it, haue any fixed or firme seat of habitation in this world: *Arise, depart, for this is not your rest*, Mica 2.10. *Here we haue no continued citie, but we seeke one to come*, Heb.13.14. Gods Tabernacle being a moueable Temple, wandred vp and downe, sometimes in the desert, sometimes in Shilo, sometimes among the Philistims, sometimes in Kiriathiarim, and neuer found any setled place, till it was translated into the[e] mountaine of God: euen so the Church of God wandereth as a stragler and a stranger in the wildernesse of this world, [f] being destitut, tormented and afflicted on euerie side, [g] persecuted from this citie to that, and neuer enioying any constant habitation of sound and sure rest, vntill it be translated into Gods holy hill. The verbe *Gur* (as the [h] learned in Hebrew note) signifying to dwell as a stranger, or a soiourner, imports that a Citizen of heauen is first a Pilgrim on earth. So the Patriarch [i] *Iacob* professeth that the dayes of his *pilgrimage* (meaning his life) were few and euill. And[k] *S. Peter* termeth all

[d] *Chrysost. Mollerus. Tileman.*
[e] 2.Chron.5.5.
[f] Heb.11.37.
[g] Matth.10.33.
[h] *Mollerus. Tremell. Bellar. Idem Augustin. Basil. Euthym.*
[i] Gen 47.9.
[k] 1.Pet.1.17.

all the time of our life, *the time of our pilgrimage.* So [i] *Dauid, I am a stranger before thee, and a soiourner as all my fathers were.* So the rest of the faithfull acknowledged that they were *strangers and pilgrims on earth*, Hebr. 11.13. Man is often in holy Scripture called *earth*, as being taken from earth, and returning to dust againe, for flesh is turned to rottennesse, and rottennesse into wormes, and wormes into dust: in this only man and earth a little differ, earth is fixed and immoueable, but man (as [m] *Esay* termeth him) is a *Grashopper*, earth walking vpon earth, a skipping creature; hauing here no setled abode: now pilgrims haue [n] foure remarkable qualities. 1. They chuse the best way to their home. 2. They goe forward euery day. 3. They be very sparing in their expences, often forbearing things necessarie. 4. They will not be detained in their iourney with any vaine delights or allurements. How these may be well applied vnto soiourners in this life, See Epistle 3. Sunday after Easter.

3. In that the Church is a *Tabernacle*, we may see [o] that it is not a fort compassed about with any strong wals, armed with any humane forces, and yet such as keepe within her are defended from heat of Sunne, and hurt of stormes. Her strength is not here, but from aboue, for Christ her head is in all her troubles a present helpe, a refuge against the tempest, a shadow against the heat, Esay 25.4.

The Church on earth is indeed a *Tabernacle*, but it is *Gods* Tabernacle, wherein he dwelleth as in his [p] house, Lord who shall abide *in thy Tabernacle?* for to this end the Lord commanded the Tabernacle to be made, that [q] *he might dwell among them*, and againe, whereas he promised by *Moses*, to [r] *set his tabernacle among them*, the blessed Apostle construeth it of his dwelling among them, 2. Cor. 6.16. *You are* (saith he) *the Temple of the liuing God, as God hath said, I will dwell among them, and walke there.* To the same purpose God is said elsewhere to [s] dwell in Sion, and to walke in the [t] middst of the seuen golden candlestickes, that is in the middest of the seuen Churches, in the middest of his City, Psalm. 46.5. in the middest of his people, Esay 12.6.

But albeit the Lord be present in his Church after a speciall manner euery where, yet more, yea most especially in the congregation of his people met together in his name, Mat. 18.20. *When two or three are gathered together in my Name, there* (saith Christ) *I am in the midst of them.* The consideration of this one point may teach vs a twofold duty. 1. An hearty desire to frequent Gods Tabernacle diligently. 2. A reuerent behauiour in the congregation of the Saints, as in Gods presence. For the first, in old time such as were banished from the publique assemblies of the faithfull, held themselues excluded from the [u] face of God, and therefore [x] *Dauid* being exiled, or otherwise hindered from comming vnto the Tabernacle, saith, *One thing haue I desired of the Lord, that will I require, euen that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to visite his Temple.* For the second, if [y] *S. Paul* aduiseth women to couer their heads, and to carry themselues in Gods house comely, *because of the Angels*; how much more should women and men also behaue themselues after an humble, deuout, reuerent manner in respect of God, who walketh in the mids of *Israel* [z] as a consuming fire.

Who shall rest vpon thy holy hill?] As the former clause concernes the subiects of God in his kingdome of grace: so this latter appertaines to the Saints of God in his kingdome of glory: for (as [a] it is well obserued) the variety of phrase doth argue diuersity of matter; *soiourning in Gods Tabernacle*, being a great deale different from *resting vpon his holy hill* Again, the conclusion in the last words of the Psalme, which vndoubtedly doth answer the true meaning of the question fully, belongs both to this life present, and to that which is to come, *he that doth these things shall neuer be remoued*, that [b] is, he shall neuer finally fall away from the grace of God in this world, nor be thrust out of his glorious presence in the world to come. Let vs then examine why heauen is called a *hill*, and why Gods *holy hill*, as also what is meant by the Saints *dwelling* or *resting* vpon this holy *hill.*

The kingdome of heauen is called a Mountaine, *à non mouendo*, [c] for that is a mansion, a kingdome that cannot be shaken, Heb. 12.28. a setled seat like mount Sion that cannot be remoued, Psal. 125.1. a safe place free from all hazard of death and danger.

Or

[i] Psal 39.14.

[m] Esay 40.22.
[n] *Ardens in Epist. Dom. 3. post. Pasc.*

[o] *Mollerus.*

[p] 1 Tim. 3.15.
[q] Exod. 25.8.
[r] Leuit. 26.11.

[s] Psal. 9.11.
[t] Apoc. 2.1.

[u] Gen 4.16.
[x] Psal. 27.4. See Psalm. 42. & 84.

[y] 1. Cor. 11.10.

[z] Deut. 6.15. Heb 12.29.

[a] Dr Downame Lect vpon this Psalme, pag. 3.

[b] *Wilcox.*

[c] *Chrysost. Mollerus.*

Or a *mountaine* in respect of height and eminency, being elevated so farre from earth, that if we would ascend vnto the holy mountaine but in thought, as once [d] *Scipio* did in his dreame, we should easily contemne this world as appearing from the highest heauen but as a mote in the Sun, and the inhabitants thereof as Grashoppers, Esay 40. 22. but if withall it were possible to feele the most vnspeakable ioyes of heauen, and from thence to cast downe our eyes vnto this valley of teares, and here to behold the vanitie of vanities, and nothing but vanities in vexation of spirit, as [e] *Salomon* speakes: it could not be told with the tongues of men and Angels, how feruently we should desire to *rest vpon Gods holy hill*: as [f] *Rehoboam* said, *my little finger shall be bigger than my fathers loynes*: [g] euen so the least Saint of God in the triumphant Church is a great deale greater than the greatest seruant of God in the militant Church, according to that of Christ in the [h] Gospell, (as some Diuines expound it) *among those which are begotten of women arose there not a greater than Iohn Baptist; notwithstanding he which is least in the kingdome of heauen, is greater then he.*

[d] *Cic. in som. Scipion.*

[e] Eccl. 1. 2. 14.
[f] 1. King. 12 10.
[g] *Bonauent.*

[h] Matth. 11. 11.

Heauen is not a mountaine only, but also *the holy* hill of God, or the mountaine of his holinesse,

And that in respect of { Himselfe, as being most holy. / His Saints, as being more holy than other who dwell in the tents of vngodlinesse. [i]

That is [k] an holy place where the Lord doth openly manifest his presence: but in the highest heauen he doth especially manifest himselfe, and reueale his glory, *ergo* heauen is the hill of his holinesse. If mount *Thabor* after the transfiguration of Christ, and presence of God there manifested, is for that cause called by [l] *S. Peter the holy mountaine*, how much more doth the heauen of heauens, (where Christ sitteth at the right hand of his Father in maiesty) deserue to be called *the mountaine of Gods holinesse?*

[i] Psal 84. 11.
[k] Exod 3. 5.

[l] 2. Pet 1. 18.

2. Heauen is an *holy hill* in respect of those which abide there, for [m] *Except a man be borne of water and of the spirit, he cannot enter into the kingdome of God.* [n] *Without holinesse no man can see God, nothing which is vncleane shall haue possession in the holy City*, Reuel. 21. 27. This hill as Diuine [o] *Plato* termed it, is *Campus veritatis*, wherein is no deceit, or conceit of doing euill. If any desire to rest vpon this high and holy mountaine, he must as it followeth in our text, *lead an vncorrupt life, doing the thing that is right, and speaking the truth from his heart.*

[m] Iohn 3. 5.
[n] Heb. 12. 14.

[o] *Apud Steuchum in loc.*

The word *dwelling* imports rest and eternity: rest, all men in this Tabernacle are borne to trauell and trouble, but when once they dwell vpon that holy mountaine, they *rest from their labours*, Apoc. 14. 13. And for that cause the kingdome of heauen is often termed by *Paul* in his excellent [p] Epistle to the Hebrews, *the rest of God*. And our Prophet in [q] this sense saith in the 116 Psalme, vers. 7. *Turne vnto thy rest O my soule*, and the glorious Angels are said to conuey the soules of such as die in the Lord into the [r] bosome of *Abraham*, insinuating hereby, that they rest vpon Gods holy hill, as in the bosome and armes of a most indulgent Father. And this rest is a continuall Sabbath, as we confesse in our Creed an *euerlasting life*, where God giueth all his an [s] eternall weight, and an [t] incorruptible crowne of glory, where saith our [u] Prophet, there are pleasures and fulnesse of ioy for euermore.

[p] Cap. 4 vers. 1. 3. & 8. 9. 10. 11
[q] *Basil, Euthym. Placidus in loc.*
[r] Luke 26. 22.

[s] 2. Cor 4. 17.
[t] 1. Pet. 5. 4.
[u] Psal. 16. 12.

Here then obserue the great difference betweene the Church militant on earth, and the Church triumphant in heauen. This a tent of warre, that a mount of peace: this a valley of teares and trouble, that a kingdome of happinesse and glory: this our way, that our Countrey. In this we soiourne as Pilgrims, [x] absent from God; in that, being remoued from this earthly Tabernacle we dwell with God. Here is the combat, there the crowne: here the vexation of spirit, there rest vnto our soules.

[x] 2 Cor. 5. 6.

Hitherto concerning the two members of the question seuerally: now let vs in a word treat of them also ioyntly, for both parts are to be construed of the same party. He who shal one day become a dweller vpon the holy hill, is first a soiourner in Gods Tabernacle, and he which is a soiourner in Gods Tabernacle, shall also dwell vpon the holy hill. Touching the first, all men desire with [y] *Balaam*, to die the death of the righteous,

[y] Num. 23. 10.

righteous, but few doe care to lead the life of the righteous. All men would haue glorie, but few hunger and thirst after grace. All men, with the sonnes of [z] *Zebedeus*, would be glad to be preferred into Christs kingdome, but few men are content to drinke of his cup. All men expect rest vpon the holy hill of God, but alas few behaue themselues as pilgrimes in his tabernacle.

[z] Mark. 10. 37.

Now the Scripture telleth vs plainly, that we cannot enter into Gods kingdome, vnlesse we contend and [a] striue for entrance, *the kingdome of heauen suffereth violence and the violent take it by force*, Matth. 11. 12. it is called a [b] *treasure hid in the field*, but we cannot obtaine this treasure, vnlesse we sell all that we haue to buy that field. It is called his [c] *day penny*, but none shall haue this hire, but such as haue beene labourers in this vineyard. It is called his [d] *great supper*, but none shall eat of his meat, or sit at his table, which embrace the present world. It is called his [e] *ioy*, but none shall enter into that ioy, but such as haue well employed his talents committed to their charge. It is called his [f] *price*, but none shall attaine to it, but such as runne to the races end for it. It is called a [g] *Crowne*, but none shall enioy that crowne, but such as fight and continue faithfull vnto the death, Apoc. 2. 10. [h] *It is a true saying, if we be dead with Christ, we shall also liue with him. If we suffer, we shall also raigne with him:* otherwise no combat, no crowne; no striuing, no masterie; no wandring in Gods Tabernacle, no resting vpon his holy hill.

[a] Luke 13. 24.
[b] Matth. 13. 44.
[c] Matth 20 2.
[d] Luk. 14. 16,
[e] Matth. 25. 21.
[f] 1. Cor. 9. 24.
[g] 2 Tim. 4. 8.
[h] 2. Tim 2. 11.

Concerning the second point, the way to heauen is by the gates of the Church, he therefore which is a sound member of the Church militant, shall in due time become a member of the Church triumphant. I know there be many hypocrites in the world, who for a time croud into Gods Tabernacle, and dwell [i] Inmates among the godly: but because they doe not *facere*, but *fingere Iustitiam*, as *Melanchthon* vpon the place, seruing Gods truth only to serue their owne turne, their [k] end is damnation, and their glorie is their shame: for as vpright men of an vncorrupt life vse the world, that they may the better enioy God: euen so hypocrites on the contrarie vse God that they may more freely enioy the world: and so consequently no wonder if such idle straglers in Gods Tabernacle (which harden their hearts, and hearken not to his voice) be depriued of entring into his rest. Here then a distinction is necessarie, some men are shuffling Inmates, other during their liues setled tenants in Gods house, [l] wandring stars in Gods firmament, wauering hypocrites in Gods Tabernacle, carried about with [m] euery winde of doctrine, quench the Spirit and turne the grace of God into wantonnesse, and so the blacknesse of darknesse for euer is reserued vnto them, as *S. Iude* speakes in his Epistle, vers. 13. but such as are faithfull and obedient subiects in the kingdome of grace to the end, shall in the end be made Saints and Inheritors in the kingdome of glorie.

[i] *Calvin. Mollerus.*
[k] Philip. 3. 19.
[l] Iude vers. 13.
[m] Ephes. 4. 13.

The meditation of this doctrine may teach, 1. To contemne the momentarie vanities of this present world, accounting it more than extreme madnesse, if for the temporarie [n] pleasures of sinne we should lose the [o] fulnesse of ioy that endures for euermore. 2. To [p] runne with inuincible patience the race that is set before vs, as being assured that the light [q] afflictions of this life are not worthie the [r] eternall weight of glorie that shall be reuealed.

[n] Heb. 11. 24.
[o] Psal 16. 12.
[p] Heb. 12. 1.
[q] Rom. 8. 18.
[r] 2. Cor. 4. 17.

The preaching and pressing of this one point is so necessarie, that Christ our heauenly Doctor began his first sermons (as [s] *S. Matthew* reports) with *amend your liues, for the kingdome of heauen is at hand.* And in the progresse of his teaching, most of his [t] Parables were composed of *the kingdome of heauen.* And in those fortie dayes after his resurrection, *he spake to his Disciples of those things which appertaine to the kingdome of God*, as *S. Luke* recordeth, Acts 1. 3. by which it doth appeare, that this argument was the beginning, middle, and end of all his preaching so long as he sojourned in Gods Tabernacle. Now the happinesse of heauen is set forth in the holy Scripture by foure names especially.

[s] Matth. 4 17.
[t] Mat. 13 vers 18, 20, 21, 22, 25.

1. Paradise, so [u] *Paul* said he was *taken vp into Paradise*, so [x] Christ on the crosse to the penitent theefe, *to day thou shalt be with me in Paradise.* So *S. Iohn*, Apoc. 2. 7. *the tree of life is in the middest of the Paradise of God.*

[u] 2. Cor. 12, 4.
[x] Luke 23. 43.

2, House, Iohn 14. 2. *In my Fathers house are many mansions.*

3. Citie,

3. Citie, Heb.12.22. *Yee are come to the Citie of the liuing God, the celestiall Hierusalem.*

4. Kingdome, Mat.5.3. *Blessed are the poore in Spirit, for theirs is the kingdome of heauen.*

It is called a *Paradise*, as abounding with vnspeakable delights, an *Eden* or Garden of pleasure: but least haply we should imagine that a Garden is not of sufficient capacity, the Scripture doth adde vnto it an *house*; where beside the Garden spot, there be chambers, and halls, and parlors, and closets, and diuers other roomes. And yet for as much as an house though exceeding spacious, is not able to receiue multitudes of inhabitants, the Scripture further addes the name of a *Citie*, containing many palaces and places. And because [y] *S. Iohn* affirmes that the number of such as rest vpon Gods holy hill is a great multitude which no man is able to number; it pleased the spirit to call heauen a *kingdome*, consisting of many Cities. The house standeth in the Garden, and the Garden in the Citie, and the Citie in the kingdome, the Garden is vsually greater than the house, the Citie greater than the Garden, and the kingdome greater than the Citie: wherefore heauen is commonly tearmed *a kingdome*, [z] not only because the gouernment thereof is truly Monarchicall, or in respect of the dominions amplitude and the subiects multitude: but for that euery Citizen of the celestiall Hierusalem is an absolute King and a Prince, hauing in token hereof a triumphant Palme in his hand, Apoc.7.9. and a golden Crowne on his head, Apoc.4.4. So *Paul*, 2 Tim.2.11. *If we suffer with him, we shall reigne with him.* So [a] *S. Iohn*, *I Iohn your companion in tribulation and in the kingdome.* So [b] *S. Iames, hath not God chosen the poore of this world that they should be rich in faith, and heires of the kingdome.* We haue right and title to this immortall inheritance by the words of our heauenly Father in his last will and testament, [c] *Blessed are the poore in spirit, for theirs is the kingdome of heauen*, there is our Sauiours faire donation or grant, [d] *Come yee blessed of my Father, inherit yee the kingdome prepared for you*: There is possession after his grant. [e] *To him that ouercommeth will I grant to sit with me in my Throne*, there is session after possession. As the blessed [f] Apostle calleth euery Christian in the Church militant enduring the crosse patiently *more than a conqueror*: euen so we may call euery Saint in the Church triumphant *more than an Emperor*: For the good things in earthly kingdomes are temporall and momentarie, but the happinesse of heauen is eternall, and neuer fading away. Moreouer Kings and Emperors enioy power intermingled with infirmity, honour intermingled with infamy, wealth intermingled with want, pleasures intermingled with anguish and vexation of spirit. A King is of so great authority, that if *he bid his* [g] *subiects kill, they kill, if he say spare, they spare: If he bid smite, they smite: If he bid them make desolate, they make desolate: they breake downe mountaines, and walls, and towers.* [h] *He saith vnto one goe, and he goeth, and vnto another, come, and he commeth; and vnto a third, doe this, and he doth it. Haue not I power to crucifie thee* (said *Pilate* vnto *Christ*) *and power to loose thee*, Iohn 19.10. but this power is intermingled with infirmity, and this honour with ignominy. For many times in a rebellion (I speake *de facto*, not *de Iure*) it comes to passe that the people [i] *bind their Kings in Chaines*, [k] *breaking their bonds asunder, and casting away the cords of* imperiall authority *from them.* In a mutinie the Souldiers often command their commanders, and make captiue their Captaines. In a common vprore, the greatest Emperors haue beene disgraced, and degraded, yea depriued of life by their Vassals. Examples hereof, *Iulius Cæsar, Nero, Galba, Vitellius, Domitian, Heliogabalus*, and infinite moe, both Heathen and Christian, and many so well of the best Emperors as the worst.

So likewise Kings vpon earth haue riches in such abundance, that they count their yeerely reuennes, not as yeomen by the scores, or as Gentlemen by the hundreds, or as Lords by the thousands, but by the millions. Yet their traines are so long, that their wings are short, the priuate Cofers of their followers are so full, that their common Exchekers are many times empty. Now that man is not so poore that hath a little, as he that desires much, and wants a great deale. Besides it is an argument of pouerty that the most high and mighty Princes haue part of

[y] Apocal 7.9.

[z] *Vide Bellar. de fælicit. Eternæ lib.1.cap.1. 2.3.5.*

[a] Apoc.1.9.
[b] Iames 2.5.

[c] Matth 5.3.
[d] Matth.25.34

[e] Apoc.3.21.

[f] Rom.8.37.

[g] 1 Esdras 4.7.

[h] Matth.8.9.

[i] Psal.149.8.
[k] Psalm.2.3.

their maintenance from the meaneſt of the people. This I confeſſe to be their due by the lawes of nature, and rules of grace: for that is to be ſupported by the common purſe which concernes the common good. *Be ſubiect* (ſaith [l] *Paul*) *not becauſe of wrath only, but alſo for conſcience ſake: for this cauſe ye pay tribute to higher powers, as being Gods Miniſters, attending alwayes vpon this verie thing. Render therefore to all their due, tribute to whom tribute is due, cuſtome to whom cuſtome, honour to whom honour, &c.* and yet this euidently ſhewes that magnificent Emperours haue their wants in the middeſt of all their wealth.

[l] Rom. 13. 5.

So the pleaſures of Princes are mingled with afflictions, as well inward as outward, ſickneſſe of bodie, vexation of ſpirit, torment of conſcience. [m] *Non ita corona caput circundat ſicut animam ſollicitudo*, their crowne ſits not cloſer to their heads than care to their hearts. [n] *Auguſtus Cæſar* told his wife *Liuia*, that he feared both ſolitude and multitude, *Metuendum eſt eſſe ſine cuſtodia, ſed multo magis cuſtodes metuendi: inimici certè moleſti ſunt, ſed amici multo magis.* It is a fearefull thing for a Prince to be without his guard, and yet a guard is often a great deale more fearefull, enemies are troubleſome if they get opportunitie, yet friends are more troubleſome with their importunitie.

[m] *Chryſoſt. hom. 66. ad populum Antioch.*
[n] *Xphilin in vita Auguſti è Dionis lib. 55.*

[o] *Blandus nomen honos, mala ſeruitus, exitus ager,*
Quem nunc velle iuuat, mox voluiſſe piget.

[o] *Paulinus apud Auguſt. epiſt. 36.*

But ſuch as reſt vpon Gods holy hill, enioy good things which are purely good, honor without ignominie, riches without any want, and pleaſure without any woe: for albeit the wicked repute them in this earthly tabernacle *the* [p] *very ſcumme of the world*, yet at the laſt day, ſeeing them aſcend the holy mountaine, they ſhall [q] change their mindes and ſay, *We fooles had them in deriſion, eſteeming their life madneſſe, and their end without honour: but now they receiue a glorious kingdome, and a beautifull crowne at the Lords hand.* Abundance without need, for how can they want any thing when as God is vnto them all things, euen [r] *all in all.* Pleaſure without any croſſe, for *God ſhall wipe* [t] *all teares from their eyes, no euill ſhall happen vnto them, or plague come nigh their dwelling*, Pſalm. 91. 10. When [t] *Anne Bolen* that vertuous and bleſſed Ladie had receiued a meſſage from her Soueraigne Lord King *Henrie* the 8. that ſhe muſt according to iudgement giuen, inſtantly prepare her ſelfe for death: anſwered mildly, that ſhe gaue him humble thanks for all his gracious fauours beſtowed vpon her, as for making her of a meane woman a Marqueſſe, and of a Marqueſſe his Queene, but eſpecially (ſeeing he could not on earth aduance her vnto any greater dignitie) that he would now ſend her to reſt and reigne vpon Gods high and holy throne.

[p] 1 Cor. 15. 28.
[q] Wild. 5. 3. 16.
[r] 1 Cor. 4. 13.
[t] Apoc. 21. 4.
[t] *Camden. apparat. annal. p. 6.*

Thus much as concerning the parts of this high and weighty queſtion. It followeth in the next place that I ſpeake of the party to whom it is propounded, *Lord who ſhall dwell?* [u] he that will vndertake to teach other ſhould haue firſt a good tutor himſelfe, wherefore the Prophet conſults here not with [x] fleſh and bloud, but with Almighty God the Collector of his Church, and the giuer of all holineſſe and happineſſe. Now two reaſons may be rendred why *Dauid* in this queſtion appealeth vnto the Lord:

[u] *Placidus.*
[x] Gaiat. 1. 16.

1. That he may not be [y] deceiued himſelfe.
2. That his doctrine may be [z] receiued of other.

[y] *Tileman.*
[z] *Mollerus. Tremel.*

The iudgement of men whether they deliuer their opinion concerning themſelues or other is very deceitfull and vncertaine. Touching themſelues, how many hypocrites among the Papiſts eſpecially boaſt of the name of the Church, and in compariſon of themſelues hold all other heretickes or ſchiſmatickes: when as in very deed they be limbes of Antichriſt, and nothing leſſe than the true members of the Catholique Church of Chriſt. Their Prieſts aſſume ſo much authority, that as [a] *S. Hierome* ſpeakes in the like caſe, *ſeu dextra doceant, ſeu ſiniſtra, nolunt diſcipulos ratione diſcutere, ſed ſe præceſſores ſequi.* The people likewiſe being blindfolded are content to beleeue as the Church beleeueth, albeit they know not what the Church beleeueth: the faith of Rome was in the daies of the Primitiue Church

[a] *Com. in Eſaiæ cap. 30. tom. 5. fol. 128.*

Church exceedingly renowned [b] thorowout the whole world: but new Rome is so farre vnlike old Rome, that we may well exclaime with [c] *Ouid.*

Heu quantùm hæc Niobe, Niobe distabat ab illa.

[d] Now is the faithfull Citie become an harlot, yea the [e] mother of whoredomes and abominations vpon earth, an habitation of [f] Deuils, an hold of foule spirits, a cage of euerie vncleane and hatefull bird. It was full of iudgement and iustice lodged therein, but now they be murtherers, her Princes rebellious and companions of theeues, her siluer is become drosse, and her wine mixt with water.

Haply some will obiect, albeit hypocrites often deceiue themselues as well as other, yet the godly dwelling in Gods Tabernacle, know that they be the sonnes of the most high, and that they shall one day rest vpon his holy hill, according to that of [g] *Paul, Examine your selues whether you are in the faith or no, know ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?* Answer is made, that the spirit of man is not able to make this true certificate without the spirit of God, as the [h] same Apostle teacheth elsewhere, *the Spirit certifieth, or witnesseth with our spirit, that we are the sonnes of God.*

The heart of man is alwayes [i] euill, and often [k] deceitfull, and therefore boast not of thy good conscience without the witnesse of the Spirit: for *Paul* before his conuersion had vnfained zeale of a false religion, Gal. 1.14. and the Laodiceans had a counterfet zeale of a true religion, Apoc. 3.15. if thou be the sonne of God, thou art led by the Spirit of God: if led by the Spirit, then thou liuest after the Spirit: if thou liuest after the Spirit, then thou bringest forth the [l] fruits of the Spirit, Loue, Ioy, Peace, Long-suffering, &c. for the Spirit is holy, the Spirit of sanctitie, first he makes thee, then assures thee to be the sonne of God. If we *lead an vncorrupt life, doing that which is right, and speaking that which is true from our heart,* the Spirit certifieth our spirit, that we now *soiourne in Gods Tabernacle,* and that we shall in fine *rest vpon his holy mountaine.* For by these characters of a sound Christian, our [m] calling and election is made sure: but on the contrarie, such as are malicious, hauing a tongue readie to report, and an eare open to receiue *slanders against a neighbour:* such as are couetous, *giuing out their monies to vsurie, and taking rewards against the innocent:* such as make no conscience to lie, to breake oath and word, *swearing to their brethren, and yet disappointing them:* albeit they dreame of the Spirit, yet (while they liue thus after the flesh) he neuer lodged within their heart. The fond opinion of their iustification and election ariseth only from their owne conceit, and Satans deceit. See Epist. Sund. 8. after Trinitie.

The wicked then are deceiued, in thinking that they shall one day rest vpon Gods holy hill, and the godly cannot be sure but by the witnesse of Gods owne Spirit, so that in this question we must euer haue recourse to God, and say with our Prophet, *Lord, who shall rest, &c.* As the iudgement of men is deceiuable touching themselues: so most erroneous concerning other. For wicked men out of their malice censure corruptly, and godly men out of their charitie iudge vncertainly: the wicked hold the true members of the Church to be the scumme of the world, and off-scouring of all things, [n] excommunicating them, and persecuting them from citie to citie, thinking that they doe God acceptable seruice when as they martyr them. In a word, they count their life madnesse, and their end without honour, Wisd. 5.4. [o] hating them euen with a perfect hatred, as being in the world, not of the world; pilgrims in this earthly tabernacle, rather than inhabitants or setled dwellers, *accolæ non habitatores terræ* (quoth [p] *Ambrose.*) Father *Abraham* at Gods appointment forgat his owne kindred, and departed out of his own countrey to the promised land, Gen. 12.4. so the sonnes of *Abraham,* I meane the faithfull, Galat. 3.7. albeit they soiourne vpon earth, haue their conuersation in heauen, Philip. 3.20. the Church is Christs [q] daughter and darling, [r] loue and [t] doue, standing at his right hand in a vesture of gotd wrought about with diuers colours. Now that the King her husband may haue pleasure in her beautie, she forsaketh her owne people, and fathers house, Psalm. 45.11. cleauing only to Christ, as being one with him, euen flesh of his flesh, and bone of his bone, Ephes. 5.30. and therefore no wonder if

[b] Rom. 1.8.
[c] *Metam. lib. 6.*
[d] Esay 1.21.
[e] Apoc 17.5.
[f] Apoc. 18.2.
[g] 2 Cor. 13.5.
[h] Rom. 8.16.
[i] Gen 6.5.
[k] Eccles. 1.35.
[l] Gal. 5.22.
[m] 2 Pet. 1.10.
[n] Ioh 16.2.
[o] Ioh 17.14.
[p] *De Abraham lib. 2 cap. 7.*
[q] Psal 45.14.
[r] Cant. 4.1.
[t] Cant. 6.8.

Cain murther *Abel*, if *Esau* persecute *Iacob*, if the seed of the serpent maligne the seed of the woman, if the children of the deuill hate the sonnes of God, as being *Antipodes* one to the other, opposite both in condition and countrey. [t] *For what concord hath Christ with Belial, and what communion hath light with darknesse, and what fellowship hath righteousnesse with vnrighteousnesse, and what agreement betweene the temple of God, and the* [u] *tents of vngodlinesse.* As wicked men out of hatred censure good men corruptly, so good men out of charitie sentence wicked men erroneously: for the godly iudge euery baptized infant to be regenerate (as our common Catechisme teacheth vs) *a member of Christ, a childe of God, and an inheritor of the kingdome of heauen.* In the iudgement of charitie, they hold euery professed member of the visible Church, a member of the Church inuisible, elected, called, iustified, sanctified. In generall, they know that many be called, but few [x] chosen, and that many which are professors among vs, are not [y] of vs; and yet in particular they doe not, yea, they dare not [z] iudge, much lesse condemne this or that partie [a] before the time. The false hypocrite in doing that which is right, and in speaking that which is true may seeme iust in our eyes, and yet be most abominable before God: for he may speake the truth, and yet not *from his heart*; and he may do that which is right, and yet not *for righteousnesse sake*; being as the [b] Poet pithily, *facto pius & sceleratus eodem.* We behold the man, but not his minde; his worke, not his will; his fact, not his faith; his action, not his end. So that the iudgement of charitie belongs properly to men, but the iudgement of certaintie to God only, to whom all hearts are open and no secrets hid. See Gospell 4. Sunday after Trinitie. Wherefore beloued seeing we are to stand to the iudgement of God, and not of men; let vs vnceslantly labour to approue our selues, not so much vnto men, as to the Lord, who trieth our hearts, 1 Thess. 4 4.

Secondly, the Prophet in this question appealeth vnto Gods oracle, that his answer might be receiued without exception: for [c] God is not as man that he should lie, neither as the sonne of man that he should repent: he best [d] knoweth his own, writing their names in his [e] book from the beginning, and [f] separating the sheepe from the goats in the worlds end. From hence we may learne that the best answers in questions of religion, are from Gods holy word, which is a lanthorne to our feet, and a guide to our paths, a [g] perfect law, [h] profitable to teach, improue, correct, instruct, that the man of God may be furnished absolutely vnto all good workes. The Prophets vnder the Law stood vpon this proofe principally, *Thus saith the Lord:* and Christ in the Gospell, *It is written, Haue yee not read? Yee haue heard.* And the Fathers in old time, [i] *Audi, non dicit, Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Augustinus, sed dicit Dominus.* So the most religious Emperor [k] *Constantine* admonished the most reuerend fathers of the first *Nicene* Councell, to consult in all their questions only with those heauenly inspired Scriptures, as instructing vs fully what to beleeue in diuine things. So [l] *S. Hilarie* pronounceth him an *Antichrist* and *Anathema*, who will not haue his faith to be tried and examined by the Scriptures only. So [m] *Chrysostome*, the sacred booke is a most exact ballance, square, rule of diuine Lawes. So some learned men among the [n] Papists, and by name [o] *Gerson* and *Picus Mirandula*, confesse that an Idiot, a woman, a childe, are better to be beleeued alledging the Scripture, than a whole Councell and the Pope himselfe determining without Scripture. So should euerie good Christian appeale from vnwritten traditions vnto the written truth, in all controuersies of religion and cases of conscience hauing recourse [p] *to the Law, to the Testimonie*, saying with our [q] Prophet, *I will hearken what the Lord will say concerning me, Lord who shall soiourne? Lord who shall dwell?*

He that leadeth an incorrupt life] Here two questions are moued. 1. Why *Dauid* describes a sound member of the Church, and inheritor of heauen, by works rather than by faith, seeing the kingdome of heauen is promised vnto faith, and the profession thereof also maketh one a member of the visible Church. 2. Why among all the fruits of faith almost innumerable, he makes choyce of those duties especially which concerne our neighbours.

To

* 2 Cor. 6. 15.
* Psal. 84. 11.
x Matth. 22. 14
y 1 Iohn 2. 19.
z Luke 6. 37. Matth. 7. 1.
a 1 Cor. 4. 5.
b *Ouid. Metam. lib. 3.*
c Num. 23. 19.
d 2 Tim. 2. 19.
e Exod. 32. 32.
f Matth. 25. 32
g Psal 19. 7.
h 2 Tim. 3. 16.
i *August. ep. 48*
k *Theodoret. hist. lib. 1. cap. 7.*
l *Lib. ad Constant. August. quem ipse Constantio tradidit circa medium.*
m *Hom. 13. in 2 Corinth.*
n See *D. Morton's appeale, lib 2 cap. 25. sect 11.*
o *Apud Mornæum, præfat. lib. de missa.*
p Esay 8. 20.
q Psal 85. 8.

To the first answer may be, that in this and in all other places of holy Scripture, where good workes are commanded or commended in any, [r] faith is euer presupposed, according to that Apostolicall axiome, [s] *whatsoeuer is not of faith is sinne*, without me (saith our blessed Sauiour) ye can doe nothing, Ioh. 15.5. and without faith in him it is impossible to please God, Heb. 11.6. *fides est operum fomes*, as [t] *Paulinus* wittily, *Faith* (as [u] our Church speakes) *is the nest of good workes*, albeit our birds be neuer so faire, though haply we *doe that which is right, and speake that which is true*; yet all these will be lost, except it be brought forth in a true beleefe. [x] *Aristides* was so iust in his gouernment, that he would not tread awry for any respect to friend or despight to foe. [y] *Pomponius* is said to be so true, that he neuer made lie himselfe, nor suffered a lie in other. [z] *Curtius* at *Rome*, *Menœceus* at *Thebes*, *Codrus* at *Athens*, exposed themselues vnto voluntarie death, for the good of their neighbours and Countrie: yet [a] because they wanted the rest of true faith in the worlds Sauiour, where to lay their young, we cannot (if we speake with our Prophet here from Gods Oracle) say that they shall euer rest vpon his holy hill.

[b] Another answer may be, that faith is an inward and hidden grace, and many deceiue themselues and other with a fained profession thereof, and therefore the holy Spirit will haue euerie mans faith to be tried and knowne by their fruits, and [c] howsoeuer eternall life be promised to faith, and eternall damnation be threatned against infidelitie; yet the [d] sentence of saluation and condemnation shall be pronounced according to works, as the clearest euidence of both. It is truly said out of *Bernard*, that although our good works are not *causa regnandi* yet they be *via regni*, the causeway wherein, albeit not the cause wherefore we must ascend Gods holy hill.

To the second demand, why the duties immediatly belonging to God, are not mentioned here, but only such as concerne our brother: [e] Answer is made, that this question is propounded of such as liuing in the visible Church openly professe the faith, and would seeme to be deuout, hearing the word of God, and calling vpon his name: for of such as are prophane Atheists, and doe not so much as make a semblance of holinesse, there is no question to be made, for without all doubt there can be no resting place for such in the kingdome of heauen. Now that we may discerne aright which of those that professe religion are sound, and which vnsound; the marks are not to be taken from an outward hearing of the word, or receiuing of the Sacraments, and much lesse from a formall obseruation of humane traditions in Gods tabernacle (for all these things hypocrites vsually performe) but from the duties of righteousnesse g'uing euery man his due, because the touch-stone of pietie toward God is charitie toward our brother. *Herein* (saith [f] S. *Iohn*) *are the children of God knowne, and the children of the deuill, whosoeuer doth not righteousnesse is not of God, neither he that loueth not his brother.* Faith is operatiue working by loue, Gal. 5 6 without which it is dead, Iam. 2.26. the true loue of God manifesteth it selfe in the loue of our neighbour, [g] *for if a man shall say, that he loueth God, and hateth his brother, he is a lier. Hereby* (saith [h] our Sauiour) *shall all men know you to be my disciples, if you loue one another.* If you loue, for all the commandements of the Law concerning our neighbours, are summarily [i] comprehended in this one saying, *Loue thy neighbour as thy selfe.* He that loueth his neighbour will euer doe him right, in thought, *speaking the truth from his heart*; in word, neither *deceiuing with his tongue, nor disappointing any with his oath*: in deed, performing good offices of pitie, without either *vsurie or bribe.* And so the like questions in other places of holy Scripture receiue the like answers, as Psal. 24.3,4. and Esay 33.14,15.

But in my iudgement both obiections are best answered by iudicious [k] *Melanæthon*, affirming that the second verse containes all duties of the first table, concerning pietie toward God, and the rest all duties of the second table, concerning pitie toward our neighbours, and so consequently that the Spirit here describes a sound Christian by faith and good works. By faith, in saying, *he walketh vprightly, and speakes the truth in his heart.* By good workes, in that hee *slandereth not with his tongue, nor doth euill to his neighbour*, &c. as if he should haue said in briefe, *that man is a liuely member of the Church, and neuer falleth away, who calleth vpon*

[r] *Melanct. Apolog. confess. August. tit. de dilect. & impl. legis idem. Calvin. instit. lib. 3. cap. 17.*
[s] Rom 14.23.
[t] *Epist. lib. 3. Epist 4.*
[u] Hom. of good works, part. 1.
[x] *Plutarch. in vita Arist.*
[y] *Luther in Gal. 2.16.*
[z] *Lactan. instit. lib. 3. cap. 12.*
[a] *August. in Psal. 83.*
[b] *Calvin in loc.*
[c] *Dr. Downame in loc.*
[d] Matth. 25.34 Rom 2.6. Reuel. 21.12.
[e] *Calvin, D. Downame.*
[f] 1 *Epist* 3.10.
[g] 1. Ioh 4.20.
[h] Iob 13.35.
[i] Rom. 13.9.
[k] *In loc idem annotant Molleru, Strigelius, Tileman.*

God in true faith, and manifesteth euidently this faith in workes of charitie toward his brother. This exposition is agreeable to the words here, & to the tenour of the Scriptures elsewhere. For he that truly beleeueth in God, according to his reuealed will and word, *walketh vprightly before him*, as our Prophet in [l] another place, *Blessed are they that are vpright in the way, and walke in the Law of the Lord*: that is, not defiled with abominations of Idols, and false opinions of the true God, but in their walking obserue the commandents of the Lord, the chiefe whereof is to [m] know God and his Sonne Iesus Christ. This, as *Paul* speakes, is to make [n] streight steps, [o] ἰθοτομεῖν to walke with a right foot in the wayes of God, neither couertly treading awry with *Peter*, Galat. 2. nor openly halting with the Israelites, 1. King. 18.

So to *speake the truth in the heart*, is to [p] confesse with the mouth, and to beleeue in the heart: and to *doe the thing which is right* vnto God, is to reiect all [q] doctrines of deuils, and all [r] voluntarie religions of men, and to serue him according to the prescript of his holy faith, and not after the conceits of our owne vaine fancie.

Thus a true Christian is described often elsewhere, to wit, *one that is* [s] *iust and feares God*, outwardly to the world *iust*, inwardly to himselfe *godly*. For his workes, *iust* in his dealing with men: for his faith, *deuout* in seruing of God. Or in plainer termes, a good member of the Church, is one that [t] *holds the true faith, and keepes a good conscience.* To these two heads all the marks mentioned in this Psalme may be referred: for *walking vprightly before God, and speaking the truth in the heart*, are the workes of true faith: and abstaining from all euill in generall, and in more particular from *deceit, slander, breach of oath, vsurie, bribes*, are the fruits of a good conscience. So likewise when our blessed Sauiour told his followers, that they might [u] *know false prophets by their fruits*, his meaning was vndoubtedly that they might discerne them as well by the fruits of their learning, as by the fruits of their life: by their doctrines as well as by their doings: [x] *ex malis moribus & malo dogmate*: by their doctrines, as *preaching fables*, 1. Tim. 4 4. *teaching things which they ought not, for filthie lucres sake*, Tit. 1. 11. by their doings, as being [y] *louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankefull, vnholy, without naturall affection, truce-breakers, false accusers, intemperate, fierce, despisers of them which are good, traitors, headie, high-minded, louers of pleasure more than louers of God, hauing a shew of godlinesse, but haue denied the power thereof* in their lewd life,

The descriptions of *Paul* answer the characters of *Dauid* in euerie point: an hypocrite saith, *Paul, turneth his itching eares from the truth, and is giuen ouer vnto fables*: but a Christian, saith *Dauid, walketh vprightly, speaking the truth in his heart*: an hypocrite, saith *Paul, is proud, a boaster, headie high-minded: and a louer of himselfe*: but a true Christian, saith *Dauid, sets not by himselfe, but is lowly in his owne eyes*: an hypocrite, saith *Paul*, is *couetous*: but a true Christian, saith *Dauid, gines not his money vpon vsurie, nor takes a reward against the innocent*: an hypocrite, saith *Paul*, is a *Truce-breaker*; but a true Christian saith *Dauid*, is master of his oath and word, *he sweareth vnto his neighbour, and disappointeth him not, although it be to his owne hindrance*: an hypocrite, saith *Paul*, is *a cursed speaker, a false accuser, intemperate, fierce*; but a true Christian, saith *Dauid, will neither vent a slander himselfe, nor entertaine a reproach from another against his neighbour*: an hypocrite, saith *Paul*, is *a despiser of those which are good*; but a true Christian, saith *Dauid, maketh much of them that feare the Lord*: an hypocrite, saith *Paul*, is *a traitor, vnthankefull, vnholy, louing pleasure more than God*; but a true Christian, saith *Dauid, doth the thing which is right*, giuing euerie one his due, God, his neighbour, and himselfe: so farre neglecting *pleasure*, that he liues [z] soberly toward himselfe; so far abhorring *vngodlinesse*, that he liues religiously toward God; so farre abstaining from *vnthankefulnes and trecherie*, that he liues righteously toward his neighbour. To conclude, an hypocrite, saith *Paul, hath a shew of godlinesse without the vertue*; but a true Christian, saith *Dauid, doth all these things, and neuer falleth away.*

In this Catalogue the speciall vertues answer the generall as branches of the same, for he which is *vpright*, is not partiall, but behaueth himselfe toward men, as they behaue themselues towards God, *making much of those that feare the Lord, and despising*

[l] Psal. 119. 1.
[m] Ioh 17. 3.
[n] Heb. 12. 13.
[o] Gal. 2. 24.
[p] Rom. 10 9.
[q] 1. Tim. 4. 1.
[r] Col. 2 23.
[s] Iob 1. 1. Luke 2. 25.
[t] 1. Tim. 1. 19.
[u] Matth 7. 16.
[x] *Melanct. postil. Dom 8. post. Trinit. Idem Iansen. Concord cap. 43.*
[y] 2. Tim. 3.
[z] Tit. 2 12.

despising those that contemne the Lord. He that is *iust* is not iniurious to his neighbour in *vsuries* and *briberie*: he that *speaketh the truth in his heart*, will obserue both *oath and promise, though it be to his owne hinderance, detesting also slander in himselfe and other.*

I doe not intend to treat of euery marke mentioned here seuerally, the two chiefe vertues here required in a Christian are vprightnesse of heart, and abstaining from couetousnesse. The Hebrew *Thamim* is vsually translated perfit, [a] not that it signifieth such a one as is altogether free from sinne, or is endued with a compleat righteousnesse of his owne, so this marke could agree to no man liuing, for it is said in the Psalme going before, that *all men are gone out of the way, being altogether abhominable, and that there is none that doth good, no not one.* [b] *Who can say his heart is cleane?* [c] *in many things all offend.* [d] *If we say we haue no sinne, we deceiue our selues, and the truth is not in vs.* But it doth import one which in the desires and purposes of his heart is free from hypocrisie, dissimulation and guile, whom our other translations aptly call one *that walketh vprightly.* So we read of King *Asa*, 2. Chron. 15. 17. that he had a *perfit heart all his dayes*, and yet in the very next Chapter foure faults of his are recorded together: 1. that he rested vpon *Benhadad* King of Aram, and not in the Lord: 2. that he committed the Lords Prophet to prison: 3. that he oppressed certaine of the people: 4. that in his sickenesse he trusted in the Physitians more than in God. So *Noah* is said, Gen. 6. 9. to haue beene *iust and perfect among the men of his age*, [e] that is, vpright, entire, sincere, no dissembler or hypocrite, [f] beneuolous and solicitous to *doe the thing that is right.* Yet we finde, Gen. 9 21. that *Noah* once was *drunken with wine.* So *Iob*, *Dauid*, *Ezechias*, are Chronicled for perfect, that is, vpright men, who notwithstanding had their seuerall faults and falls. The perfection signified in this word is not so much to be measured by the goodnesse of the deed or outward work, as by the vnfained will and vpright endeauour aspiring toward perfection, because the Lord (accepting the desire for the deed) [h] esteemeth of the sincere will in his children for perfect obedience, [i] insomuch that vprightnesse euery where in the old testament goeth vnder the name of perfection, and those things are said to be done with our whole heart and with a perfect heart, which are done with an vpright and entire heart. In a word, forwardnesse of heart, and frowardnesse of heart, as [k] *Salomon* teacheth, are opposite, *they that are of a froward heart are abomination to the Lord*, but they that are forward and *vpright in their waies are his delight.* He then is said to walke vprightly before God, whose heart is [l] right in the sight of God. Hypocrites are δίψυχοι double minded men, as [m] *S. Iames* aptly termes them, hauing as our [n] Prophet speakes, an heart, and an heart, going saith the [o] Wiseman two manner of wayes: but a true Christian hath a single and a sincere heart, [p] he plants not his vineyard of diuers sorts of seed, he sowes not his field with diuers kinds of corne, he plowes not with an Oxe and an Asse together, he weares no garments of [q] Linsie-woolsie, but hath vprightnesse and [r] truth in his inward parts. So *Noah*, *Abraham*, *Isaac*, and other are said to walke before God, in that day carried themselues as in the sight of God, admitting him as a witnesse and a Iudge of all their actions and passions. And in the song of *Zacharie* we are said to be redeemed from the hand of all our spirituall enemies to this end that we should serue the Lord in holinesse and righteousnesse *before him*, that is, not as in the sight of men who see but our outside, but as in Gods presence, who seeth and respects our heart. He that [s] hungreth and thirsteth after righteousnesse is accepted before God for righteous; he that vnfainedly desires to beleeue fully, saying, *I* [t] *beleeue, Lord helpe my vnbeleefe*, hath a true faith, and effectuall to saluation. For euen as a Palsie man is able to stretch out his hand to receiue the gift of a King as well as another which is more sound: so weake faith, if it proceed from an vpright heart, as it were with a shaking hand apprehends the sure mercies and promises of God for the pardon of sinne as truly (though not as strongly) as great faith.

In like manner he walketh vprightly before men, whose conuersation is not [u] in fleshly wisdome, but in [x] singlenesse of heart, [y] wise vnto that which is good, but simple vnto that which is euill. If any man among you (quoth [z] *Paul*) seeme to be wise

[a] *Melanct. Mollerus.*
[b] Pro. 20. 9.
[c] Iames 3. 2.
[d] 1. Ioh. 1, 8.
[e] *Caluin. in Gen. 6.*
[f] *Aquin. post. in loc.*
[g] 2. Cor. 8. 12.
[h] *Caluin. vbi sup.*
[i] *Dr. Downame in loc.*
[k] Prou. 11. 20.
[l] Acts 8. 21.
[m] Iames. 1. 8.
[n] Psal 12. 2.
[o] Eccles. 2. 13.
[p] Deut. 22. 9.
[q] Leuit. 19. 19.
[r] Psal. 51. 6.
[s] Matth. 5 6.
[t] Marke 9. 24.
[u] 2. Cor. 1. 12.
[x] Act. 2. 46. Colos. 3. 22.
[y] Rom 16. 19.
[z] 1. Cor. 3. 18.

wise in this world, let him be a foole that he may be wise, for the wisdome of this world is foolishnesse with God; he would not haue simple men to be fooles, but that wise men ought to be simple, for true wisdome is pure, without hypocrisie, tempered with the [a] simplicitie of Doues On the contrarie, the worlds wisdome consisting of dissembling and deceit, is by the iudgement of [b] *S. Iames, earthly, carnall, and deuilish.* In respect of this simplicitie, Christ is often termed in holy Scriptures a *lambe*, and his followers not wolues of foxes, but *sheepe*: for the most infallible character of a true Israelite is to be *simplex quasi sine plica*, without any doubling in his dealing, as Christ of [c] *Nathaniel, A man in whom is no guile.*

He walketh also vprightly toward himselfe, who suffers not sinne to [d] *reigne in his mortall bodie, giuing his members as weapons of vnrighteousnesse, obeying fleshly lusts that fight against the soule*; but in sinning is rather a [e] patient than an agent, a pressed souldier of sinne, than a voluntarie, saying with *Paul*, Rom. 7. 19. *I doe not the good things which I would, but the euill which I would not, that doe I.* See Gospell 15. Sunday after Trinitie.

Well then, if thou walke before God in truth and sinceritie without hypocrisie, toward thy selfe and other in simplicitie without dissembling and guile: blessed art thou, for albeit thy faith be weake, and thy life full of infirmitie, yet the pure in heart shall see God, Matth. 5. 8. as now thou dost soiourne in Gods tabernacle, so thou shalt one day dwell vpon his holy hill. On the contrarie, dost thou walke hypocritically toward God, dissemblingly toward thy neighbour, deceitfully toward thine owne selfe: then vnlesse thou repent, most fearefull is thy case, for thou hast no part in the doctrine of saluation, or in the communion of Saints, but thy portion is assigned with hypocrites, where is weeping and gnashing of teeth, Matth. 24. 51.

As vprightnesse is the prime vertue commended here, so couetousnesse the chiefe vice condemned, [f] either for that it was and is the most vsuall and familiar sinne among the Iewes, or else for that as [g] *S. Paul* teacheth, it is the root of all euill.

Now the Prophet giueth instances against couetousnesse in
- Bargaines,
  - Lawfull, *He that sweareth vnto his neighbour and disappointeth him not.*
  - Vnlawfull, *He that hath not giuen his money vpon vsurie.*
- Bribes, *He that hath not taken reward against the innocent.*

The man of God ought to flee these things, 1. Tim 6. 11. as a [h] *man*, but *a man of God especially*, whose [i] treasure, [k] minde [l] conuersation is in heauen. He that desires to dwell on high, and to rest vpon Gods holy mountaine, must in singlenesse of heart despise the gaine of oppression, and shake his hands from holding of bribes, Esay 33. 15.

Who so doth these things] In this *Epiphonema* concluding the whole discourse, two points are to be considered.

1. The partie to whom this priuiledge belongeth, *he that doth these things.*
2. What this priuiledge is, *he shall neuer fall or be remoued.*

The Prophet doth not say, [m] he that heares these things, or he that knowes these things, or he who can discourse of these things; *but he that doth these things*: [n] for as we iudge of the corporall health of the heart, not by the words of the mouth, or colour of the countenance, but by the pulse of the arme: so iudgement is made of the spirituall soundnesse and vprightnesse of the heart, not so much by words, or looks, as by the fruits of the hands. *He* (saith our Sauiour) *shall enter into the kingdome of heauen, that doth the will of my Father which is in heauen*, Matth. 7. 21. [o] *Blessed are they that heare the word of God and keepe it.* [p] *If yee know these things, happy are ye if yee doe them.* If a man had as great skill in Diuinitie, as *Varro* had in Philosophie, [q] who read so much, as it was admired how he could write any thing; againe wrote so much as another could hardly read: [r] though he could speake with the tongues of men and Angels, and had not loue, he were but as sounding brasse, or a tinkling cymball, a very nothing in comparison of those things here required in a true member of the Church and inheritor of heauen.

But

[a] Matth. 10. 16.
[b] Iames 3. 15.
[c] Ioh. 1. 47.
[d] Rom 6. 12.
[e] 1 Iohn 3. 9. *Non facit peccatum quia patitur potius. Bernard. de nat. & dignit. diuin. amoris, cap. 6.*
[f] *Bellar in loc.*
[g] 1. Tim 6. 10.
[h] See Epist. 3. Sund in Lent.
[i] Matth 6. 20.
[k] Coloss. 3. 2.
[l] Philip 3. 20.
[m] *Caluin. Mollerus.*
[n] Dr. Downame.
[o] Luke 11. 28.
[p] Iohn 13. 17.
[q] *August. de Ciuit. Dei. lib. 6. cap. 2.*
[r] 1. Cor. 13. 1.

But here we must obserue, that these things are not the meritorious causes of our iustification and eternall happines, but rather signes and effectes of the same, following such as shall one day rest vpon Gods holy hill: for as Doctor [f] *Seton* preached in the daies of King *Henrie* the eight, If good works bring one iot or tittle toward thy iustifying, then Christ is not a sole Sauiour, and a full iustifier: which he proued by a familiar example; put the case (saith he) that I haue two seruants, one called *Iohn*, and the other *Robert*, and I promise to send you on a day twenty pounds by *Iohn* my seruant, & at the day appointed I send you by *Iohn* nineteene pounds nineteene shillings eleuen pence halfe penny farthing, and there lacketh one farthing onely which *Robert* doth bring thee, and so thou haue the twenty pound euery farthing, yet will I aske if I be true of my promise or no, and you may answer no, because I promised to send thee that whole twenty by *Iohn*, and did not, for there lacked a farthing which *Robert* brought. In like manner if thy works do merit, or bring one little iot or tittle toward thy iustification, if they bring but one farthing, then is God false of his promise, who said, [t] *in thy seed shall all people be blessed*: he said not in thy [u] seeds, nor in the workes of thy seeds, but in *thy seed*, hereby meaning only Christ our [x] only mediator, [y] righteousnesse, sanctification, and redemption. [z] That wherewith a man fulfilleth the Law declareth him iustified, but that which giues him wherewith to fulfill the Law iustifieth him.

Moreouer, it is plaine that this conclusion includes the whole description, the which as I haue shewed, consisteth of faith as well as good workes, as if our Prophet should haue said, he which is grounded in Faith, and rooted in Charity, beleeuing thus, and louing thus, (as I haue declared) *shall neuer be remoued*.

The priuiledge it selfis, *he shall neuer be remoued*: the which is repeated often in the Scriptures, as Psal. 55.23. *the Lord shall not suffer the righteous to fall for euer*. And Psalm. 112.6. *the good man shall neuer be remoued*, Prouerbs 10.30. *The righteous shall neuer be remoued*, Prouerbs 12.3. *A man cannot be established by wickednesse, but the root of the righteous shall not be moued*. This priuiledge so properly belongs to the sound Christian, as that to the holy Ghost in this hymne it is all one to be a sound Christian, and to be such a one who shall neuer be remoued: For when *Dauid* had asked God, *who shall soiourne in thy Tabernacle, and who shall rest vpon thy holy mountaine*, that is, by what tokens is a true subiect of thy kingdome discerned from the children of this world; the Lord maketh answer, *he that walketh vprightly, doing that which is right, &c.* and when he concludes, in stead of those words (*he is a soiourner in my Tabernacle, and one that shall rest vpon my holy hill*) he doth vse these to the same sense, *he shall neuer be remoued*: insinuating hereby that euery sound and vpright Christian is such an one as shall neuer be remoued: for the conclusion is [a] answerable to the beginning, the question in the beginning is *who shall soiourne, who shall rest, &c.* and the conclusion of Gods answer to the question is, *he that doth these things shall euer rest in my kingdome, and neuer be remoued*.

The priuiledge then of a good Christian here mentioned is [b] like to that of *Paul*, 1 Tim. 4. 8. *Godlinesse hath the promise of the life present, and of that which is to come*: for the Lord said in the [c] old testament to Father *Abraham*, *I will be thy God and the God of thy seed after thee*, that is, thy protector, buckler and exceeding great reward, Gen. 15. 1. So Christ in the new Testament, *I will not leaue you* [d] *comfortlesse*, [e] *whosoeuer forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels; he shall receiue an hundred fold now at this present with persecutions, and in the world to come euerlasting life*. [f] *First seeke the kingdome of God and the righteousnesse thereof, and all things appertaining to this life shall be ministred vnto you*. That which our Prophet speakes of the whole Church in the 46. Psalme, [g] may be well applied vnto euery particular man and member of the same, *God is his strength, a very present helpe in trouble therefore will he not feare though the earth be moued, and though the hills be carried into the midst of the Sea, though the waters rage and swell, and though the mountaines shake at the tempests of the same, the Lord of hosts is with him, and the God of Iacob is his refuge*, whatsoeuer he doth or suffereth in this life. [h] *His heart is established, and will not shrinke*, as being assured that

[f] *Fox Martyr. fol.* 1100.

[t] Gen 22.18.
[u] Gal 3.16.
[x] 1 Tim.2.5.
[y] 1 Cor.1.30.
[z] *Tyndale* obedience of a Christian, pag. 116.

[a] *Euthym Steuchus Genebrard.*

[b] *Tileman. Strigelius.*

[c] Gen.17.7.

[d] Iohn 14. 8.
[e] Mark.10.29.

[f] Matth.6.33.

[g] *Caluin in loc.*

[h] Psal.112.8.

that *all things worke together for the best vnto those that loue God*, Rom.8.28. and [i] if he shall not be remoued in this earthly Tabernacle, much lesse in that immortall inheritance which is an euerlasting habitation and cannot be shaken, a place free from all change and chance, where shall be no more death, neither sorrow, neither crying, neither paine, Apoc.21.4.

[i] Euthym.

In the 13.chapter of *S. Matthew*, we read that hypocrites receiue the seed of the word into stony ground where it hath no root, and dureth but a season, for as soone as tribulation or persecution commeth because of the word, such as walke not vprightly before God and men are by and by remoued and offended. [k] It is reported of certaine people in *India* called *Pandoræ*, that they haue white hoare heads in their youth as old men, and in their elder age black haire like young men. And *Antiochus* said of *Hermogenes*, that he was in his childhood an old man, and in his old age a child. So hypocrites forget the solemne vow they made to the Lord in holy Baptisme, as also those principles of piety wherein they seemed expert vnder their Catechizers, and as they grow vpward in age, they grow downward in grace, verifying the by-word, *young Saints, old Deuils*. Like the she Woolfe which hath a yerely defect in procreation, for at the first time she beareth fiue young ones, the second time but foure, the third time but three, the fourth time but two, the fift time but one, and then afterward remaineth barren. A little while they seeme very zealous, *doing that which is right, and speaking that which is true*, but afterward, when any trouble doth arise for the Gospell, they will with [l] *Demas* embrace this present world, and with *Himeneus* and *Alexander* make shipwracke of a good conscience, 1 Tim 1.19.20. the sound Christian on the contrary goeth from [m] strength to strength, and groweth from grace to grace, bringing forth more fruit in his age, Ps. 92.13. like [n] *Caleb* strong in his old age for gouernment and war, like *Ruth* shewing more goodnes in the latter end than at the beginning, Ruth 3.10. he may peraduenture [o] depart from grace giuen, and fall into sin, but by Gods assistance he doth rise againe, though he sometime fall foule, yet neuer finally. The [p] seed of God remaineth in him, and howsoeuer it lieth hid for a while, yet shall it afterward breake forth, and bring forth fruit an hundred fold, or sixty fold, or thirty fold.

[k] Ia. Carpenter preparatiue to contentation. pag.229.

[l] 2 Tim.4.10.

[m] Psal.84.7.

[n] Iosua 14.11.

[o] *Anglican. confess. art.16.*

[p] 1 Ioh.3.9.

Let vs then I beseech you labour to make our calling and election sure, by *doing that which is right, and speaking that which is true from our heart, &c.* for if we *doe these things we shall neuer fall.*

Psalme 16.

Preserue me, ô God, for in thee haue I put my trust, &c.

THis Hymne fitly followes the two former in nature so well as in number, for whereas our Prophet had said in the fourteenth, that *all men are gone out of the way, none doing good*; and in the fifteenth, that Almightie God requireth *vprightnesse* of heart, and a perfect obedience to his lawes, of such as shall one day rest vpon his holy hill, he commeth in this sixteenth to set downe the meanes by which our sins are forgiuen, and a compleat righteousnesse is giuen vnto vs, and that is Christ our blessed Sauiour, who [q] *died for our sinnes, and is risen againe for our iustification*: for of his glorious resurrection and ascension, Saint *Peter* Acts 2. [r] and Saint *Paul* Acts 13. expound the chiefe parts and passages of this excellent Psalme.

[q] Rom.4.25.

[r] From verse 25 to 33.

[s] Verse 35.

The

The whole may be [u] parted into a
- Prayer, [t] consisting of a
  - Proposition, vers. 1. *Preserue me, ô God, for in thee haue I put my trust.*
  - Narration,
    - 1. *Per thesin.* in that the Lord is
      - *God*, vers. 2.
      - *Good vnto the saints and such as excel in vertue*, v. 3
    - *Per Hypothesin*, vers. 4, 5, 6, 7.
- Thanksgiuing for blessings in
  - Present possession, as
    - [x] Righteousnesse, vers. 8.
    - Peace, vers. 9.
    - Ioy in the Holy Ghost, vers. 14.
  - Assured expectation,
    - Resurrection of the flesh, vers. 11.
    - Euerlasting life. v. 12

The last verse then is the first in our Churches intent, and that which vpon this day concerneth vs most, as treating of Christs happy path and passage from his Crosse to his Crowne, from his graue to his glory, from his grieuous paines in this earthly tabernacle, to his ioyous pleasures at Gods right hand vpon that holy mountaine for euermore.

Wherein obserue,
1. The giuer, *thou shalt shew me the path of life.*
2. The gift commended, in that it is a *life*, and that not as this, full of trouble, but of *ioy*, and that ioy not one onely, but many, [y] *pleasures* in the plurall, and those not faint, intermingled with aduersitie, but *full* and free from all vnhappinesse, *a fulnesse of ioy*, and that not only for a little while, but *for euermore.*

The paines of hell (as a [z] right reuerend father of our Church obserued acutely) make a fourefold impression in the soule of men. 1. A carefull feare that declineth them. 2. A doubtfull feare that conflicteth with them. 3. A desperate feare that shrinketh vnder them. 4. A damned feare that suffereth them: of all which our blessed Sauiour had only the first kinde, to wit, a feare mouing him in his purpose, not remouing him from his purpose. For, saith our Prophet here, *his heart was glad, his glory reioyced, his flesh also rested in hope, because God was alway before him at his right hand, shewing him* in his greatest agonie, *the path of life.* God is the [a] Lord of life, giuing vs the life of nature, for [b] *in him we liue, and moue, and haue our being*; giuing vs the life of grace, for [c] *he liueth and* [d] *dwelleth in our hearts by faith*; giuing vs the life of glory. for *in his presence is fulnesse of ioy, and at his right hand pleasures for euermore.* The Lord giueth his children grace and glory, Ps. 84. 12 Grace, which is the path of life: Glory, which is the possession of eternall life. *The wages of sin is death, but euerlasting life the gift of God through Iesus Christ our Lord*, Rom. 6. 23. whereas the blessed Apostle said, *the wages of sinne is death*; if our good works had any merit, the sequell of his speech (as [e] *S. Augustine* notes) should haue beene, *the wages of righteousnesse is eternall life:* but lest iustice should lift vp it selfe of mans good merit, as mans ill merit is not doubted to be sinne, he saith not so, but *eternall life is the gift of God*; and lest it should be sought any other way than by the Mediator, he doth adde further, *through Iesus Christ our Lord.* God did not only shew Christ, [f] how he might verbally dispute of life, but he did actually raise him from the dead, he did not *leaue his soule in hell, nor suffer his holy One to see corruption.*

And as God raised Christ, euen so Christ in his good time shall raise vs: he which is risen from the dead, and made the [g] first fruits of those that sleepe, hath opened vnto vs the gate of life: for as in *Adam* all die, so in Christ all shall be made aliue, 1 Cor. 15. 22. he shall change our vile bodie, that it may be fashioned like his glorious body, according to the working, whereby he is able to subdue all things vnto himselfe. Eternall life then is the gift of God, through Christ, God shewed Christ, and Christ sheweth vs *the path of life.*

The

[t] *Tremellius:*

[u] *Mollerus, Wilcox.*

[x] Answerable to that of *Paul*, Rom. 14. 17.

[y] For so most of our translations & other also read.

[z] *B Bilson* ser. of Christs suffering.

[a] Acts 3. 15.
[b] Acts 17. 28.
[c] Gal. 2. 20.
[d] Ephes. 3. 17.

[e] *Epist.* 105.

[f] *Mollerus.*

[g] 1 Cor. 15. 20.

The gift is answerable to the giuer, as the Lord is great, so great his reward in heauen. It is called here first *a life*, and what is more sweet than life, [h] *skinne for skin, and all that a man hath will he giue for his life*. The damned in hell endure that which is euerlasting, but because *vita non est viuere, sed valere*, for as much as they be perpetually tied to torments, enforced euer to suffer that they would not, and neuer able to doe any thing they would; their being is termed in holy Scripture not a life, but a death: and as the [i] second death is infinitely worse than the first, euen so the life of glory doth excell infinitely the life of nature. For the life present is [k] *eui brevis, & boni sterilis*, of [l] short continuance and full of trouble: but the life which is led *in Gods presence is a ioy, where pleasures are for euermore*. Call you this (quoth [m] *Ambrose*) a life, where there is *the shadow of death*, Luk. 1.79. *the gates of death*, Psa. 9.13. *the body of death*, Rom. 7.24 is it a good life which is so full of labour in our actions, and of dolour in our passions, that euen in [n] laughing the heart is sorrowfull, and the end of mirth is heauinesse? No, no, Beloued, this world is rather the [o] region of the dead, than the land of the [p] liuing, where men faint as hauing no free ioy without vexation of spirit: but in that other life there shall be no more crying or dying, but a fulnesse of ioy in all things, and at all times: a fulnesse of ioy in all the faculties and powers of the soule, and in all the senses and parts of the body.

Concerning the soule, there shall be fulnesse of ioy to the vnderstanding, fulnesse of ioy to the will, and fulnesse of ioy to the memorie: eternall happinesse is called in the schoole *vision*, because the blessed Saints with eies of their minde see God (as [q] *Paul* speakes) *euen face to face*, beholding him (saith *S. Iohn*) *as he is*, 1 Ioh. 3.2. the which is so full of ioy, that the [r] Prophet and [s] Apostle tell vs expressly, *mans eie hath not seene, mans eare hath not heard, mans heart not sufficiently conceiued it*. The which is not an hyperbolicall amplification, but a simple truth, because mans eie, eare, heart, comprehend now those things only which are finite, but the vision of God is the fruition of [t] inaccessible light, and infinite good, for to behold the face of God, and to behold all that which is good, is all one, Exod. 33.18.19.

Yea, but you will obiect haply, shall euery Saint enioy Gods presence so fully, that he shall vnderstand and know so much as God knoweth of himselfe? answer is made, that the most incomprehensible Diuine essence shall appeare to the Saints vnderstanding [u] *tota sed non totaliter*: in this life we shall attaine to such a knowledge of God as is fit, and in the life to come we shall haue that which is full, euen so much as any created vessell is able to containe, yet none shall euer totally comprehend that incomprehensible Trinity, [x] none can, as it selfe, know it selfe: *in his light shall we see light*, saith our [y] Prophet: as then we cannot see the Sunne, but by the light of the Sunne: so we cannot see God, but as he doth enlighten vs, and [z] as some see more of the Sunne than other, according to the disposition of their eies: euen so the Saints enioying Gods presence see some more, some lesse, according to the gift of glory correspondent to their capacity, yet all so much as that they shall be *satisfied with the plenteousnesse of his house, drinking of his pleasures as out of a riuer*, Psal. 36.8.

He that brings a little pitcher to the riuer may fill it, and he that brings a greater can haue no more water than his vessell is able to hold, he cannot exhaust the riuer and carry away with him all the water: euen so the least in the kingdome of heauen hath a full sight of God, and he which is greatest in glory can haue but *a fulnesse of ioy*: his [a] cup can doe no more than ouerflow, he cannot as it were drie the riuer of God; his knowledge, being at the fullest, is rather an apprehending than a [b] comprehending of the most infinite maiestie.

In this world our eie sees the glorious lights of heauen, and many wonderfull creatures vpon earth, and in the deepe: but our vnderstandings eie seeth a very little or nothing, it knowes but in [c] part, it knowes not the soueraigne vertues of all hearbes, it knowes not the powerfull operations of all stars, it knowes not the flowing and ebbing of all Seas, it knowes not so much as it owne selfe, for our soule cannot exactly define what a soule is. Consider then I beseech you, what *a fulnesse of ioy* will it be when as we shall see God in all things, and all things in God, when as our minde seeing him who seeth all in heauen, and earth, and hell, aboue and below, shall vnderstand

h Iob 2.4.

i Apoc. 21.8.
k *Paulinus Epist. lib. 1. Epist. 3.*
l Iob 14.1.
m *Lib. de bono mortis, cap. 12.*
n Prou. 14 13.
o Ierem. 31.40.
p Psal. 27.15.

q 1 Cor. 13.12.
r Esay 64 4.
s 1 Cor. 2.9.

t 1 Tim. 6.16.

u *Io. de Combis Comp. Theolog. lib. 7. cap. 26.*

x See *Martialis ad Burdegal. Epist. 10. & Thom. part. 1. quæst. 12. art. 8.*
y Psal. 36.9.
z See *Io. de Comb. vbi. sup. & Claudius Vi-exmontius institut. de pœnitentia part. 6. cap. 8.*

a Psal. 23.5.
b *Pet. de palude enar. Euang. in die S. Matthiæ.*

c 1 Cor. 13.12.

vnderstand all the mysteries of faith, and all the secrets of nature, so far forth as may giue contentment to the soule, or adde any thing to the pleasure which endures for euermore: yea, the very torments of damned wretches in hell fire shall administer occasion of ioy to the Saints in heauen, according to that of the [d] Prophet, *the righteous shall reioyce when he sees the vengeance, he shall wash his foot steps in the blood of the vngodly*: the righteous reioyce not as insulting ouer their miserie, but as exalting Gods iustice, because they shall at the last day *wash their feet in the blood of the vngodly*, [e] that is, whereas Gods elect out of an vnfained zeale desired but (as it were) one drop of vengeance vpon their persecutors in this world, that they might feare the Lord, and [f] know themselues to be but men: In the time of their deliuerance they shall see such abundance of their enemies bloud, that they may bathe (as it were) themselues in it; [g] or their good workes shall appeare more cleane being compared in that day with the foule and filthy sinnes of the reprobate.

[d] Psal. 58. 10. Ita Melancthon, Mollerus, Strigelius exponunt de vita futura.
[e] Luther.
[f] Psal. 9. 20.
[g] Bellarm. in Psal. 57. & de felicit. aetern. lib. 4 cap. 2.

Concerning the will of the Saints enioying Gods presence, two things especially beget in it *a fulnesse of ioy*: the first is a most ardent loue of God and their neighbour: the second an incomparable contentation, and satietie.

Touching loue, Saint [h] *Paul* affirmes, that it is the greatest of the three Theologicall vertues: *Now* (saith he) *abideth Faith, Hope, and Charitie, but the greatest of these is Charitie*: [i] not the greatest in euery respect absolutely, but only greatest in latitude of vse, and continuance, for when once we shall enioy *Gods presence*, Faith is at an end, which apprehended Gods promise concerning eternall saluation, and Hope is at an end which expected it with inuincible patience, but Charitie shall alway continue betweene God and vs an euerlasting bond: Now Loue is like sawce to make pleasant the things loued, for he which is in loue doth esteeme the things he loues at an extraordinarie rate, ioying in their sight, and grieuing to be depriued of their vse. So Parents out of their abundant loue thinke their owne children (albeit neuer so deformed in their members, and lamed in their mindes) the wisest and the fairest among ten thousand. So many men are so bewitched (as it were) with the conuersation of their companions (albeit worthlesse and idle) that they cannot endure to liue without them, or to be long from them. A fond loue is ready to take vp this note concerning his matchlesse mate,

[h] 1 Cor. 13. 13.
[i] See Epistle Quinquagesima Sunday.

[k] *Siue ad fœlices vadam post funera campos,*
Seu ferar ardemes rapidi phlegetontis ad vndas,
Nec sine te fœlix ero, nec tecum miser vnquam.

[k] Mantuan.

In this world our [l] soule longeth after God, and our delight is vpon the [m] Saints, and vpon such as excell in vertue, what *a fulnesse of ioy* then will it be to conuerse with Almightie God vpon his holy mountaine, whom in this earthly tabernacle we loued aboue all things; and with the godly whom we loued as our selues, and that with assurance neuer to be pulled away from their sweet and euer-blessed companie: without question it is one great torment to the damned in hell fire, that they must of necessitie conuerse with *Abbadon*, euen the deuill himselfe, the destroyer of their soules and bodies, I say, with the deuill the first author of all their mischiefe, and with hatefull impious wretches his agents in procuring all their miseries. On the contrarie, what an vnspeakable pleasure will it be, when *at Gods right hand* we shall enioy the long wished for companie, not only of some speciall friends and acquaintance, whom in this life we best affected, and of all the Patriarkes, and Prophets, and Apostles, and Martyrs, and Confessors, whom we most honoured; but also the most happy presence of Christ himselfe, of God himselfe, of the whole sacred Trinitie, whom we desired euer to loue with all our heart, with all our soule, with all our minde, yea with all the strength of all our heart, with all the strength of all our soule, with all the strength of all our minde.

[l] Psal. 42. 1.
[m] Psal. 16. 3.

The second thing that begets infinite ioy to the will of the Saints, is an incomparable contentation and satietie without any labouring or loathing. In this valley of teares no man is content with his owne fortune, though his lot be faire, yet not full,

albeit euery man hath a good deale more than he deserues, yet none so much as he desires. n *Horace* doth aske the question,

Quo fit, Mecænas, vt nemo quam sibi sor tem
Seu ratio dederit, seu sors obiecerit, illâ
Contentus vivat?

And o *Salomon* answereth it, that in this world *the eye cannot be satisfied with seeing, nor the eare filled with hearing, nor the heart contented absolutely with vnderstanding the multitude of wisdome.* p All things haue an emptinesse and extreme vanitie, purchasing vnto the possessors nothing but anguish and vexation of spirit, but in heauen euery Saint is filled with the q plenteousnesse of Gods house, when I awake (saith our Prophet) after thy likenesse I shall be satisfied with it, Psal. 17.16. in Gods Paradise the will enioyes euery thing that it wil, vpon his holy hill is rest, at his right hand such vnspeakable pleasure for euermore, that *Absaloms* beautie seemes there deformitie; *Salomons* wisdome, follie; *Cresus* opulent estate, beggerie; the deepe skill of *Aristotle*, but a dull ignorance; the strength of *Sampson*, but a broken staffe; the laughing humour of *Democritus*, but a dolefull dorion: in Gods presence there is such *a fulnesse of ioyes* in euery thing, as the world cannot afford in any thing.

Now for the Saints memorie, the recordation of things as well concerning themselues as other, occasioneth infinite matter of contentation and ioy. 1. The remembrance of Gods vnutterable mercies, as well priuatiue as positiue, from euerlasting to euerlasting, cannot but breed *a fulnesse of ioy*, when as the righteous *at Gods right hand*, r call to minde how the Lord hath euer preuented them, *in benedictionibus dulcedinis*, with the riches of his glory, and blessings of his goodnesse, spirituall, corporall, naturall, supernaturall, temporall, eternall. If the Saints in Gods presence remember not these things, how saith our Prophet elsewhere, s *I will sing the mercies of the Lord for euer?* The which hymne is so fit, that nothing, saith t *Augustine*, is more pleasant to the Citie of God, as magnifying the merits of Christs grace, by whose bloud only the Saints are saued.

Againe, the recordation of all other changes and chances in this world, how Gods high and holy prouidence u reacheth from one end to another, and ordereth all things sweetly, cannot but administer exceeding ioy to the memory. This in the conceit of x some Diuines is that violent floud of the riuer, making glad the Citie of God, Psalm. 46.4. For what is the course of things in this world violently passing away without intermission euery day, but as the speedie streames of y riuers running into the Sea. While the water floweth, and time passeth, a great many men haue strange disputes of Gods inimitable prouidence, yea the deare Saints of God while they soiourne in this house of clay haue beene troubled sometimes at the raging and swelling of this streame. *My feet* (quoth our z Prophet) *were almost gone, my treadings had well nigh slipt, and my heart was grieued to behold the wicked in such prosperity, they come in no misfortune like other folke, neither are they plagued like other men. And this is the cause that they be so holden with pride, and ouerwhelmed with cruelty, their eyes swell with fatnesse, and they doe what they lust. Loe these are the vngodly, these prosper in the world, and these haue riches in possession, and I said, then haue I cleansed my heart in vaine, and washed my hands in innocency.* So the Prophet a *Ieremie, O Lord if I dispute with thee thou art righteous: yet let me talke with thee of thy iudgements: Wherefore doth the way of the wicked prosper? Why are they in wealth that rebelliously transgresse?* So the Prophet b *Abakuk, O Lord how long shall I cry, and thou wilt not heare, euen cry out vnto thee for violence, and thou wilt not helpe? Wherefore dost thou looke vpon the transgressors, and holdest thy tongne, when the wicked deuoureth the man that is more righteous then he?* But when once there shal be no c time more, when as the riuer is run into the Sea, what *a fulnesse of ioy* wil it be to the memory to recall at Gods right hand al things past, & to read cleerly the reasons of them all in the booke of his holy prouidence: there we shall easily read why God permitted the first Man & the first Angel to fall, & why he restored not againe *Lucifer* so wel as *Adam*: there we shall easily read why God had chosen *Abrahams* posterity for his d peculiar people, whom he foresaw would proue e stiffe necked, of vncircumcised

n *Ser. lib. 1. Satyre 1.*
o Eccl. 1.8.18.
p See Gospell 1. Sun after Epiph.
q Psal. 36.8.
r Psal 21.4.
s Psal. 89.1. See notes vpon this in the former part, pag. 38.39.40
t *De Ciuit Dei, lib. 22. cap. vlt.*
u Wisd. 8.1.
x *Bellar. de sæl. cit. æterna, lib 4. cap. 4.*
y Eccles. 1.7.
z Psalm 73.
a Ier. 12.1.
b Abak. 1.2.13
c Apoc. 10.6.
d Deut. 7.6. Exod. 19 4.
e Acts 7.51.

vncircumciſed hearts and eares: there we ſhall eaſily read why the wicked are in ſo great proſperitie (though it be now hard to vnderſtand) namely, that God ſets them in ſlipperie places, and that their end is ſudden and fearefull, Pſalm. 73. 17. there we ſhall eaſily reade why the iuſt endured ſo much affliction in this world, namely, that they might [f] reigne with Chriſt as they did ſuffer with him, and that euery Saint in Gods preſence might ſing with our Prophet, Pſal. 94. 19. *In the multitude of the ſorrowes that I had in mine heart, thy comforts haue refreſhed my ſoule.*

[f] 2 Tim. 2. 11.

Hitherto concerning the fulneſſe of ioyes in the powers of the ſoule. I come now to treat of the pleaſures in the ſenſes of the bodie, beginning with ſeeing as the quickeſt and nobleſt. Our eyes then *in Gods preſence* ſhall haue ioy, 1. In beholding our owne vile bodie made like to Chriſts glorious bodie, Philip. 3 21. whoſe glorified bodie paſſeth euen the brightneſſe of the Sunne, Acts 26. 13. Mat. 17. 2. and the iuſt in the kingdome of heauen ſhall [g] ſhine as the Sunne in the firmament, ſo that they ſhall not any more need the light of any torch or candle, for the glory of God is the light of Gods Citie, Reuel. 21. 23.

[g] Dan 12. 3. Matth. 13. 44.

2. Our eyes in Gods preſence ſhall haue ioyes in ſeeing the bleſſed bodies of all the Saints, of the [h] Martyrs eſpecially, whoſe ſcars appeare like ſtars, whoſe wounds are not ſignes of any defect, but enſignes of victorie: ſo that we ſhall happily ſee *S. Stephen* adorned with as many precious ſtones, as he receiued blowes of ordinarie ſtones on his bodie. See *Bellarm de felicitate aterna, lib. 4. cap. 5.*

[h] See *Auguſt. de Ciuit Dei, lib. 22. cap. 20.*

3. Our eyes ſhall haue ioyes in ſeeing our Sauiours precious bodie, for [i] he ſaid to his followers of his bodily preſence, when he was in a mortall eſtate, *happy are the eyes that haue ſeene what you ſee, for I ſay vnto you, many Prophets and Kings haue deſired to ſee thoſe things which you ſee, and could not ſee them.* And the beloued Diſciple (who drunke wiſdome out of the boſome of our Lord) begins that his excellent Epiſtle (which is vpon the point wholly precepts of loue) with a mention of *ſeeing Chriſt*, and he repeats the ſame word againe and againe, [k] *that which we haue ſeene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life, for the life appeared, and we haue ſeene it, I ſay, that which we haue ſeene and heard declare we vnto you.* This ſight is ſo full of ioy, that the [l] Wiſemen of the Eaſt came from farre to worſhip him in his ſwadling clouts; and [m] *Nathaniel* (in whom was no guile, hearing of Ieſus, earneſtly deſired to ſee him; and [n] *Zacheus* climed vp on a tree to looke downe vpon him who was higher than heauens; and it was the chiefeſt of *S. Auguſtines* three wiſhes, that he might haue ſeene Chriſt in the fleſh, and our * deuout and reuerend anceſtors haue reſorted from all climates of the Chriſtian world to the holy Citie, that although they could not ſee their *Ieſus*, yet they might behold and worſhip where his beautifull and bleſſed feet had trod, where he ſweat, and bled, and cried, and died, where borne, and where buried. ° It would be doubtleſſe a ſight of great delight, to behold a young man ſo comely faire as *Abſalom*, or ſo generally wiſe as *Salomon*, or ſo ſtrong as *Sampſon*, or ſo victorious as *Iudas Machabeus*, or ſuch a wonder-worker as *S. Peter*, whoſe very ſhadow was ſoueraigne and healed the ſicke, Acts 5. 15. but if one man endued with all theſe rare vertues and excellencies haply ſhould ariue in this our Countrey, what flocking of all people from all parts of the world would there be to ſee his moſt admirable beautie, wiſdome, valour, ſtrength, workes of wonder? And yet behold the Saints enioying Chriſts preſence, behold a greater than all theſe together, *in whom are hid all the* [p] *treaſures of wiſdome and knowledge, the firſt author of* [q] *beauty. the King of* [r] *glory, the Lord of Hoſts, ſtrong in battell, which only doth all great wonders*, Pſal. 136. 4.

[i] Luk 10 23.

[k] 1 Iohn 1. 1.

[l] Matth. 2.

[m] Iohn 1. 47.

[n] Luk. 19 4.

* Many doubtleſſe out of deuotion, albeit other out of a ſuperſtitious ignorance.

° See *Dionyſius Carthuſ. de quatuor nouiſſ. part. 4. art. 3.*

[p] Coloſſ. 2 3.

[q] Wiſd. 13. 3.

[r] Pſal. 24. 8.

4. Our eyes ſhall haue ioyes in beholding the glorious and goodly building of Gods Citie, the which is deſcribed by [s] *S. Iohn*, for want of other words, to haue *a wall of pure gold, and the foundations of the wall to be garniſhed with all manner of precious ſtones, and the twelue gates to be twelue pearles, and that the ſtreets are pure gold as ſhining glaſſe.* Or as [t] *Tobit* in his booke, *The ſtreets of Hieruſalem aboue ſhall be paued with Berall, and Carbuncle, and precious ſtones of Ophir.* It is reported of [x] *Fulgentius* in his life, that ſeeing the pompous ſplendor of the Roman Senate, he ſhould

[s] Apoc. 21.

[t] Cap. 13. v 17

[x] *Apud Surium, tom. 1.*

cry out, *O how beautifull is the celestiall Hierusalem, if terrestriall Rome be so glittering and glorious!* Consider then, ô my soule, what *a fulnesse of ioy* wil it be to behold with immortall eyes all these glories at once, namely, the [y] King of glory, the [z] vessels of glory, the [a] crownes of glory, the [b] thrones of glory, the [c] weight of glory, the whole [d] kingdome of glory.

Concerning the Saints hearing, there shall be ioy first at their entrance, then afterward in the plenarie possession of Gods presence: at our entrance we shall haue ioyes in hearing the sweet call of our blessed Sauiour, and in hearing the gladsome welcome of our soules vnto our bodies in that day: the ioyfull and blissefull sentence to be pronounced by Christ is, [e] *Come ye blessed of my Father, inherit ye the kingdome prepared for you from the foundation of the world.* The first word is *come*, to put them in minde of his first calling, *Come you to me that* [f] *labour and are burdened, and I will ease you*: and [g] *if any man will come after me, let him denie himselfe, and take vp his crosse and follow me.* Now because they harkned to this vocation, he calleth them againe with such another like word, as if he should say, seeing ye came to me to beare my crosse, now come to me to weare my crowne. Seeing you were content to drinke of my cup, it is my pleasure that you sit on my throne. Come now from sojourning in my tabernacle, to dwell and rest vpon mine holy mountaine. Come from the [h] Lebanon of my Church, wherin ye were baptized with vnfained teares of repentance, come from the dens of the Lions, and inhabitations of Tygers, in whose company ye haue suffered many persecutions, come from the [i] great tribulation wherein ye haue liued, washing your robes and making them cleane in my precious bloud: the world held you cursed, esteeming your life [k] madnesse, and your end without honour: but ye are *blessed*, euen blessed *of my father*, [l] who hath blessed you with euery kinde of heauenly blessing, heretofore communicating vnto you the gifts of his grace, and now bestowing on you the gifts of his glory. Come therefore to receiue your reward, which is no lesse than *a kingdome*, not purchased by your owne merit, but *prepared* by the rich mercies of my Father *from all eternitie*, who loued you [m] first, euen before ye were borne, [n] when as ye could doe neither good nor euill; I say, prepared *for you*, not principally prepared for the glorious Angels, and for want of them for you, that ye might enter into the places of those who lost their estates and seats in this kingdome; but it is equally prepared for all the *iust*, as well men as Angels, euen *for you*, for your soules, and for your bodies: indeed my first *venite*, when I called you to weare my yoke, seemed bitter; but this my second *venite* to weare my crowne, soundeth in your eares a great deale better, come then and take possession of your immortall inheritance, where you shall haue *fulnesse of ioyes and pleasure for euermore.*

2. In the day of our deliuerance there will be great ioy to heare the ioyous welcomes betweene the soule and the bodie. To the damned soule that commeth vp from hell, a foule, stinking, horrid bodie shall be giuen, partly immortall, and partly passible, that it may euer suffer, and [o] neuer die. When therefore the wretched soule sees this her eternall prison, and as it were new hell, ô what maledictions will the one belch out against another in that first entrance: Cursed be thou bodie (will the soule say) for to pamper and please thee, haue I suffered a great while so many grieuous torments, & now I shall eternally suffer them in the bottomlesse pit with thee. Cursed be thou soule (will the bodie say) for because thou diddest not subdue me to the motions of Gods holy Spirit, I haue seene corruption in the graue, which is the first death, and I am now to suffer with thee horrible tortures in the [p] lake burning with fire and brimstone, which is the second death. In this sort these two miserable companions, that in this life ioyned together to seeke their delights, [q] drawing iniquitie with cords of vanitie, and sinne as it were with cart-ropes, shall in that day be ioyned and knit together like [r] thornes to pricke one another, and to become their owne tormentors and executioners. On the contrarie, to the blessed soule resting in *Abrahams* bosome, there shall be giuen an immortall, impassible, resplendent, perfect, and glorious bodie. O what an happy meeting will this be, what a sweet greeting betweene the soule and the bodie, the neerest and

[y] Psal. 24.7.
[z] Rom. 9.23.
[a] Apoc 4.4.
[b] Matth. 19.28.
[c] 2 Cor 4 17.
[d] 1 Thess. 2.12.
[e] Matth. 25.34
[f] Matth. 11.28
[g] Matth. 16.24.
[h] Cant. 4.8.
[i] Apoc. 7.14.
[k] Wisd. 5.4.
[l] Ephes. 1.3.
[m] 1 Iohn 4.19.
[n] Rom. 9.11.
[o] Apoc 9.6.
[p] Apoc. 21.7.
[q] Esay 5.28.
[r] Nahum 1.10.

and dearest acquaintance that euer were. What a welcome will that soule giue to her beloued bodie; blessed be thou (will she say) for thou hast aided me to the glory I haue enioyed since I parted with thee, blessed art thou that sufferedst thy selfe to be mortified, [f] giuing thy members as weapons of righteousnesse vnto God. Cheere vp thy selfe, for now the time of labour is past, and the time of rest is come: Thou wast sowen and buried in the dust of the earth with [t] ignominie, but now raised in glory; sowen in weakenesse, but raised in power: sowen a naturall bodie, but raised a spirituall bodie: sowen in corruption, but raised in incorruption. O my deare companion and familiar, we tooke sweet [u] counsell together, we two haue walked together as friends in Gods house, for when I prayed inwardly, thou diddest attend my deuotions with bowed knees and lifted vp hands outwardly. We two haue beene fellow-labourers in the workes of the Lord, we two haue suffered together, and now we two shall euer reigne together, I will enter againe into thee, and so both of vs together will enter into our masters ioy, where we shall haue *pleasures at his right hand for euermore.*

The Saints entred as it were into the chamber of Gods presence shall haue ioy to their eares in hearing their owne commendation and praise, *well done good seruant and faithfull*, Matth. 25. 21. and in hearing the diuine language of heauenly Canaan, for our bodies shall be *vera & viua*, perfect like Christs glorious body, who did both heare other, & speake himself after his resurrection, as it is apparent in the [x] Gospels historie: now then if the words of the wise spoken in due place be like apples of gold with pictures of siluer, Prou. 25. 11. If the mellifluous speech of *Origen*, the siluer trumpet of *Hilarie*, the golden mouth of *Chrysostome*, bewitched as it were their auditorie with exceeding great delight: If the gratious eloquence of heathen Orators (whose tongues were neuer touched with a cole [y] from Gods Altar) could steale away the hearts of their hearers, and carrie them vp and downe whither they would: What *a fulnesse of ioy* will it be to heare not only the sanctified, but also the glorified tongues of Saints and Angels in the kingdome of glory?

What should I speake of the melodious harmonie which is in Gods presence? *S. Iohn* in his [z] Apocalyps doth affirme, that *Halleluiah* is chaunted againe and againe by the whole Quire of heauen, *I heard* (saith he) *a great voice of a great multitude, saying, Halleluiah, saluation, and glory, and honour, and power be to the Lord our God: And againe they said, Halleluiah*, and the 24. Elders, *and the foure beasts fell downe and worshipped God that sate on the throne, saying, Amen, Halleluiah.*

[a] *Bonauenture* fondly reports at all aduenture, that *S. Francis* hearing an Angell a little while playing on an harpe, was so moued with extraordinarie delight, that he thought himselfe in another world. O what a *fulnesse of ioy* then will it be to heare more than twelue legions of Angels, accompanied with a number of happy Saints, which no man is able to number, all at once sing together, *Halleluiah*, [b] *holy, holy, holy, Lord God Almightie, which was, and which is, and which is to come*, [c] *praise, and honour, and glory, and power be vnto him that sitteth vpon the throne, and vnto the Lambe for euermore*: if the voices of mortall men, and the sound of [d] cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and other well tuned instruments of musicke, passing through our dull eares in this world be so powerfull, that [e] all our affections are diuersly transported according to the diuers kinds of harmonie; then how shall we be rauished in Gods presence, when as we shall heare heauenly aires with heauenly eares!

Concerning fulnesse of ioy to the rest of the senses, I finde a very little or nothing in holy Scriptures, and therefore seeing Gods spirit will not haue a pen to write, I may not haue a tongue to speake. Diuines in generall affirme, that the smelling, and taste, and feeling shall haue ioy proportionable to their blessed estate. For *this* [f] *corruptible must put on incorruption, and this mortall immortalitie, the bodie which is sowen in weakenesse, is to be raised in power, it is sowen a naturall bodie, but it is raised a spirituall bodie, buried in dishonour, raised in glory*: that is, easily capable of good, and (as being impassible) no way subiect to suffer euill, insomuch that it cannot be hurt, if it should be cast into [g] hell fire, no more than *Shadrach, Mesech*, and *Abednego* were hurt

[f] Rom 8. 13.

[t] 1 Cor. 15. 43.

[u] Psal. 55. 15.

[x] Matth. 28 9 Luk. 24. 17. Iohn 20. 15. Acts 1. 3.

[y] Esay 6. 6.

[z] Cap 19.

[a] *In vita Fran. cap. 5.*

[b] Apoc. 4. 8

[c] Apoc. 5. 13.

[d] Dan 3. 5.

[e] *August. confes. lib 10. cap. 33.*

[f] 1 Cor. 15. 53.

[g] *Claud. Vixm. instit. de pœnit. part. 6. cap. vlt.*

hurt in the burning ouen, Dan.3. In one word, God is not only to the soules, but also to the bodies of the Saints *all in all things*; a glasse to their sight, honie to their taste, musicke to their hearing, balme to their smelling. See *Io. de Comb. compend. Theolog. lib. 7. cap. 27. 28. Claudius Vixmontius instit de pœnit. part. 6. cap. 8. in fine. Dionysius Carthus. in 4. sent dist. 44. art. 4. Dom. à Soto in 4. sent. dist. 49. quæst. 4. art. 5. Bellarm. de fœlicitate æterna lib. 4. cap. 7. 8.*

As heauen affordeth a fulnesse of ioy in all things, euen so likewise a fulnesse of ioyes at all times, for *the pleasures at Gods right hand* endure not only for a day, or a weeke, or a moneth, or a yeere, or an age; but for *euermore*. Now saith [b] our Prophet, *one day spent in the courts of the Lord is better than a thousand in the tents of vngodlinesse*: it may be said of worldly pleasure, so well as of worldly paine, *si longus est, leuis est, si grauis est, brevis est*, if long, it is but little, if great, but short; like lightning, *simul oritur & moritur*: but the pleasures at Gods right hand are more, continuing also for euermore. [i] It is reported fabulously, that the ghost of *S. Hierome* appeared once to *S. Augustine*, when he was writing a Treatise concerning the fulnesse of ioy which is in Gods presence, saying, *ô Augustine, Augustine*, what doe you meane, can you [k] measure the waters in your fist, and mete out heauen with your span, or weigh the mountaines in scales, and the hils in a ballance? Remember the text, *mans eye hath not seene, mans eare not heard, mans heart not throughly conceiued those things which Almightie God hath prepared for such as loue him.* I pray continue your good courses of life, be stedfast and abundant alwayes in the work of the Lord, that you may hereafter vpon Gods holy hill enioy that to the full, which in this earthly tabernacle now you can know but in part. Hauing therefore spoken enough of this argument by way of explication, I come to the doctrines application.

[b] Psal. 84. 10.

[i] *Dionys. Carthus. de quatuor nouiss. part 4. art 10. in fine.*

[k] Esay 40. 12.

1. This doctrine should stirre vs vp to repentance; for, as the blessed [l] Apostle doth exhort, *seeing we haue these promises, let vs cleanse our selues from all filthinesse of the flesh and spirit, and grow vp vnto full holinesse in the feare of God*: without holinesse it is impossible to please God, Heb. 12. 14. for without shall be dogs, and enchanters, and whoremongers, and murtherers, and Idolaters, and whosoeuer loueth or maketh lies, Apoc. 22. 15. the works [m] of the flesh are manifest, adulterie, fornication, vncleannesse, wantonnesse, idolatrie, witchcraft, enuie, murther, drunkennesse, and such like, *and they that doe such things shall not inherit the kingdome of God*; not all that haue done these things once, twice, thrice, for in [n] many things al of vs offend, and euery age euen in the [o] faithfull hath his peculiar fault and follie; but only *such as doe*, [p] noting a present and a continuall act of doing amisse, as if the spirit should haue said, all they that doe this, and die thus in their sinne without repentance, *shall not be inheritors of the kingdome of God.* As the [q] Eagle then casteth off her beake, and so renueth her youth, and the [r] Snake strippeth off all her old skin, and so maketh her selfe smooth: euen so he that will enter into the ioyes of God, and rest vpon his holy mountaine, must (as the [s] Scripture speakes) put off the old man, and put on the new, which after God is created in righteousnesse and true holinesse, repenting truly, speedily, steedily.

[l] 2 Cor. 7. 1.

[m] Galat. 5 19.

[n] Iames 3. 2.
[o] *Luther. in Galat.*
[p] *Perkins in Galat.*
[q] Psal. 103. 5.
[r] *Plin. hist. lib 8. cap 27.*
[s] Eph. 4 22. 24.

[t] Foure things are required in true repentance, { Contrition. / Confession. / Satisfaction or amendment of life / Faith.

[t] Church hom. of repentance, part 2. *Idem Tindall prolog. in Matth.*

For the first, such as eat the bread of wickednesse, and drink the wine of violence, Prou. 4. 17. must haue their diet changed into that of the Prophet [u] *Dauid, I haue eaten ashes as it were bread, and mingled my drinke with weeping*, and then a broken and a contrite heart is an acceptable sacrifice to God, Psal. 51. 17.

[u] Psal. 102. 9.

2. We must acknowledge our sinnes to God, and man; vnto God, as being the partie most offended, against thee only (saith our Prophet) haue I sinned, and done this euill in thy sight, and therefore haue mercy vpon me, ô God, after thy great goodnesse, and according to the multitude of thy mercies, put away mine offences. And the confession of the Publican (*ô God be mercifull vnto me a sinner*) is highly commended by Christ, Luk. 18. 14. The Fathers vnto the same purpose say,

x *Tu agnosce, & Dominus ignoscet*, if we confesse our sinnes, God is faithfull and iust of his promise to forgiue vs our sinnes, 1 Ioh. 1. 9. y *initium salutis est sui ipsius accusatio*, the first degree (saith z *Cyprian*) of happinesse is not to sinne, and the second to confesse our sinne.

We must acknowledge our faults also to men, as *S. Iames* teacheth in his Epistle chap. 5. verse 16. *confesse your faults one to another*, his intent is not to iustifie popish auricular confession vnto the Priests only, for (as a one well obserueth vpon the place) the word one to another, ἀλλήλοις imports plainly that the Priests are bound to confesse themselues vnto the Lay-men, as the Lay-men are bound to confesse themselues vnto the Priests; his meaning is that all men ought acknowledge their faults one to another out of charity, when as they haue trespassed one against another, and vnto some learned and discreet Pastor for comfort and aduice when as they feele their consciences afflicted with any grieuous temptation and trouble, that is the b *tenet* of our Church, agreeable to the confessions of other reformed Churches, as to the confession of *Heluetia*, cap. 14. of *Bohemiah*, cap. 5. of *Aspurg*, art. 11. of *Saxony* art. 16. as you may read *Harm.* confess. sect. 8.

3. To confession of sinne, and contrition for sinne, we must adioyne newnesse of life, making restitution in cases of oppression, and giuing our members as d weapons of righteousnesse to God: otherwise Saint c *Augustine* telleth vs, *non agitur, sed fingitur pœnitentia.*

4. To these three commonly set downe by the Schoolmen, our f Church addeth a liuely faith in the worlds Sauiour for the full and free pardon of all our sinnes, without which all the rest is *Iudas*-like repentance, for *Iudas* had contrition for his sinne, in that g *he repented himselfe when he saw Iesus condemned*: and he confessed his sinne in saying, *I haue sinned in betraying his innocent bloud*: and he made satisfaction and restitution so farre as he could in bringing againe *the thirty peeces of siluer to the chiefe Priests and Elders.*

As it is required in repentance that it be true, so likewise speedy, for *pœnitentia sera raro vera*, repentance deferred to the last houre many time is more forced and fained than sound and safe, for the Hypocrite who deceiueth other in his life, may deceiue himselfe in his death. That Carrier is a foole who being to goe a farre and a foule iourney, will lay the heauiest burthen vpon the weakest horse; and that Christian is vnwise who doth intend to lay the great load of repentance vpon his faint and feeble dotage, whereas in the chiefe strength of his youth he cannot lift it easily, but is ready to stagger vnder it. Almighty God euer required in his seruice the first h fruits, and the first i borne, the k firstlings are his darlings, the fattest lambes are the fittest for his sacrifice. If the l King of *Babel* would haue young men, well fauoured, without blemish, and such as had great ability to stand in his palace: shall the God of Israel, euen the King of glory, haue none to stand in his Courts but the blinde and the lame, such as the soule of *Dauid*, hated, 2 Sam. 5. 8. *yee shall not see my face* (said m *Ioseph* to his brethren) *except you bring your younger brother with you.* And how shall we behold the face of our Iesus, if we doe not n *remember him in the daies of our youth*, if we dedicate to the deuill our louely younger yeeres, and offer vnto him nothing else but our loathed old age.

Speedy repentance must also be steedy, for what a shame will it be to o *begin in the spirit and end in the flesh?* what a shame will it be to play p *Demas* part, who first hearkned vnto the Gospell, and afterward embraced the present world, like to q *Catiline, qui bonis initys malos exitus habuit.* What a shame will it be after thou hast fed on Angels bread to lust againe for the r Garlecke and Onions of *Egypt*, after thou hast escaped the filthinesse of the world, tasted of the good word of God, and of the ioyes to come, to reuolt from the holy commandement, and with the s dog to returne to his vomit, and with the swine to his wallowing in the mire, like the starres which at the first moue swiftly, but anon become retrograde, and moue-twise so last backward. t *Bernard* truly, that it is worse *recidere quam incidere*, but he that continues faithfull vnto death is sure to receiue the crowne of life, Reuel. 2. 10.

Secondly, the consideration of the full ioyes in that other world should teach vs not

x *August. serm. 88. de temp.*
y *Nilus in sent. sacris.*
z *Epist lib. 1. epist 3.*
a *Doctor Fulke.*
b Church hom. *vbi sup.* and in the com book *Tit* Visitation of the sicke.
c See Epist 1. Sun. in Aduent
d Rom. 6. 13.
e *Epist 54.*
f *Vbi sup.*
g Matth. 27. 3
h Exod. 3. 19.
i Exod. 13. 2.
k Gen 4. 4.
l Dan. 1. 4.
m Gen 43. 3.
n Ecclesiastes 12. 1.
o Galat 3. 3.
p 2 Tim. 4. 10.
q *Salustius.*
r Num. 11. 5.
s Heb 6. 5.
t 2 Pet. 2. 22.
u *Ser. 54. sup. Cant.*

not to loue the momentanie pleasures of sinne, and empty vanities of this world,
[x] Philip.3.8. but esteeme them all losse to [x] winne Christ. Heauen is large, long, high, and deepe: large, for that it containeth all the goodnesse that we can imagine, yea more than we can imagine, *a fulnesse of ioy*. Long, because *the pleasures thereof are for euermore*. High, as being the blessing of *Gods right hand*. Deepe, because these beatitudes are pure good in *Gods presence* without any mixture of euill. On the contrarie, the commodities of this life haue none of these conditions, for they be few, little, short, and mixed alway with anguish and vexation of spirit; and likewise the euils of this world in comparison are few, little, short, and tempered alway with some consolation. Whereupon we may conclude that all those haue truly lost their wits, who for loue of the commodities of this life, or for feare of present tribulations lose the happinesse, or fall into the miseries of the world to come.

3. The consideration of this heauenly doctrine should encourage vs to contend earnestly for so great a glory, for such *a fulnesse of ioy*, be [y] strong then, and let
[y] 2 Chro. 15.7. [z] 1 Cor. 15.58 not your heart be weake, for your worke shall haue a reward: be [z] stedfast and alwaies abundant in the businesse of the Lord, for as much as you know that your labour is not in vaine in the Lord. [a] Know you not that they which runne in a race,
[a] 1 Cor. 9.24. runne all, and yet but one receiues the prize? but we may so runne the [b] way of
[b] Psal 119.32. Gods holy commandements, as that all of vs may win the prize, which is not a corruptible crowne, but an incorruptible, *pleasures at his right hand for euermore*.

4. This may teach vs to runne with [c] patience the race that is set before vs, as
[c] Heb. 12 1. being assured that the [d] present afflictions are nothing in comparison of the glory
[d] Rom. 8.18. which shall be shewed vnto vs: blessed are yee (saith our blessed [e] Sauiour) when
[e] Mat. 5.11. men reuile you, and persecute you, saying all manner of euill against you for my sake falsely, reioyce and be glad, *for great is your reward in Heauen*.

5. This doctrine should enflame our loue to God, who gaue for vs his owne Sonne, in his kingdome of grace, that he might giue his owne selfe vnto vs in his kingdome of glory, promising that he will be to his Saints *all in all*, his presence being so [f] preseruatiue, that they shall haue need of none other helpe to keepe them
[f] *Aretius in* 1 Cor. 15. 28. from all euill: and *his right hand so full of ioy*, [g] that they can neither want nor wish
[g] *Luther in loc. ad Corinth. vbi sup.* any further good. *S. Paul* in expectation of this vnspeakable ioy, *desired to be loosed, and to be with Christ, Phil.* 1.23. and our Prophet said, *as the Hart desireth the water brookes, euen so longeth mine heart after thee, ô God*, Psalm. 42. 1. and the whole Church prayeth, Apoc. 22. 20. *Come Lord Iesus*, euen so come quickly sweet Iesu, that we may possesse *the fulnesse of thy ioyes, and the pleasures at thy right hand for euermore*.

Almighty Lord, which art the Father of mercies, and God of all comfort, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the manifold changes of the world, our hearts may surely there be fixed, where full and true ioyes are to be found, through Iesus Christ our Lord, Amen.

Psalm. 24.

The earth is the Lords, and all that therein is, the compasse of the world, and they that dwell therein, &c.

THe kingdome of Christ is described in this hymne two manner of waies;
1. In respect of his subiects, from the first verse to the seuenth.
2. In respect of his entrance into his kingdome, from the seuenth to the Psalmes end.

His

His subiects are of 2. sorts: { One by nature, for *the whole world is the Lords, and all that there in is*, verse 1,2. / Another by grace, which *ascend into the hill of the Lord, and rise vp in his holy place, the generation of such as seeke him* in a liuely faith, apprehending his sure promise made to *Iacob*.

And the markes of these subiects are, { *Cleannesse of hands.* / *Pureness of heart.* / *Truness of tongue*, neither blasphemeing God, nor deceiuing their neighbour.

The earth is the Lords][h] that is, Christs, which is the Lord of Lords, Apoc.19.16.for the whole world, and all the things therein are his by a two-fold title.

First by donation of God his Father, hauing [i] *all power giuen vnto him in heauen and in earth*, euen *whatsoeuer things the father hath are his*, Ioh.16.15.and so consequently, *made heire of all things*, Heb.1.2.

Secondly, the earth is Christs,and all that therein is, by right of[k] creation, for *he founded it*, saith our Prophet, and that after a wonderfull manner, *vpon the seas and flouds*. The waters which as philosophie teacheth vs,are higher than the earth,and as the [l] Scripture telleth vs also, naturally would *stand vpon the mountaines*, are by the word of God gathered together,and thrust vnder the ground,that the drie land might appeare, and so be made habitable, Gen.1.9. Exod.20.4. and these which haply seeme a most inept and weake foundation, are *firme bases*, Psalm.104.5. and *mighty foundations*, Micha 6.2. to magnifie Gods power and prouidence,who as he [m] brought light out of darkenesse, so setleth he the solid earth on the liquid waters, yea, *he hangeth the earth vpon nothing*, Iob 26.7. this *founding the land vpon the seas, and preparing it vpon the flouds*, is so wonderfully wonderfull, that Almighty God asked his seruant *Iob*, *whereupon are the foundations thereof set, and who laid the corner stone thereof*, Iob 38.6.

[n] *Xerxes* commanded his souldiers to fetter the waters of *Hellespontus*: and so God bindeth,as it were,the flouds in fetters,as [o] *S. Basil* plainly, *Ligatum est mare præcepto Creatoris quasi compedibus*,he saith vnto the sea, [p] *Hitherto shalt thou come, but no further, and here shall it stay thy proud waues. He gathereth the* [q] *waters of the sea together, as it were vpon an heape, and laieth vp the deepe in his treasure house*, so that without his leaue,not so much as one drop can ouerflow the land.

All things then are Christs,in respect of creation, [r] *by whom all things were made*: in respect of sustentation, as [s] *vpholding all things by his mighty word*: in respect of administration, as [t] *reaching from one end to another, and ordering all things sweetly*: in one word, *of him, and through him, and for him are all things*, Rom.11.36.

1. From hence we may learne,that Christ is *the King of glory, Lord of hosts*, euen Almighty God. For he that made all, is [u] *Lord ouer all*, he that is the Creator of heauen and earth is Almighty (saith our Creed) able to doe whatsoeuer he will, and [x] more than he will too: more by his absolute power, than he will by his actuall, able to [y] raise vp children vnto *Abraham* out of the very stones in the street,though he doe not actually produce such a generation: his Almightinesse, euidently proues him to be God, and his founding of the world his Almightinesse, for the gods that haue not made the heauen and earth, shall perish from the earth and from vnder heauen, Ierem.10.11.

2.Seeing the compasse of the world and all they that dwell therein are the Lords, it is plaine [z] that the Church is not confined within the limits of one region, or glued (as it were) to one seat only. The [a] *Donatists* in old time would tie the Church only to *Cartenna* in *Africa*, the Papists in our time to *Rome* in *Italy*: but the Scriptures affirme plainly that the [b] golden candle-stickes are remoued from one place to another, and that the [c] kingdome of God is taken away from one nation, and giuen vnto another country, that brings forth the fruit thereof, in euery region he that feareth God,and worketh righteousnesse, is accepted of him, Acts 10.35.

3.Saint

[h] *Turrecrema'. in loc.*
[i] Mat.28.18.
[k] *Mollerus. Caluin. Strigelius.*
[l] Psal.104.6.
[m] Gen.1.3,4.
[n] *Herodotus in Polymnia.*
[o] *In Hexamer. hom.4.*
[p] Iob 38.11.
[q] Psal.33.7.
[r] Iohn 1.3.
[s] Heb 1.3.
[t] Wisd.8.1.
[u] Rom.10.12.
[x] *Thom.part.1. quæst.25.art.5.*
[y] Matth 3.9.
[z] *Tileman.*
[a] *August. Epist.48.*
[b] Apoc.2.1.
[c] Matth.21.43

3. *S. Paul*, 1 Cor. 10.26. from hence doth argue, that all the creatures in the world may be vsed by Christians either for food or otherwise, seeing *all is the Lords*, and in Christ ours, 1 Cor. 3.22. not as *Anabaptists* imagine fondly that all things ought to be common, and that the priuate possession of goods and lands is contrary to the rules of Christianity, for as [d] Diuines aptly distinguish, we haue *ius ad rem, non in re*: right to the thing, but not in the thing, vntill either by gift or guilt, by donation or emption it be made ours: as *S. Paul* insinuates in the cited place, *whatsoeuer is sold in the shambles eat yee, making no question for conscience sake, for the earth is the Lords, and all that therein is.* If meat be sold in the shambles, it is not thine till it be bought, or otherwise lawfully brought vnto thy table, thy right to these things in the Lord, is not contrary to the commandement of the Lord, saying expresly, *Thou shalt not steale.*

[d] *Mollerus in loc.*

4. Mighty Monarchs and puissant Potentates [e] hence may learne that they be not absolute masters of the world, but only the [f] Ministers of God. Superior Magistrates are his Lieutenants, and inferiour Magistrates, as it were, his Deputy-Lieutenants, vnto whom as vnto the Lord of all things, and Iudge of all men, euery Prince must one day [g] render an account of his stewardship, be [h] wise therefore yee Kings, be learned yee that are Iudges of the earth, serue the Lord in feare, reioyce before him in trembling.

[e] *Tileman. Mollerus.*
[f] Rom. 13.4.
[g] Luk 16.2.
[h] Psal. 2 10.

5. This may comfort poore [i] pilgrims in exile, thrust out of their houses and home, persecuted from City to City for the profession of Christs holy Gospell. If the whole world be Christs, how can they which are his, want any thing? he can, and (as it shall make most for his honour) he will also ptouide for the banished, new houses, and new lands, and new goods, and new friends, and so restore to them (as he [k] promised) an hundred fold, blessing their [l] last daies more than their first: it is pithily said, *bono cuiq; patria vbiq;*, he that hath his conuersation in heauen, hath euery where land enough vpon earth.

[i] *Mollerus. Tileman.*
[k] Marke 10. 30.
[l] Iob 42.12.

Who shall ascend] All men are the subiects of Christ at large, subiect to the kingdome of his power, but all men are not the true subiects of Christ in his kingdome of grace. For all *ascend not into the hill of the Lord*, and among such as ascend, all *stand not in his holy place*, [m] that is, all men adioine not themselues vnto the Church, and a great many which are in the Church, are not of the Church. Infidels are not so much as in the Church, hypocrites howsoeuer in the Church, are no true members of the Church, according to that of [n] *Paul, all are not Israel which are of Israel*: all such as come *to the hill of the Lord, stand not in his holy place*, for some beleeue but a [o] season, and few continue [p] faithfull vnto death: now the most infallible note and characters of such as both *ascend and stand in Gods holy hill*, are three; *Cleannesse of hands, Pureneesse of heart*, and *Truth of tongue*, the which are reduced by Diuines vsually to these two; true [q] faith, and a good conscience. For that is a *pure heart* which is purified by faith, Act. 15.9. and a liuely faith is made knowne to the world by good workes, and by good words, as our Prophet here, by *cleannesse of hands and trunesse of speech*, as the Scripture teacheth vs, out of our hearts abundance the hand worketh, and the tongue speaketh, Matth. 12.34.

[m] *Mollerus.*
[n] Rom 9.6.
[o] Mat. 13.21.
[p] Apoc. 2.10.
[q] 1 Tim 1.16.

Faith in the very act of our iustification is like [r] *Iudeth*, it cuts of *Holofernes* head alone, she commandeth all her attendants, as well great as little, to stand without her tent, and to goe forth of her presence: but when once the deed is done, when the [s] serpents head is broken, and [t] trod vnder feet, her whole troope runs to her, and stands about her: albeit faith apprehending Gods sure mercy for the full and free pardon of all our sinnes is in our iustification *Sola*, yet in our conuersation it is not *Solitaria*, but accompanied euer with a *cleannesse of hands*, which is ready to do that which is right, and with a *graciousnesse of tongue*, which is ready to speake that which is true, neither deceiuing our neighbour, nor blaspheming God, by *lifting vp his soule vnto vanity*, that is, taking his name in vaine, for so [u] some Diuines expound it.

[r] Iudeth 13. 3.4.
[s] Gen. 3.15.
[t] Rom 16.20.
[u] See *Bucer. Mollerus. Caluin. Steuchus. Bellarmin. Genebrard. Agellius in loc.*

Such as haue *cleane hands and a pure heart, receiue the blessing from the Lord, and righteousnesse from the God of their salnation*, hauing the promise both of the life present

present and of that which is to come, 1 Tim.4.8. they are *the generation of those that seeke him, euen of those that seeke thy face, O Iacob,* [x] that is, these are *Iacob*, euen [y] true Israelites whom the Lord will acknowledge for his owne: they seeke God in this life, but they shall see him in the next [z] face to face: for as [a] *Iacob* when he wrestled with an Angell, saw God, and called the place *Peniel*, that is, Gods face or presence: so they who seeke the Lord with innocent hands and a pure heart, shall enioy his presence and pleasures at his right hand for euermore: [b] or these men are the generation that seeke God, and embrace his promise concerning the redemption of the world made to the Patriarch *Iacob*: or as [c] other, they shall seeke thy face, *O Iacob*, that is, O God of *Iacob*, or the face of the [d] *God of Iacob*, or they seeke *the face of Iacob*, [e] that is, Gods Elect in the celestiall Ierusalem: the which is all one with the former interpretation, because none shall euer behold the face of *Iacob* in Hierusalem aboue, but such as behold the face of the God of *Iacob*, the contemplation whereof is the sole blessednesse and fulnesse of ioy to *Iacob*.

Now let vs examine whether these characters of the true Church agree to the Papists, insolently boasting of the Churches notes and name more than all other Christians in the world: haue they *cleane hands*, which are [f] drunken with the bloud of Saints, and with the bloud of the Martyrs of Iesus Christ? haue they *cleane hands*, whose masses are massacres, in crucifying Christ againe for the sinnes of the quicke and dead, contrary to the Text [g] *once for all?* haue they *cleane hands*, whose pens openly maintaine the doctrine of King-killing? haue they *cleane hands*, [h] whose most holy fathers haue committed all vncleanesse, euen with greedinesse? are their *hearts pure*, not *lifted vp to vanity*, when as they be [i] *Pompifices* rather than *Pontifices*, in brauery [k] succeeding rather *Constantine* a puissant Emperor, than *Peter* a poore Fisher? are not their *hearts lift vp vnto vanity*, who pray to Saints as to Sauiours, adoring Idols and creeping to crosses? are not their *hearts lift vp vnto vanitie*, who contradict verity, making the traditions of men equall to the commandements of God? and is not their *tongue deceiuing*, who terme the true faith a faction, and the Gospell heresie? and is not their *tongue deceiuing*, who make lying equiuocation a liberall Art? is not their *tongue deceiuing*, who speake [l] friendly to their neighbours, and imagine mischiefe in their hearts, openly pretending instruction, and yet secretly procuring, so much as they may, destruction of our Church and countrey? [m] *Bernard* in these respects and many moe, had iust cause to cry out, *O miserandam sponsam talibus creditam paranymphis.*

Lift vp your heads, ô ye gates] Most of the Iewish [n] Rabbins in old time, and many [o] Christian Doctors in our time, haue construed this, as spoken in a *prosopopœia* to the gates of the holy temple to be builded by *Salamon*, into which Gods Ark should enter: and the Prophet cals them *euerlasting doores*, in comparison of the tabernacle that was a moueable house flitting and vnsetled, for Gods Arke was tossed vp and downe, from the wildernesse to *Gilgal*, and from *Gilgal* to *Shiloh*, and from *Shiloh* to the land of the Philistims, and from thence to *Bethschemech*, and to *Kiriathiarim*, it neuer had any sure footing vntill Almighty God had [p] *chosen Mount Sion to be an habitation for himselfe, saying, this shall be my rest for euer, here will I dwell, and my people shall* [q] *moue no more.* These doores then are termed *euerlasting*, not that they could or should continue for euer, but for a long season, euen vntill *the* [r] *fulnesse of time was come*, when our blessed Sauiour Christ Iesus, as being the truth of these types, entred into the Holiest of Holies, and obtained eternall redemption for vs, Heb.9.12.

Melanthon, Hen. Mollerus, and [s] many moe by these *gates* vnderstand Kings and Princes vpon earth, because Magistrates in these Easterne countreyes vsed to giue iudgement in the gates of the city, according to that of [t] *Amos, establish iudgement in the gates:* [u] or because the care of opening the gates of heauen is committed vnto them, as being the Lord-keepers of both the tables of the Law, that their subiects and people may lead vnder them a peaceable life in all godlinesse and honesty, 1 Tim.2.2. our Prophet therefore doth exhort all higher Powers and Potentates to giue free passage to the Gospel of Christ, as it were, to *set open the gates* of their city, that

[x] *Mollerus. Bucer. R. Stephanus.*
[y] Ioh.1.47.
[z] 1 Cor.13.12
[a] Gen 32.
[b] *Tileman.*
[c] New translation in English margin. *Idem annotat. Moller & alij.*
[d] *Septuagint. Placidus. Agellius.*
[e] *Bellarmin.*
[f] Apoc.17.6.
[g] Heb 9.26.
[h] See *Bellarm. præfat.lib.1. de Rom.Pont & Io.de Turrecre. sum.de Ecclesia lib.2.cap.103.*
[i] *Berengarius apud Costerum præf. de moribus heretic.*
[k] *Bernard. de considerat.lib. 4.cap.3.*
[l] Psal.28.3.
[m] *De consider. lib.3.cap.5.*
[n] *Apud Agellium & Genebrard in loc.*
[o] *Bucer. Caluin. Wilcox.*
[p] Psal.132.14.
[q] 2 Sam.7.10.
[r] Gal.4.4.
[s] *Strigelius. Tileman. Genebrard.*
[t] Amos 5.15. Deut.21.19. 2 Sam.19.8.
[u] *Placidus in loc.*

that *the King of glory may come in*, and that his word may dwell [x] among them plenteously. [y] So this part of the Psalme doth answer the former aptly, for seeing *the earth is the Lords, and all that is therein*; it is fit that all higher powers should be subiect vnto the highest power, and that they should lay downe their crownes and scepters at his feet, which is the King of Kings, and Lord of hosts. Againe, seeing none can *ascend the hill of the Lord, and stand in his holy place, but such as haue cleane hands and a pure heart*: it is necessary that Princes should entertaine Christs Gospell, which is the [z] power of God vnto saluation, [a] able to make the man of God absolutely furnished vnto all good workes. If they will not perish from the right way, they must of necessity kisse the Sonne, Psalm. 2.12. if they will enter into the gates of the Citie of God, they must open the gates of their owne Citie to God.

[b] Other interpret this of the doores of our heart, according to that Apoc. 3.20. *Behold, I stand at the doore and knocke, if any man heare my voice, and open the doore, I will come in vnto him, &c.* In the Gospels history we finde that Christ had a foure-fold entertainment among men. Some receiued him into house, not into heart, as [c] *Simon* the Pharisie, who gaue him no kisse, nor water to his feet: some into heart, but not into house, as the faithfull [d] Centurion, esteeming himselfe vnworthy that Christ should come vnder his roofe: some neither into house nor heart, as the graceless *Gergesites*, Matth. 8.34. some both into house and heart, as [e] *Lazarus*, [f] *Mary*, *Martha*. Now that Christ may [g] dwell in our hearts by faith, and that our bodies may be [h] temples of his holy Spirit; we must as our Prophet exhorts here, *lift vp our soules*, that is, in the words of *S. Paul*, Col. 3.2. our affections must be set on things which are aboue, and not on things which are on earth, if we desire to lift vp our heart vnto Christs verity, we may not lift it vp vnto the worlds vanity, [i] that is, we must not fasten our loue too much vpon the things of this life, but on those pleasures at Gods right hand, which are euermore, that [k] as we haue borne the image of the first *Adam*, who was earthly, so we should beare the image of the second *Adam*, which is heauenly, 1 Cor. 15.49. the prophane worldling sings a *Nunc dimittis* vnto Christ, and saith as the Deuils, [l] *Ah what haue we to do with thee, thou Iesus of Nazareth*, and as [m] *Iob* reports his words, *depart from vs, for we desire not the knowledge of thy waies.* On the contrary, the religious soule enioying the possession of her Sauiour, chanteth a merry [n] *Magnificat*, and a pleasant *Te Deum*: she saith vnto Christ, as [o] *Ruth* vnto *Naomi*, *Intreat me not to leaue thee, nor to depart from thee, for whither thou goest, I desire to go, the Lord doe so to me, and more also, if ought but death diuide me from thee.* Nay, death it selfe shall not part vs, for when I am loosed out of my bodies prison, I hope to be [p] with my Christ; as [q] *Ittai* then vnto *Dauid*, I say to my Iesus, *As the Lord liueth, and as my Lord the King liueth, in what place my Lord is, there shall thy seruant be whether it be in life or death.*

O Lord, which art the God of my [r] saluation, I [s] lift my heart to thee, desirous to seeke thee, both in the right *vbi*, where thou maist be found, and in the right *quando*, [t] while thou maist be found: open my dull eares, and hard heart, that thy Sonne my Sauiour may come in and dwell with me: grant me grace that I may still heare while he calleth, open while he knocketh, and hold him also when I haue him, that I may both ascend thine hill, and stand in thine holy place, that I may not only soiourne in thy tabernacle, but also rest and dwell vpon the mountaine of thine holinesse.

[u] *Iustin Martyr*, [x] *Euthymius*, and [y] other, as well ancient as moderne Interpreters, expound this of Christs ascending into the heauen of heauens, whose gates were shut, vntill he which is the [z] first fruits of the dead opened them vnto true beleeuers: to say that the soules of the holy Fathers dying before Christ, enioyed not Gods presence, but that they were locked vp in *Limbo patrum*, a corner of hell, is a popish error contrary to the word of God, Ecclesiastes 12.7. Matth. 8.11. Luk. 16.23. Luk. 23.43. affirming that they returned vnto God who gaue them, and that they rested in the kingdome of heauen, in *Abrahams* bosome, in Paradise, where they could not suffer any paines either offense or losse, they were doubtlesse in heauen, (generally so taken) that is, in a blessed estate, because they died in the Lord: yet to say that they went

[x] Col. 3.16.
[y] *Mollerus.*
[z] Rom 1.16.
[a] 2 Tim 3.17.
[b] *Tremell. Wilcox.*
[c] Luk 7.44.
[d] Matth. 8.8.
[e] Ioh. 11.11.15
[f] Luk. 10 38.
[g] Ephes 3.17.
[h] 1 Cor. 6.19.
[i] *August. in loc.*
[k] *Arnob. in loc.*
[l] Mark 1.24.
[m] Iob 21.14.
[n] See Dr. *Huls* Ser. *Mans heart Christs home.*
[o] Ruth. 1.16.
[p] Philip 1.23.
[q] 2 Sam. 15.21
[r] Psal. 18.47.
[s] Psal. 25.1.
[t] Esay 55.6.
[u] *In Dialog. cum Tripbon.*
[x] *In loc.*
[y] *Basil. Stenchus. Agellius. Bellarmin. omnes patres vti Genebrard. in loc.*
[z] 2 Cor. 15.20.

went not immediatly to heauen (properly so called) vntill our blessed Sauiour, *the King of glory*, did ascend and *open those gates and euerlasting doores*, is an opinion [a] haply that seemeth agreeable to the Scriptures, Heb.9.8. & 10.20. & 11.39 40. Ioh.3.13.14.3. and to the Fathers, *Chrysost. in Luc.16.de diuite, & in Epist.ad Heb. cap.9.ver.9. & cap.10.vers.20. & operis imperfecti in cap.3. Matth. Basil.in Psal.48. Epiphan.hæres.46 contra Tatianos. Iustin.in Dialog. cum Tryphone. Augustin. epist. 57.ad Dardanum, & 99 ad Euodium, & de Genesi ad lit.lib.8.cap.5. Hierom.in epitaphio Nepotian. ad Heliod. tom.1.pag.21. Ambros.de fide lib.4.cap.1. Primasius in epist.ad Heb.cap.8.vers.9. & cap 10.vers.20.*

[a] *Melius est dubitare de occultis quàm litigare de incertis Augustin de Gen ad lit. lib 8. cap.5.*

So that the Prophet here bringeth in a great many glorious Angels attending Christ in his ascension, and saying to the rest of the celestiall Hierarchy, *Lift vp your heads, ô ye gates, and be ye lift vp you euerlasting doores, and the King of glory shall come in.* Heauen gates are called *euerlasting*, because they shall endure for euer, or because they be the doores into the life which is euerlasting.

Who is the King of glory?] Christ in two respects is *the King of glory*. 1. For that all honour and glory belongs properly to him, [b] *his is the kingdome, the power, and the glory*, called in this regard *the Lord of glory*, 1 Cor.2.8.

[b] Matth 6.13.

Secondly, for that Christ maketh vs partakers of his glory, termed in this respect *our glorious Lord Iesus*, Iam.2.1. If *the Lord of hosts, strong and mighty in battell, be the King of glory*, then Christ (hauing conquered all his enemies, and made them his foot-stoole, triumphing ouer death, and the deuill which is the founder of death, and sinne which is the sting of death, and the graue which is the prison of death, and hell it selfe which is the proper dominion of the deuill and death) is doubtlesse in himselfe *the king of glory*: and for as much as he died for our sinnes, and is risen againe for our iustification, and is ascended on high to giue gifts vnto men, in this life [c] grace, in the next [d] glory, what is he lesse than a King of glory toward vs, of whom, and through whom alone we that fight his battels are deliuered from the hands of all that hate vs, and so made victors, 1 Cor.15.57. yea more than conquerours, Rom 8.37.

[c] Eph.4.8.11.
[d] Iohn 14.2.

Psalme 68.

Let God arise, and let his enemies be scattered, &c.

The Prophet in this Hymne respecting rather matter than method, doth vtter diuers things a little confusedly: yet his generall intent is to declare Gods almightie power and prouidence manifested in comforting his, and confounding their enemies; for which [e] mercy toward the one, and [f] iudgement towards the other, he calleth vpon all people, the faithfull especially, to [g] *sing praise and ascribe power vnto him.* In the two former verses two persons are chiefly remarkable.

[e] Vers 3,5,6,9, 10,11,12,13,14 15,16,19,20, 22,27.
[f] 1,2,6,12,21, 22,20.
[g] Vers.4,19,26 32,34.

1. God as agent destroying, in whom obserue,
   - 1. His might, easily destroying such as hate him, he doth onely *arise.*
   - 2. His mercy,
     - *Patiendo*, in his patience toward the wicked, he seemeth as it were to sleepe for a time, implied in the word *exurgat.*
     - *Faciendo*, in his actions toward the godly, standing vp in his good time, reputing all their enemies, *his enemies.*

2. The wicked as patient destroyed, in whom note
   - 1. Their condition, *enemies and haters of God.*
   - 2. Their iudgment,
     - Great, [h] a foure-fold scourge,
       - *Scattering.*
       - *Flying.*
       - *Vanishing.*
       - *Perishing.*
     - [i] Sudden, as *the smoke driuen away with the winde, and like wax melting at the fire.*

[h] *Placidus.*
[i] *Gemebrard. Wilcox. Præcepi & præsens interitus. Tremell. in loc.*

First, as concerning the mighty power of God,[k] he need not arme himselfe with any weapons, either offensiue or defensiue, it is enough if he doe but *arise*; sufficient if he moue but his little finger (as it were) yea, the very least of all the workes of his fingers: he which is the Lord of Hosts hath a great many royall armies to fight his battell, *his chariots are twentie thousand, euen thousands of Angels*, as it is in the 17. verse of this Psalme, he saith vnto this creature come, and it commeth; and to that goe, and it goeth; and to a third, do this, and it doth it. If he raise but an host of [l] frogs, or a swarme of flies, his enemies are *scattered* instantly, for it is [m] nothing with him to helpe with a great many men, or with no meanes. If he but [n] speake the word it is done, for as by his word he made the whole world, so by his word he can marre whatsoeuer is in the world: his power is called *actuall*, in doing whatsoeuer he will; and *absolute*, for that he can doe more than he will. His actuall power and reuealed will especially concerne vs in all the chances of this our life; so the Leper insinuates, Matth. 8 2. *Lord, if thou wilt thou canst make me cleane*, not if thou canst thou wilt: he can (as the Papists imagine) transubstantiate his flesh in the Sacrament, but we read not that he will: he can saue such as [o] despise the riches of his mercies, and abuse his grace to wantonnesse, at the last houre without any repentance, but we read not that he will[p]: it is our comfort that he will (at what time soeuer a sinner repenteth him of his sinne from the bottome of his heart) put all his wickednesse out of his remembrance: it is our comfort that he will [p] heare vs, if we call vpon him in the time of trouble, giuing vs [q] what soeuer we shall aske in his name: it is our comfort that God can arise, because he will arise; for seeing our father in heauen is able and willing, that is, able because willing to [r] *lay hand vpon the shield and buckler, and to stand vp for our helpe:* why should we feare what either the malitious man, which in Scriptures is called a [s] deuill, or the deuill himselfe, which is termed a [t] malitious man, is able to wish or worke against vs. If God arise, then all *his enemies*, that is, our enemies [u] for his sake, shall instantly *vanish as smoke before the winde, and as wax before the fire.*

The mercifulnes of God is seene first in his patience toward the wicked, [x] implied in the word *arise*, for he seemeth as it were to [y] *sleepe*, and not to marke what is done amisse. The Lord is [z] patient, and would haue none to perish, but would all men to come to repentance. He was longer in destroying [a] one Citie, than in building the whole world, slow to wrath, and ready to forgiue, desiring not the death of a sinner, but rather he should amend. He doth not arise to particular punishments, much lesse to the generall iudgement, but after [b] long suffering and great goodnesse. O Hierusalem, Hierusalem, how often would I (quoth our Lord) haue gathered thy children together as the hen gathereth her chickens vnder her wings, and ye would not, Matth. 23. 37.

As the mercies of God are manifested in his patience toward the wicked, so likewise in his actions toward the godly: for as it is said in the 21. verse, *he shall wound the head of his enemies, and the hairie scalpe of such an one as goeth on still in his wickednesse.* If obstinate haters of God and godlinesse will not desist, but continue raging and rauing against the Lords anointed, at length he will [c] awake as one out of sleepe, and as a Giant refreshed with wine, he will in his furie smite his enemies in the hinder parts, and put them to a perpetuall shame: their crying sinnes make such an alarum in his eares, as that he will awake and *arise* too, for the protection of such as are [d] vpright in heart. We reade Mat. 8. that the ship of the Church is tossed with the waues of affliction, & with the boisterous windes of contrary doctrines in the troublesome sea of this world, and in the meane while Christ our great master seemes to sleepe; yet when we call and cry, *Master, saue vs, or else we perish*, he doth awake, and rebuke the windes, and the waues, and there followeth a great calme: [e] he that keepeth Israel doth neither slumber nor sleepe: I sleepe (saith our blessed [f] Sauiour) but mine heart awaketh: our watchmen should wake in vaine, if the Lord did sleepe; the truth is, he doth *arise* while we rest. If the Lord himselfe had not beene on [g] our side, when our enemies rose vp against vs; had not he beene waking while we were sleeping, the furious and fierie gunpowder faction had swallowed vs vp quicke,

[k] *Caluin. Mollerus.*
[l] Exod. 8.
[m] 2 Chron. 14. 11.
[n] Psal. 33. 9.
[o] Rom. 2. 4.
[p] Psal. 50. 15.
[q] Iohn 16. 23.
[r] Psal. 35. 2.
[s] Iohn. 6. 70.
[t] Matth. 13. 28
[u] Matth. 5. 11.
[x] *Lorin in loc.*
[y] Psal. 44. 23.
[z] 2 Pet 3. 9.
[a] *Iericho.* Iosua 6. 4.
[b] Psal. 103. 8.
[c] Psal. 78. 66.
[d] Psal 11. 2.
[e] Psal. 121. 4.
[f] Cant. 5. 2.
[g] Psal. 124.

quicke, when they were so wrathfully displeased at vs: and therfore let vs sing with our Prophet in the 19 verse of this Hymne, *Praised be the Lord daily, euen the God that helpeth vs, and powreth his benefits vpon vs.*

[h] Interpreters obserue generally, that these words are borrowed from *Moses*, Numb.10.35. *Arise Lord, and let thine enemies be scattered, and let them that hate thee fly before thee.* This vndoubtedly was a very good praier in *Moses*,[i] but *Dauid* here by common experience proues that to be most true, which *Moses* heartily desired, namely, that the Lord ariseth and fighteth against all such as are enemies to his arke, haters of his Church, and despisers of his holy couenants. And therefore whereas some make these words[k] either a prayer that Gods hatefull enemies may be destroyed, or a prophesie that they shall be destroyed; other make them a plaine proposition, and read them [l] *Indicatiuely*, God doth arise, *Deus exurgit*, or *surgente Deo*: The sense vpon the point is all one, for they who pray that God would arise, and they who confesse that he doth arise to scatter his enemies, ascribe both of them a commanding *power to God ouer Israel*: and therefore the Kings and Queenes of *England* vsed to stampe this sweet sentence vpon their coyne, *Exurgat Deus, & dissipentur inimici*: it is reported of the deuout [m] *Antonius* also, that he did coniure the Deuill in singing these word: and beloued, when our aduersary doth assault vs at any time, let vs haue recourse to Gods buckler and book. If he tempt thee to commit Idolatry, heare what God saith vnto thee,[n] *thou shalt worship the Lord thy God, and him only shalt thou serue.* If he tempt thee to couetousnesse, put on Gods armour and say, [o] *Couetousnesse is the root of all euill, and they that will be rich fall into snares and into many foolish and noysome lusts, which drowne men in perdition and destruction.* If he tempt thee to priuate reuenge, let God arise, who saith expresly, [p] *vengeance is mine.* If he tempt thee to the sin of incontinence, let God arise, who commands in his Law, *Thou shalt not commit adulterie*, [q] know you not that your bodies are the temples of the Holy Ghost, and the members of Christ, shall I then take the members of Christ, and make them the members of an harlot? no, no, *Let God arise*, and so these raging lusts, and all other our enemies shall be dispersed.

In the wicked I haue noted first their condition, and then their punishment. Their condition is, that they be both *enemies* and *haters* of God. Enemies to God, [r] as being enemies to the children of God, for he that [s] hurteth his Prophets, and toucheth his anointed, is said to touch the [t] apple of his eye: this our blessed Sauiour did promise and practise: promise,[u] *He that receiueth you, receiueth me, and he that* [x] *despiseth you, despiseth me*: this he did also practise, for when [y] *Saul* breathed out threatnings and slaughter against the Disciples of the Lord, Christ appearing to him expresly said, *Saul, Saul, why persecutest thou me?* because that which is done to the least of my brethren, I take it as done to my selfe, Matth,25.40

Yea, but how can any wicked wretch *hate God* which is goodnesse it selfe? all the world cals for truth, 1 Esd.4.36. and God is truth, Ioh.14.6. [z] Answer is made, that Almightie God is considered two waies; in himselfe, and in his effects: as God is considered in himselfe and in his essence, none can hate him, as being goodnesse it selfe, for the Saints enioying his presence, seeing him, [a] as he is [b] face to face, sing *Hallelujah*, saluation, and glory, and honour, be to the Lord our God, Apoc.19.1. but in this world God is considered [c] in his workes, and seene in his effects only. Whereof some be pleasing to the wicked, as breath and life, Act.17.25. suffering his sunne to arise, and his raine to fall on them, Matth.5.45. opening his hand and filling all things with his plenteousnesse, Psal.145.16. other effects of his are distastfull to mans inordinate will and corrupt affections, as the prohibition and punishment of sinne: and in these respects euery reprobate is an hater of God, and fighteth vnder the banner of his mortall enemie the deuill. Almighty God [d] hates nothing which he made, for all his creatures are good, yea very good, Gen 1.31. he hates onely sin in the reprobate which is a nothing, and considered as a thing that is not the worke of God, but of the deuill and darknesse. So the Lord is said to hate [e] *feet that be swift in running to mischiefe, haughty eies, a lying tongue, hands that shed innocent bloud, an heart that imagines wicked enterprises*, in a word, [f] *he loueth righteousnesse,*

[h] Bucer. Mollerus, Genebrard. Lorin.
[i] Caluin.
[k] Rabbi Dauid. apud Eugubinum in loc. Idem annotat. Vatablus.
[l] Bucer. Vatablus. Tremellius.
[m] Athan. apud. Bellar. in loc.
[n] Matth 4.10
[o] 1 Tim.6.9 10
[p] Rom.12.19.
[q] 1 Cor.6.15.
[r] Mollerus. Calum.
[s] Psal.105.15.
[t] Deut 32.10. Zach 2.8.
[u] Matt.10.14.
[x] Luk.10.16.
[y] Acts 9 1.
[z] Thomas 2 2æ quæst. 34. art.1. & Lorin in loc.
[a] 1 Iohn 3 2.
[b] 1 Cor 13.12
[c] Rom 1.20.
[d] Wisd.11.21
[e] Prou.6.16.
[f] Heb.1.9.

teousnesse, and hateth iniquitie, he hath no pleasure in wickednesse, he doth abhorre bloud-thirstie men, and all such as worke vanitie, Psal.5.4. God then hates the reprobate for their sinne, and the reprobate hate God, as prohibiting and punishing their sinne, saying, [g] *Depart from vs, for we desire not the knowledge of thy wayes.* If our soules abhorre the [h] works of the Nicolaitans, if we despise the wicked only because they be giuing ouer to commit all iniquitie with vnsatiable greedinesse; [i] assuredly we follow God as deere children, and we may well apply the words of our Prophet, Psal.139.21. *Doe not I hate them, ô Lord, that hate thee? yea Lord, I hate them right sore, euen as though they were mine enemies*: and if the wicked despight and despise vs only for righteousnesse sake, reuiling vs, and persecuting vs, and speaking all manner of euil against vs in Gods cause falsly, let vs be glad and reioyce, for great is our reward in heauen, Mat.5.11,12.

[g] Iob 21.14.
[h] Apoc 2.6.
[i] Ephes.5.1

Now touching the punishments of such as hate God, the first is *scattering*, and *woe to him that is alone*, quoth [k] *Salomon*, a good man often wants comfort, when he wants companie, much more the wicked afflicted with outward dangers, and affrighted with inward terrors of an hellish conscience. There is a great griefe when old friends part, greater when a man and his wife part, greatest of all when the soule and the bodie part, because these haue liued long, and tooke sweet counsell together. And so doubtlesse it is an intolerable discomfort to the wicked, to be *scattered* one from another, who did [l] furiously rage together, and runne together against the Lord and against his annointed.

[k] Eccles.4.10.
[l] Psal 2.1.

The second punishment of the wicked is *flying*, as being afraid to looke God in the face. Souldiers after a retreat sometimes returne to fight, and foyle their foes: but it is not so with vngodly men in Gods holy warre, for when the Lord [m] smites his enemies in the hinder parts, he puts them to a perpetuall shame. Yea, but how can they flie from him? as our Prophet [n] elsewhere, *Whether shall I goe from thy Spirit, and whether shall I goe from thy presence? if I climbe vp into heauen, thou art there; if I goe downe in hell, thou art there also*, &c. Answer is made by [o] *S. Augustine, Fugiunt animo non corpore, timendo scilicet non latendo, nec ab ea facie quam non vident, sed ab ea quam videre coguntur.* They flie not from that face which they doe not see, for *they shall see the sonne of man comming in the clouds of heauen, with power and great glory*, Matth.24.30. but from his face they would not see, calling to the mountaines in that day, [p] *fall vpon vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.* The summe of all is briefly this, being *scattered* they *flie*, flying they *vanish*, and vanishing they *perish at the presence of God.*

[m] Psal.78.67.
[n] Psal.139.6.
[o] In loc.
[p] Apoc.6.16. Esay 2.10. Hosea 10 8.

As God destroyeth his enemies soundly, so suddenly, *like as the smoke vanisheth, so shalt thou drine them away*, &c. The higher the smoke, the sooner dispersed by the winde, wax the neerer to the fire the sooner melted. Our God is a [q] consuming fire, and he rideth vpon the wings of the [r] winde, and therefore so soone as he doth *arise, his enemies vanish as smoke, and melt as wax before his presence.* While their rage and courage seemes most impetuous, suddenly their [s] hard hearts are loosed and lost, as fire melts the wax, so feare their wrath at Gods presence while they thinke to vanquish other, they vanish themselues: all their furie is but a fume, [t] *pride goeth before destruction, and an high minde before the fall.*

[q] Heb.12.29.
[r] Psal.18 10.
[s] Agellius.
[t] Prou 16.18.

Concerning the generalitie of this doctrine, we finde that the wicked [u] *spend their dayes in mirth, and then in a moment goe suddenly downe to hell. Yet a little while* (saith our [x] Prophet) *and the vngodly shall be cleane gone, thou shalt looke after his place, but he shall not be found: oh how doe they consume and perish, and come to a fearefull end, euen as a dreame when one awaketh, so shalt thou make their image to vanish out of the citie*, Psal.73.18, 19. *their destruction shall come speedily*, Prou.6.15. *as a swelling in an high wall, whose breaking commeth in a moment suddenly*, Esa.30.13.

[u] Iob 21.13.
[x] Psal 37.10.

To speake more particularly, [y] *Babel is suddenly fallen and destroyed*, and the [z] King of Babel as he was carowsing in the golden vessels of the Temple, saw the fingers of a mans hand writing a fearefull sentence against him vpon the walls of his Palace, whereupon *at the same houre while he was feasting, his countenance was changed, and his thoughts so troubled, that the ioynts of his loynes were loosed, and his*

[y] Ier.51.8.
[z] Dan.5.5.

his knees smote one against another. The iudgement of God vpon *Corah, Dathan,* and *Abiram,* was also sudden, for as they disputed against *Moses* and *Aaron,* impudently iustifying their conspiracie, [a] *the earth opened her mouth and swallowed them vp all aliue, so that in the sight of all Gods people they went downe quicke into hell.* [b] *Herod* in the midst of all his brauery was *immediately smitten by the Angell of the Lord, so that he was eaten of wormes, and gaue vp the ghost.* [c] *Arrius* the blasphemous heretike was vpon the sudden *in the middest of his pompe and pontificality, taken away with a stinking death.* [d] Pope *Iohn* the 12. in the very act of adultery was suddenly smitten by the deuill, and so he died in his filthinesse. Pope [e] *Siluester* the second (who being a coniuring Frier, gaue himselfe vnto the deuill vpon condition he might be Pope) as he was on a time singing masse at Rome, heard a great noise of deuils that came to fetch him away: whereat being terrified and tormented, and seeing no way to escape, he desired his people to rend his body in peeces after his death, and lay it vpon a chariot, and so let horses draw him whither they would. [f] In the yeere 1530. there was at *Noremberg* a certaine Priest who studied Art-Magicke, and being very couetous of money, the deuill (whom he serued) shewed him through a chrystall, a good deale of treasure hidden in the Citty; whereupon he went presently to that part of the Towne where he supposed it to haue lien buried, and being arriued at the place with a companion whom he brought to this pretty pastime, fell a searching and digging vp an hollow pit, vntill he perceiued a coffer in the bottome of the hole, with a great dog lying by it; whither he was no sooner entred, but the ground fell vpon him, and so smothered and crushed him in a moment to death. Concerning this argument, see *Fox Martyrolog.* from pag. 1902. to pag. 1916. *Bellarmin. de notis Ecclesiæ, cap.* 17. and *Hansenmullerus hist. Iesuit. ordinis cap.* 11.

The late iudgements of God vpon incorrigible sinners in our own countrey within our owne memorie haue beene very fearefull, as vpon [g] *Anne Aueries* a Flaxwoman of London, who forswearing her selfe for a little money that she should haue paid at a shop in Woodstreet for six pound of tow, forthwith (as being surprized by *Gods arising to scatter his enemies*) fell downe speechlesse, and so died a loathsome death, to the terrour of all periured and forsworne wretches. And vpon [h] C. M. a notorious Atheist, openly mocking at God and godlinesse, not in word only, but (as it is credibly reported) in writing also: this impious wretch, as he was stabbing another in an Alehouse, was euen with his owne dagger in his owne hand stabbed into his own head, in such sort, that notwithstanding all the meanes of Surgery, he shortly died, blaspheming and swearing to the last gaspe: wherein Gods iustice did appeare notably for our instruction, in that he compelled his own hand which had written those blasphemies, to be the instrument of his punishment, and that in his braine, which had impudently deuised the same. Who can ouerpasse here, how some chiefe plotters of the most execrable *Gunpowder Treason* being together in a chamber, were so scorched by their own powder as it was in drying, that they were driuen to confesse the heauy iudgement of God vpon them. Euery yeere we heare that some notorious drunkards are drowned euen in their drunkennesse, when as they haue neither wit nor will to say so much, as *Lord haue mercie vpon vs*: a punishment so proportionable to that hoggish sin, that all the world may know, *God doth arise to scatter his enemies.*

This I take to be literally the true meaning of this Hymne, but *S. Paul* hath a mysticall interpretation hereof, Ephes. 4. 8. and so most of the [i] Fathers apply this to Christs exaltation and his enemies confusion.

Now Christ hath a [k] fourefold exaltation:
1. In mount Thabor, his *transfiguration*, Matth. 17.
2. In Hierusalem, his *resurrection*, Matth. 28.
3. In mount Oliuet, his *ascension*, Acts 1.
4. In the clouds, his *comming to iudgement*, Apoc. 1. 7.

[l] Some Diuines haue construed this of his arising to iudgement, according to that Apoc. 6. 10. *The soules of them that were killed for the word, cry with a loud voice, saying, how long Lord holy and true, dost thou not iudge and reuenge our blood on them that dwell on the earth?* as if they should haue spoken in the words of our Prophet,

[a] Num. 16. 32.
[b] Acts 12. 23.
[c] Socrat. hist. lib. 1. cap. 25.
[d] Io. de Turrecremat sum. de Ecclesia, lib. 2. cap. 103.
[e] Naucleru. Platina.
[f] Wierus.
See Theater of Gods iudgements, written by *Thom. Beard, lib. 1. cap. 21.*

[g] *Stow Chron.*

[h] See *Thomas Beard vbi sup. cap. 23.*

[i] *Hilarius. Augustin. Hieron. Arnobius. Euthym.*
[k] *Bonauent. in loc.*
[l] *Cyprian apud Lorin. in loc. Idem Bonauentura.*

Arise Lord, and make thine enemies thy footstoole, for all things in that day shall be put vnder Christs feet, 1 Cor. 15. 27. then his enemies here and there *scattered* shall be [m] gathered together, and albeit they *flie before him*, inuocating the rockes and mountaines to fall vpon them, and to hide them from his presence, Apoc. 6. 16. yet they must all appeare before his throne, to receiue their heauy damnation and doome. [n] *Hunc nulla vis humana elidet, aut acumen eludet*, no humane force can preuent, or cunning circumuent this high and holy Iudge, that day shall be to the wicked [o] *a day of anger, a day of trouble and heauinesse, a day of destruction and desolation, a day of darknesse and blackenesse*, wherein their [p] hearts shall faile them for feare, [q] seeking death and shall not finde it: for all our weale and woe consisteth in those two words of Christ, *Ite, Venite*, Goe yee cursed, Come yee blessed. If he say *Come*, they which enioy his presence shall haue *fulnesse of ioyes and pleasures at his right hand for euermore*, Psal. 16. 12. *they shall drinke of his pleasures as out of the riuer*, Psal. 36. 8. before him as it is said here, verse 3. they shall be *glad, merry, ioyfull*. If he say *Depart*, most accursed are they which are depriued of his presence: this one word is worse than all the rest in the reprobates sentence, for as [r] Diuines obserue, *pœna damni, pœnalior est quàm pœna sensus*, the paine of losse is more grieuous than the paine of sense, for the torments of hell are termed in the Fathers and in the Scriptures also *damnation*, in respect of the losse of an [s] infinite good which is God. If [t] *Esau* seeing his younger brother *Iacob* to haue got the blessing, *irrugyt clamore magno*, roared out with a great cry and bitter, out of measure, saying vnto his father, hast thou not reserued a blessing also for me? how loud will the reprobate roare figured in *Esau*, when as they shall behold the Saints figured in *Iacob*, to haue got the benediction of their heauenly Father, and that no more blessing remaineth for them. O with what vnspeakable rage will they confirme their own malediction, cursing the [u] day wherein they were borne, and the night wherein it was said, a childe is conceiued, cursing the [x] wombe that bare them, and the paps that gaue them sucke, desiring rather neuer to haue beene borne, than to heare such an affrighting sentence, *Goe yee cursed*: this infinite losse doubtlesse is *the very hell of hells*, as [y] *Chrysostome* said, *a thousand hells are nothing in comparison of it*. O sweet Iesu who diddest ascend the crosse, to take vpon thee the curse of the Law, to deliuer vs from the curse of sin, saue vs with thy mercy, that vpon vs may not fall so terrible misery.

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[l] Matth. 27. 66
[m] Acts 2. 24. 31
[n] Lam. 4. 5.
[o] Psal. 114. 2.
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Psalme 108.

O God mine heart is ready, &c.

Interpreters agree generally, that this Hymne is composed of two Psalmes going before, to wit, of Psalm. 57. from the eighth verse to the last, and of Psalm. 60. from the sixt verse to the end. The former part then especially concerning our present occasion, is expounded in my notes vpon the 57. Psalme, appointed to be read at Morning prayer vpon Easter day.

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Psalme 108.

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PSALME

Psalme 45.

My heart is enditing a good matter, &c.

THis Hymne is a spirituall *Epithalamium*, or Bridall-song composed of Christ and his beloued Spouse the Church, of which (y as it is thought) *Salomons* Song of song is a full and a fit interpretation: It is an oade *de rege & grege, de saluatore* (saith z *Augustine*) *& saluandis*. I know a some construe this of *Assuerus* and *Ester*, of *Salomon* and *Pharaobs* daughter, of *Dauid* and *Bathsheba*; but that which is said vers. 7. and 12. *thy seat O God, endureth for euer, &c. he is the Lord thy God, and worship thou him*, is not appliable to them and their kingdome, it appertaineth only to Christ, as *S. Paul* expoundeth, Heb. 1. 8. *Vnto the sonne he saith, O God thy throne is for euer, the scepter of thy kingdome is a scepter of righteousnesse, thou hast loued righteousnesse, and hated iniquitie, wherefore God euen thy God hath anointed thee with oyle of gladnesse abone thy fellowes.*

y *Tileman in loc.*
z *In loc.*
a *Apud D. Incognit. in loc.*

The whole may be diuided into three parts: a
- b Preface, *My heart is enditing a good matter*, vers. 1, 2.
- Corps of the Psalme, containing a description of the
  - Bride-groome, from the third to the tenth verse, and for this reason appointed to be read on *Christmas day*.
  - Bride, from the tenth to the eighteenth, and for this reason appointed to be read on *Whit-Sunday*.
- c Conclusion, *I will remember thy name, &c.* vers. vlt.

b *Hiero. epist. ad principium. Idem Euthym. Placidus. Steuch. in loc.*

c *Tremellius. Bellarmin.*

My heart is enditing] d Some take these words as spoken by God the Father, of God the Sonne, as being both his *Word* and *good*: the *Word* in the beginning by whom all things were made, Ioh. 1. 1. and *good*, as being very God of very God, for there is none good except God, Matth. 19. 17. but as e *S. Basil* notes, how can the next clause be well applied vnto God, *I speake of the things which I haue made vnto the King, my tongue is the pen of a ready writer*, and vers. 8. it is not said, *vnxit te ego Deus*, but *vnxit te Deus*: and therefore most Interpreters haue referred this poeme to the Prophet, *my heart is enditing*, or as other translations, *boyleth* or *bubbleth vp*; a similitude taken either from the bubling of f riuers and ponds, as Exod. 8. 3. *Ebulliet fluuius ranas*: g or else from *the meat offering in the Law*, which was dressed in a frying pan, Leuit. 7. 9. and there boyled in oyle, being made of fine flowre vnleauened mingled with oyle, and afterward presented to the Lord by the Priest, Leuit. 2, 5. 8. the matter of this Hymne then is boyled with the oyle, that is, with the grace of the Spirit, and so prepared in the Prophets heart. h *Repleatur itaq; sinus cordis lectionibus sacris, meditationibus studiosis, actionibus pietatis, eaq; omnia percoquat charitas, custodiat fidelis memoria, iugis cogitatio verset, tum flagrantissimi existent affectus, atq; os ex abundantia cordis loquetur, eritque sacrificium pingue & holocaustum medullatum.*

d *Augustin. Hilarion.*
e *In loc.*
f *Agellius.*
g *Mollerus. idem innuit. Calvinus in loc. & aly.*
h *Claud. Aquauiua medit. in loc.*

The Latines read *eructauit cor*, and eructation alway proceeds from a fulnesse of stomacke, i insinuating hereby that he spake not of himselfe, but *ex plenitudine spiritus*, as he was moued by the Holy Ghost, according to that in his last words, 2 Sam. 23. 2. *The spirit of the Lord spake by me, and his word was in my tongue.*

This may serue to confute the k *Montanists* affirming that the Prophets vttered they knew not what. *Dauid* here by the Spirit first *endited a good matter*, and afterward his *tongue was the pen of a ready writer*: his mouth and his minde ioyne together, l hereby shewing his vnfained desire to sing the praises of Christ: if his heart had beene forward, and his tongue backward, this hymne would haue proued an heauy, not an heauenly poeme: but as his heart was *enditing*, so his tongue *the pen of a ready Scribe*: m not the finger or hand, but *the pen*: it is the Holy Ghost which is the hand mouing the quill, n it is he which is the *ready writer*, he writes not with inke,

i *Euthym. Placidus. Dr Incognit. in loc.*
k *Agellius.*
l *Bucer.*
m *Eusebius apud Agellium.*
n *Basil.*

inke, nor in tables of ſtone, but in fleſhly tables of the heart, making vs (as [o] *S. Paul* ſpeakes) his Epiſtle. See Epiſtle 12. Sunday after Trinitie: he writes, and that readily, [p] for as he doth illuminate the minde ſoundly, ſo ſuddenly: the text ſaith it, Acts 2. 2. ſpeaking of the deſcending of the Holy Ghoſt vpon this day, *ſuddenly there came a ſound from heauen, &c.* [q] *Ezra* was a ready Scribe, for writing and interpreting the Law, but he was made thus apt and prompt by the Spirit: his word runnes [r] ſwiftly, being tied neither to time nor tide, [ſ] *vbi Deus eſt magiſter quàm citò diſcitur quod docetur.* See Goſpell appointed to be read on this day.

[o] 2. Cor. 3. 3.

[p] D. *Incognit.*

[q] Ezra. 7. 6.

[r] Pſal. 147. 15.

[ſ] *Leo ſer. 1. de Pentecoſt.*

The [t] reſemblance betweene the pen and the tongue is very great, for as writing is a kinde of ſpeaking vnto the eye: ſo ſpeaking is a kinde of writing to the eare. Now *Dauid* hauing his heart enlightened and his tongue enlarged by the Spirit, ſaith he will ſing a ditty, which ſhall [u] as a thing written with a pen endure long, & not inſtantly vaniſh into aire like a tale that is told: *I ſpeake of the things which I haue made to the king.* The writing of the learned are called their works, *opera Hieronymi*, the workes of *Hierome, Auguſtine, Gregorie*: yea the very *plaies* of a moderne Poet, are called in print his *workes*. The Grecians eſpecially terme Treatiſes in verſe, ποιήματα, ſo *Symmachus* and *Agellius*, τὰ ποιήματά μου *poemata mea*, which anſwereth our Engliſh here, *things made*: by workes then he meanes the contents of this hymne, which he calleth *a good matter*, or a *good word*, for [x] a good man out of the good treaſure of his heart brings forth good things.

[t] *Agellius.*

[u] *Bellarmin.*

[x] Matth. 12. 35.

It is a good argument in two reſpects: 1. In reſpect of the perſon of whom it treateth. 2. In reſpect of the people whom it teacheth.

Good in reſpect of the party whom it treateth of, as ſinging the praiſes of Chriſt our King, which is *fairer than the ſonnes of men*, only good of himſelfe, and the fountaine of goodneſſe in other. [y] *Verbum bonum, quia de Dei filio qui maximè bonus.* [z] Let others as they pleaſe make Panegyrickes of other Kings; I, ſo long as I haue any being, dedicate my poemes vnto that King only, who created in me both an heart to endite, and a tongue to ſing his praiſes.

[y] *Placid. in loc.*

[z] *Claud. Aquauiua medit. in loc.*

And *good* in reſpect of the Reader, as reporting the myſticall vnion and happy loue betwee Chriſt and his Church, a ditty ſo pleaſant, that an Angell calleth it on Chriſtmas day [a] *tidings of great ioy to all people.* The whole proeme of this poeme may be thus in briefe paraphraſed, *My heart ſo boyleth within me, that I muſt needs burſt forth that which it hath conceiued, euen a ſweet ſong, acceptable to the King of whom, and profitable to his people for whom it was made: and that with ſuch earneſtneſſe and feruency, that no pen of an exact writer is able to ſurpaſſe the readineſſe of my tongue.* *Dauid* telleth vs in the fourth Pſalme, that *there be many that ſay, who will ſhew vs any good?* and ſo doubtleſſe in our time many which hunger and thirſt after righteouſneſſe, are very deſirous (vpon ſuch high Holy dayes eſpecially) to heare ſome good ſong, or ſome good ſermon. [b] He therfore that hath an eare to heare let him heare what the ſpirit ſaith in this Hymne, for it is *a good matter*, I ſay *what the ſpirit ſaith*, as being inuented by him, albeit vented by *Dauid* as his *penne* and *tongue*.

[a] Luke 2. 10.

[b] Apoc. 2. 29.

Thou art fairer than the children of men] Here begins the Corps of the Pſalme, concerning Chriſt and his Church: our Bride-groome Chriſt is diſcribed,

1. By his beauty, *fairer than the children of men.*
2. By his eloquence, *full of grace are thy lips*, &c.
3. By his might, *gird thee with thy ſword* &c.
4. By his maieſtie, *thy ſeat O God indureth for euer*, &c.
5. By his iuſtice, *thou haſt loued righteouſneſſe*, &c.
6. By his fulneſſe of gifts, *annointed with oyle of gladneſſe aboue his fellowes.*
7. By his magnificence, both of apparell and houſe, *thy garments ſmell of mirrhe, aloes and caſſia, out of the ivory palaces*, &c.

The Prophet beginnes here with beauty, [c] becauſe comelineſſe of perſon is much if not moſt eſteemed in a bridegroome: or haply for that it proceeds from the leſſer gift to the greater: beautifulneſſe of body giues place to graciouſneſſe of ſpeech, eloquence to vertue, vertue to diuinitie. But how can he who was a *worme* (quoth our Prophet

[c] *Bellarmin.*

Prophet [d] elsewhere, rather than a worthy, *despised and reiected of men, as hauing neither forme nor* beauty, saith [e] *Esay*) be termed *fairer than the sonnes of men?* Answer is made by [f] *S. Hierome*, that the Prophets vttered that of Christ, as he was abased and abused vpon his crosse, for then he suffered of [g] all kinds of men, and in all kindes of things: of all men, as Iewes, Gentiles, Prince, Priest, people, strangers, acquaintance, men, women: in all things, as suffering in his friends who forsooke him: in his honour, when his aduersaries mocked him: in his goods, when they stripped him and cast lots vpon his garment: in his soule, when he prayed, *O my father, if it be possible, let this cup passe from me*, Matth. 26.39. and when he cried, *My God, my God, why hast thou forsaken me?* Matth. 27.46. in his body, to wit, in euery part and in euery sense: for his head was crowned with thornes, his hands and feet pierced, his side boared with a speare, his face bemired with spettle, his eares loaden with buffets, his bones out of ioynt, and his flesh so rent with rods, as that his heart in the middest of his body, was euen like melting wax, Psal. 22.14. in euery sense likewise, in his taste, for his enemies when he was thirsty, gaue him [h] vinegar to drinke mingled with [i] gall: in his hearing, when he was inforced to heare their reuiling taunts and outragious blasphemies: in his feeling, for that his whole body was tortured: in his seeing, when he saw his [k] mother and the disciple whom he loued, standing by the Crosse weeping: in his smelling, in that he was crucified in Golgotha, [l] which is by interpretation, *the place of dead mens skuls.* If we thus consider Christ as a [m] man of sorrowes on the Crosse, wounded for our transgressions, and broken for our iniquities, he seemeth in the worlds eye without all comelinesse or beauty, for [n] Christ crucified is vnto the Iewes a stumbling blocke, and vnto the Grecians foolishnesse: but vnto true beleeuers he seemes faire, not only glorified in heauen, but also vilified on earth, euen in his cratch, in his crosse, in his griefe, in his graue. Lo [o] *S. Aug. Nobis credentibus vbique sponsus pulcher occurrit, pulcher in cœlo, pulcher in terra, pulcher in vtero, pulcher in manibus parentum, pulcher in miraculis, pulcher in flagellis, pulcher in ligno, pulcher in sepulchro, &c.*

Christ is fairer than the sonnes of men, as God, and as man. [p] As God, for [q] what is he among the clouds, and therfore much lesse among the clods, that may be compared vnto the Lord: he made not onely the lilies of the field more glorious in beauty than [r] *Salomon* in all his royaltie, but also the most admirable faire frame of the whole world, the which euen for the concinne beautifulnesse thereof is tearmed (as [s] *Plinius* and [t] other obserue) by the Grecians ὁ κόσμος, and by the Latines *mundus*. He must vndoubtedly be fairer than the sonnes of men, as creating all these faire things for the sonnes of men.

Againe, Christ as man is the fairest of all men, and that [u] both in respect of the beautifull ornaments of his minde, and comely lineaments of his body. Concerning the graces of his minde, his *intellectuals* are such, as that in him are hid all the treasures of wisdome and knowledge, Coloss. 2.3. and his *morals* also such, as that he did no sinne, 1 Pet. 2.22. yea knew no sinne, 2 Cor. 5.21. he was [x] *full of grace and truth, and of his fulnesse all of vs haue receiued, euen grace for grace.* The sonnes of men haue foule soules (as the [y] Prophet speakes) *the whole head is sicke, and the whole heart is heauy, from the sole of the foot, to the crowne of the head, there is nothing whole, but wounds, and swelling, and sores full of corruption.* But the sonne of God hath a *faire* soule, free from all blemishes originall and actuall, he neither sinned himselfe, nor caused other to sinne. Of this spirituall inward beauty [z] Diuines vsually vnderstand our Text, and of it his spouse said, [a] *My Beloued is white and ruddy, the chiefest among ten thousand, his head is as fine gold, his lockes curled, his eies are like Doues vpon the riuers of waters, which are washed with milke, his cheekes are as a bed of spices, and as sweet flowers, and his lips like lillies dropping downe pure mirrhe, his mouth as sweet things, and himselfe wholly delectable.*

Lastly, Christ is fairer than the sonnes of men in regard of his body, whether you consider it as it was in a mortall, or as it is in an immortall state. When he liued in this world his body was of absolute lineaments & feature, perfect in euery proportion and part, as [b] *Lentulus* and other haue described him in their histories, and this opinion

[d] Psal. 22.6.
[e] Esay 53.2.
[f] Epist. ad princip. tom. 3. fol. 106. Idem Euthym. in loc.
[g] Thom. part. 3. quæst. 46. art. 5.
[h] Psal. 69.22.
[i] Matt. 27.34.
[k] Iohn 19.26.
[l] Marke 15.22
[m] Esay 53.3.
[n] 1 Cor. 1.23.
[o] In loc.
[p] Hieron. Basil. Bellarmin.
[q] Psal. 89.6.
[r] Matth. 6.29.
[s] Nat. hist. lib. 2 cap. 4.
[t] Cic. de finibus lib. 3. Isidor. Orig. lib. 13. cap. 1.
[u] Turrecremat. Genebrard. Agellius.
[x] Ioh. 1.14 16.
[y] Esay 1.5.)
[z] Euthym. Tileman. D. Incognit. Bellarmin.
[a] Cant. 5.10. See Claud. Aquauiua medit. in loc.
[b] Epist. ad Senat. Roman. habetur apud Cassaneum in catalog. part 4. consecrat. 6.

opinion is agreeable to reason and religion, as [c] expositors haue well obserued: for all deformities of the body proceed originally from enormities of the soule, weaknesse is from wickednesse, *ergo* Christ as being conceiued of the Holy Ghost, and borne of the Virgin *Mary*, had a body *fairer than the sonnes of men* [d] conceiued in sinne and borne in iniquitie.

[c] *Nemo è semine cretus*
Audeat eximiæ contendere munere formæ.

And if his body were so beautifull in his humiliation, it is now much more, sitting at Gods right hand in heauen a [f] glorious body surpassing in brightnesse the [g] Sunne. The children of men haue vile bodies, earthly tabernacles and houses of clay, but Christs body being raised from the dead, and ascended on high, is fairer than the blessed Angels: our text indeed saith only that the Messias is *fairer than men*, [h] for that he tooke vpon him the nature not of Angels, but of men, [i] *Ait præ filijs hominum quoniam è filijs hominum*: but the Scripture sheweth [k] elsewhere, that Christ is better and fairer than Angels, as a [l] Christian Poet here paraphrastically.

O prælate alys, ô formosissime rerum.

Full of grace are thy lips] Full of grace [m] for the matter, and full of grace for the manner. For the matter, he deliuered acceptable doctrine, Iohn 1.17. the Law was giuen by *Moses*, but *grace came by Iesus Christ*: *Moses* had harsh and hard words in his Law, [n] *Cursed is he that continueth not in all things which are written in the booke of the Law to doe them*: but Christ on the contrary speakes [o] better things, the first word in his first sermon are, [p] *Blessed are the poore in spirit, the kingdome of heauen is at hand*, Matth. 4.17. he commeth vnto his people, *cum verbo gratiæ, cum osculo gratiæ*, saith [q] *Augustine*: his lips are *full of grace*, that is, powring out gracious words abundantly, [r] *Come vnto me all ye which are laden, and I will ease you.* [s] *God so loued the world that he gaue his only begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life.* [t] *The Spirit of the Lord is vpon me, that I should heale the broken hearted, &c.* his lips are like lillies dropping downe mirrhe, Cant. 5.13. all that heard him wondered at the gracious words which proceeded out of his mouth, Luk. 4.22.

For the manner, [u] he taught not as the Scribes, he spake so sweetly, that the very catch-poll officers astonied at his words, gaue this testimony, [x] *neuer any mã spake like this man*: he spake so graciously that his Apostles [y] forsooke all things and followed him: at his call [z] *Andrew* left his nets straightway, *Iames* and *Iohn* their father and the ship without tarying, *Matthew* from the receit of custome, Matth. 9.9. [a] *Zacchæus* from the like worldly course, came hastily to receiue him ioyfully. Nay beloued, he was so powerfull an Orator, that the very windes and waues obeyed his word, Mark. 4 39. It it reported in [b] holy writ, that all Princes and people were desirous to heare *Salomons* eloquence, the Queene of Sheba wondering at the same cried out, *Happy are thy seruants which euer stand before thee and heare thy wisdome*, 1 King. 10.8. *Salomon* is the type here, but Christ is the truth: and [c] this sheweth euidently that Christ is not a tyrant, but a milde Prince, perswading obedience plausibly, not compelling his people violently, his sayings are his *scepter*, his word his *sword*, his piercing exhortations are his (as it were) *sharpe arrowes*, by which his followers are subdued vnto him.

To conclude this argument, his faire words (as the [d] Scripture speaks) are as an *hony combe, sweetnesse to the soule, and health to the bones*: an hony combe, and what more toothsome? *sweetnesse to the soule, and health to the bones*, and what I pray more wholesome? [e] *anima iusti sponsa verbi*, the good mans soule is Christs owne spouse, to which he speakes a great many waies graciously: sometime correcting, and what stronger argument of loue, for *whom he loueth he chasteneth*, Heb. 12.6 sometime instructing, and his Gospell is able *to make the man of God absolute, being hereby furnished thorowly vnto all good workes*, 2 Tim. 3.17. sometime wooing in amorous termes, as in his Loue-song euery where, *My welbeloued, my sister, my spouse, the fairest among women, my loue, my doue, &c.* sometime promising, and that [f] both the blessings of this life present, [g] *Feare not, for I am with thee, be not afraid, for*

[c] *Turrecremat. Agellius. Genebrard.*
[d] Psal. 51.5.
[e] *Buchanan.*
[f] Philip. 3.21.
[g] Acts 26. 13.
[h] *D. Incognit. Bellarmin.*
[i] *Augustin.*
[k] Heb. 1.
[l] *Eobanus. Hessus.*
[m] *Placidus. Tileman. D. Incognit.*
[n] Deut. 27. 26. Galat. 3.10.
[o] Heb 12.24.
[p] Matth. 5.3.
[q] *In loc.*
[r] Mat. 11.28.
[s] Iohn 3.16.
[t] Luke 4.18. Esay 61.1.
[u] Matth. 7.29.
[x] Iohn 7.46.
[y] Mar. 10.28.
[z] Matth. 4 20. 22.
[a] Luk. 19.6.
[b] 1 Kin. 4.34.
[c] *Caluin.*
[d] Prou. 16.24.
[e] *Ambr. ser. 6. in Psal. 118.*
[f] 1 Tim 4 8.
[g] Esay 41.10.

for I am thy God and thy Redeemer, they that prouoke thee shall be threshed to powder, and made nothing, &c. and of that life which is to come, [h] *Father, I will that they which thou hast giuen me, be with me, euen where I am, and that they may behold my glory, being one in vs, as I am in thee, and thou in me.*

But Christs intercession euery day to God the Father, [i] appearing in the court of heauen, and as an [k] aduocate pleading for vs, is yet fuller of grace. For if [l] *Caleb* easily granted his daughters request, and bestowed on her *the springs aboue, and the springs beneath*: how shall Almightie God (whose [m] mercies are aboue all his works) denie the suits of such a sonne, in [n] whom he is well pleased? Assuredly, beloued, [o] whatsoeuer we shall aske the Father in his name, which is our [p] only Mediator, shall be giuen vnto vs, euen *the springs beneath, and the springs aboue*, that is, all things expedient for vs in this world, and in the world to come life euerlasting.

[q] Some by his *lips* vnderstand his Apostles who preached graciously to the whole world, in teaching, that *saluation is not by the works of the Law, but by* [r] *grace through faith in Christ who died for our sinnes, and is risen againe for our iustification.* It may be further extended to Christians of all sorts, for the people so well as the Priests in opening their lips ought to *minister grace vnto the hearers*, Ephes. 4, 29. and whatsoeuer grace remaineth in vs which are members, it is deriued from Christ our head: when we thinke any thing well, it is *gratia infusa*; when we speake any thing well, it is *gratia effusa*; when we doe any thing well, it is *gratia diffusa*.

Because God hath blessed thee for euer.] [s] Some make Gods blessing an effect, as if the Prophet should haue said, *Because thou art fairer than the sonnes of men, and thy lips are full of grace, therefore hath God blessed thee for euer.* The like speech is Ioh. 10.17. *therefore doth my Father loue me, because I lay downe my life*, and Philip. 2.8. *He humbled himselfe, wherefore God hath exalted him highly*: but [t] other make Gods blessing here the cause why the Messias of the world is fairer than the sonnes of men, and his lips full of grace: for he was not blessed of God, because he was fairer than the sonnes of men, or for that he powred out gracious words abundantly: but on the contrary, he was therefore both eloquent and faire, because *blessed of God.* So vers. 8. *he loued righteousnesse, and hated iniquitie, because God had anointed him with oile of gladnesse aboue his fellowes*: but not anointed because he loued righteousnesse. This benediction of God is the hypostaticall vnion, and that is the very fountaine from which all graces are deriued vnto Christs humanitie. So the Messias is not only blessed in himselfe, [u] but in him according to Gods holy [x] promise made to father *Abraham*, all the nations of the world are blessed. Christ is figured by *Ioseph*, who had *the* [y] *blessings aboue, and the blessings of the deepe that is beneath, and the blessings of the breasts, and of the wombe.* For Christ is blessed with the blessings in heauen aboue, there the Saints and Angels alway sing his mercy, saying, [z] *Worthy is the Lambe that was killed, to receiue power, and riches, and wisdome, and strength, and honour, and glory, and praise*: Blessed with the blessings of the deepe, for that he triumphed ouer the deuill and death in the depth of hell and the graue: blessed with the blessings of the breasts and of the wombe, for in him [a] all the kindreds of the earth are blessed: God (as *Paul* speakes) hath blessed vs in Christ with all spirituall blessings in heauenly things, Ephes. 1.3.

Gird thee with thy sword vpon thy thigh] The Prophet here puts the [b] signe of authority for power and authority it selfe, as *S. Paul*, Rom. 13.4. *higher powers beare not the sword for nought.* And when he saith *vpon thy thigh*, he doth allude to the fashion that was common among the Iewes then, and is among the Turks at this day, who hang their swords so that it lieth vpon the thigh, and hangs not as our swords on the side. Now the weapons of Christ are not carnall, and therefore this ought to be construed of the sword of the [c] spirit, the [d] rod of his mouth, and breath of his lips, euen his word which is [e] powerfull in operation, and sharper than any two-edged sword, entring thorow to the diuiding asunder of the soule and the spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts and intents of the hearts: this weapon is mighty through God, to [f] cast downe holds, and vaine imaginations, and euery high thing which is exalted against the knowledge of God.

[h] Ioh. 17.21.24
[i] Heb. 9. 24.
[k] 1 Iohn 2. 1.
[l] Iudg. 1. 15.
[m] Psal. 145. 9.
[n] Matth. 3. 17.
[o] Iohn 16. 23.
[p] 1 Tim 2, 5.
[q] *Euthym.*
[r] Ephes. 2. 8.
[s] *Chrysostom. Basil. Euthym.*
[t] *Caluin. Agellius. Bellarmin.*
[u] *Melanct. in loc.*
[x] Gen 22. 18.
[y] Gen 49. 25.
[z] Apoc. 5. 12.
[a] Acts 3. 25.
[b] *Wilcox.*
[c] *Mollerus. Tremellius.*
[d] Esay 11. 4.
[e] Heb. 4. 12.
[f] 2 Cor. 10. 4.

God. This ſword hath a double edge, one in the Law, accuſing and condemning men of ſinne: another in the Goſpell, offering remiſſion of ſinnes and euerlaſting life to ſuch as beleeue.

g Or his *ſword* may be conſtrued of his diuinitie, *thigh* of his humanitie: for Chriſt ouercame his enemies, and made his ſubiects no leſſe than Kings after a very ſtrange manner, [h] *morte, non marte,* not by fighting, but by ſuffering, not by killing other, but by dying himſelfe. The deuill as ſeeing his *thigh* only but not his *ſword,* ruſhed vpon him in his cratch, in his croſſe, in the wildernesſe, in the garden, in the graue, to his owne hurt, yea the breaking of his own head, as [i] *Leo* ſweetly, *Malitia nocendi auidus dum irruit, ruit; dum capit, captus eſt; dum perſequitur mortalem, incidit in Saluatorem.* I purpoſe not vpon this text to ſay more concerning the vertues of the Bridegroome, as intending to be very large in vnfolding the commendation of the Bride deſcribed,

1. By her attendance, *Kings daughters and honourable women.*
2. By her ſtile, *the Queene.*
3. By her place, *vpon the right hand.*
4. By her geſture, *did ſtand.*
5. By her veſture, *in raiment of gold, &c.*
6. By her obedient conformitie to the will of her husband, *Hearken ô daughter, &c.*
7. By her pureneſſe of conſcience, *all glorious within, &c.*
8. By her fruitfulneſſe of wombe, *inſtead of thy fathers thou ſhalt haue children, &c.*

The Virgins attending the holy Catholike Church are [k] Chriſtian Vniuerſities, and particular congregations of the faithfull, here & there diſperſed ouer the whole world. Theſe women of the Queene are noble by birth, as being *Kings daughters:* and honourable by ſeruice, for ſo the text here, *women of honour,* and verſ. 15. and 16. *fellowes and companions of the Queene in euery place, yea euen in the Kings palace.*

In their birth and bloud, obſerue what an high and holy calling Chriſtians haue, for whereas other men are

Children of the world, Luk. 16. 9.
Children of diſobedience, Coloſſ. 3. 6.
Children of iniquitie, Hoſea 10. 9.
Children of wrath, Epheſ. 2. 3.
Children of death, 1 Sam. 26. 16.
Children of the deuill, Ioh. 8. 44.
Children of perdition, Ioh. 17. 2.
Children of hell, Matth. 23. 15.

All true members of the Church are by the ſecond birth on the contrary,

Children of light, Ioh. 12, 36.
Children of the Prophets, Acts 3. 25.
Children of the promiſe, Rom. 9. 8.
Children of the wedding chamber, Mark. 2. 19.
Children of the kingdome, Matth. 8. 12. deſcended of the bloud royall, 1 Pet. 2. 9. ſonnes and daughters of the King of Kings, borne of God, and hauing his ſeed remaining in them, 1 Ioh. 3. 9. God is our father, Chriſt is our brother, Angels our guard, all creatures our ſeruants, the Scriptures our euidences, the Sacraments our ſeales, and the Holy Ghoſt our aſſurer, that all things are ours, and we Chriſts, and Chriſt Gods, 1 Cor. 3. 22. 23.

This may comfort vs in all our wants and wrongs: he that feeds the [l] fowles of heauen, and clothes the lillies of the field, ſhall he not much more prouide food and raiment for his own children? he pitieth vs as a [m] father, and comforteth vs as a [n] mother, yea, [o] *though a mother forget her childe, and haue not compaſſion on the ſonne of her wombe, yet will I not forget thee, ſaith the Lord.* Behold I haue grauen *thee vpon the palmes of mine hands,* and ſhall not the father of mercy reade that which he hath there written? and why ſhouldeſt thou feare mortall man in whom is no

g *Aquauiua medit. in loc.*
h *Auguſtine*
i *Ser. 9. de paſſione Dom.*
k *Tileman in loc.*
l Matth. 6. 26.
m Pſal. 103. 13.
n Eſay 66. 13.
o Eſay 49. 15.

strength, if the deuill himselfe could not inuade so much as a [p] Gergesites hogge, without a speciall licence from the court of heauen, how shall his vnderling agents hurt a sheepe of Christ, a sonne of God? *I* (saith the [q] Lord) *am he that created thee, I haue redeemed thee, I haue called thee by thy name, thou art mine, when thou passest thorow the waters I will be with thee, when thou walkest thorow the fire thou shalt not be burnt, neither shall the flame kindle vpon thee*; thy life is deere, thy death is precious in the sight of the Lord, there is neuer a Balaamitish Curre that barkes against thee, but would with all his heart, that *his* [r] *latter end might be like thine*, and that after this life he might (I speake it with reuerence) goe with thee but as thy page, yea but as thy spaniel into the kingdome of glory.

This also may strike a terrour into the hearts of such as persecute the godly, whether with virulent tongue, as [c] *Shemi*: or with violent hands, as [t] *Herod*: or with both, as *Iulian* surnamed *Apostata*: whether by themselues, as [u] *Diotrephes*: or by other, as the [x] Scribes, and Pharisies: whether closely, like [y] *Iezabel*; or openly, like [z] *Pharaoh*: as the wicked (imitating their father the deuill) according to their occasions are sometime [a] roaring lions, and sometime [b] dumbe spirits: howsoeuer it be done, that which once was spoken vnto railing *Rabsaketh* out-brauing *Hezechia*, may be well applied vnto them, *Against whom hast thou blasphemed? against whom hast thou exalted thy voice, and lifted vp thine eyes on high? euen against the holy one of Israel*, Esay 37.23. These *honourable women* attending the Church his Queene, are his daughters and his darling, he that toucheth them, is said to touch the apple of his eye, Deut. 32.10. the wrong done to them he reputes as done to himselfe, Acts 9.4. as [c] *Paulinus* excellently, *Christus & patiens & triumphans in sanctis suis, in Abel occisus à fratre, in Noah irrisus à filio, in Ioseph venditus, in Mose fugatus, in Prophetis lapidatus, in Apostolis terra mariq; iactatus.*

Concerning the seruice done to the Queene by these Maidens of honour, the particular Churches of the faithfull, especially Christian Vniuersities, are the Seminaries of religion, and as [d] *Chemnitius* aptly tearmed them, *Ecclesiæ plantaria*, where some men are ripe for the Ministerie, some drawing to their maturitie, some in their flower, and some in the bud of hope. The Iewes had [e] Schooles of the Prophets, and Christians, euen in the purest age, had [f] Vniuersities of learned men at *Alexandria*, *Antiochia*, *Cæsarea*, the Queene had alway some waiting women at hand, who were both an honour to her husband, and an helpe to her selfe. Our ships for East Indies (as [g] one notes) are carried forth with Christians, and brought home with Heathens: and the [h] Poet saith of a woman going into a publique bathe among lasciuious companie, *Penelope venit, abit Helene*: but a well ordered and a vertuous Vniuersitie contrariwise sendeth home many good which it receiued bad, herein resembling the sacred font, where the partie christned goeth into the water of holy baptisme foule, but he commeth out cleane, *atque vetus vitium purgat in amne nouo*, quoth [i] *Lactantius*.

To speake then against our two famous Academies in England, is to cast dirt in our owne eyes, and (according to the tenour of our text) it is *scandalum magnatum*, in that they be stiled *honourable women*: and for my particular, I know not how any Clergie-man or Gentleman once matriculated and sworne to maintaine the honour of his Vniuersitie, both asked and vnasked, may without touch of periurie, [k] *speake against his brother, and slander his owne mothers sonne.*

Hitherto concerning the Brides traine, let vs now come to her title, *the Queene*. It is written of *Matilda* the Empresse, that she was the daughter of a King, the mother of a King, and the wife of a King.

[l] *Ortu magna, viro maior, sed maxima prole,*
Hic iacet Henrici [m] *filia,* [n] *nupta,* [o] *parens.*

So *Dauid* intimates in this Hymne, that the Church is the daughter of a King, at the 14. verse, *The Kings daughter is all glorious within*; and the mother of a King, at the 17. verse, *In stead of thy fathers thou shalt haue children, whom thou maist make Princes in all lands*; and the wife of a King, in this verse, *vpon the right hand did stand the Queene*; the *Queene*, as being (I speake in the language of Canaan) spiritually the wedded

[p] Matth. 8. 32.
[q] Esay 43.1.
[r] Num. 23. 10.
[c] 2 Sam. 16.
[t] Acts 12.
[u] 3 Iohn 9.
[x] Matth. 26. 3.
[y] 1 Kings 21.
[z] Exod 5.
[a] 1 Pet 5 8.
[b] Luke 11.14.
[c] *Epist lib. 4. epist. 1.*
[d] *Epist. dedic. examen. Con. Trident.*
[e] Num 35. See *Hospinian. de origin scholarum, pag. 92.*
[f] *Camerarius in vita Melanct. pag. 164.*
[g] Trades increase, pag. 20.
[h] *Martial epig. lib. 1 epig. 63.*
[i] *In carmine, Salue festa dies.*
[k] Psal. 50. 20.
[l] *Chytræus in delitijs Itenerum*
[m] *Hen. 1. Reg. Angl.*
[n] *Hen. 4. Imperat German.*
[o] *Hen. 2. Reg. Angliæ.*

wedded and bedded wife to the King of glory. The wedded, *I will marrie thee for euer vnto me, saith the Lord*, Hosea 2.19. The King of heauen prepared a wedding for his sonne, Mat. 22.4. he made this mariage by Christs [p] incarnation, [q] for as the best way to reconcile two disagreeing families, or enemie-kingdomes, is to make some mariage betweene them; euen so *the* [r] *word became flesh, and dwelt among vs* in the world, that he might hereby make our [s] peace, reconciling God to man, and man to God. The bedded wife, so [t] *Martin Luther* alluding to the text, Esa. 28.20. nay the Scripture telleth vs plainly, that Christ and his Church *haue kissed each other*, and that they be both one flesh, as it were man and wife. Christ is said to kisse his Loue the Church, Cant. 1.1. *Let him kisse me with the kisses of his mouth*: his saying, *Come to me all yee which are wearied and laden, and I will ease you*, is a sweet kisse of his mouth, as renowned *Melancton* obserues in his explanation of the second Psalme; his saying, *I am not come to call the righteous, but sinners to repentance*, Matth. 9.13. is another sweet kisse of his mouth: his saying, *God so loued the world, that he gaue his only begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life*, Iohn 3.16. is another sweet kisse of his mouth. It is [u] *verè suauiolum*, as being sweeter than honie, Psal. 19.10. better than wine, Cant. 1.1. Our blessed Sauiour offers daily kisses and kindnesse, and therefore we must not vnmannerly despise the [x] riches of his goodnesse, but answer him againe (y whom our soule loueth) euen with a kisse. For so *Dauid* expresly, Psal. 2.12. *kisse the Sonne*. Oh but how shall I which am a poore pilgrim on earth ascend and kisse my sweet Sauiour who dwelleth in the heauen of heauen? Answer is made by *Dauid* in the very same verse, *Blessed are all they that put their trust in him*, [z] as if he should haue said, to beleeue in him, and to put our whole trust in him, is to *kisse him*. If preaching of grace be kissing on his part, then assuredly receiuing of grace, by beleeuing his sure mercies and holy promises is kissing on our part.

[p] *Greg. hom 38.*
[q] *Ardens in Euangel. Dom. 20 post. Trinit.*
[r] Iohn 1. 14.
[s] Ephes 2 14.
[t] *Com. in Galat. 4.3.*
[u] *Strigelius in Psalm 2.*
[x] Rom. 2.4.
[y] Cant. 1.6.
[z] *Tileman. Strigelius in Psal. 2.*

And yet behold a greater mysterie, Christ and his Church, as *S. Paul* teacheth, Ephes. 5. are but *one flesh*, and as it were but one person in law. For Christ in taking our nature vpon him, is flesh of our flesh, and bone of our bone substantially, and we likewise are flesh of his flesh, and bone of his bone spiritually: *Plato* said, *Amator mortuus est in proprio corpore, vivus in alieno*: So *Paul* speaking of Christ and a Christian, Gal. 2.19. *I through the Law am dead to the Law, and that I might liue vnto God, I am crucified with Christ, thus I liue, yet not I now, but Christ liueth in me.* Faith (as *Luther* vpon the place) doth couple Christ and me more neere than the husband is coupled to his wife, I am become one with him, [a] *I am my welbeloued's, and my welbeloued is mine*; my sinnes are his sinnes, and his righteousnesse is my righteousnesse, [b] *O God which art my righteousnesse.*

[a] Cant 6. 2.
[b] Psal. 4 1.

This doctrine is as flagons of wine to comfort a distressed soule, for as the Philosophers say, that euery part of earth is earth, and euery peece of a bone broken is a bone: so Diuines affirme, that euery particular congregation, and euery singular true beleeuer of euery congregation is Christs owne spouse so well as the whole Church. If then our common enemie the deuill at any time summon vs to answer for our debts, in that the wife being [c] *a woman couert is no sueable person in the law, but the husband*; [d] we may well bid him enter his action against our husband Christ, and he will make him a sufficient answer. In [e] many things we sinne all, and sinnes are debts, as Christ teacheth in his prayer, *forgiue vs our debts*, and our manifold sinnes arise to the summe of ten thousand talents, Matth. 18. 24. infinite in magnitude, as being committed against God an infinite obiect; and infinite in multitude, as being more than the haires of our head, Psalm. 40.15. but Christ our husband dying for our sinnes, and rising againe for our iustification, hath abundantly satisfied all our debts, and fastned the Lawes obligation vnto his Crosse, Coloss. 2. 14.

[c] Termes of Law, tit. *Couerture.*
[d] *Bradford apud Fox in Act. fol. 1503.*
[e] Iames 3.2.

Or haply the Church is called *a Queene*, because (saith [f] *Euthymius*) the militant part here below by grace subdueth her affection vnto the spirit, and the triumphant part aboue reignes with her Christ. *The Queene*, for that her ioynture and dowry is no lesse than a kingdome, Luk. 12.32. and such a kingdome as is an

[f] *In loc* See *Mollerus in loc.*

g 1 Pet. 1. 4. immortall inheritance that cannot be shaken, Hebr. 12. 28. as it followeth in the next clause to be considered, the Church is at the right hand of her Christ, *vpon thy right hand, &c.* h that is, neerest vnto thy selfe, and in the chiefe place of honour, for as i *Beniamins* messe was fiue times as much as his brethrens; euen so the blessings of the Church exceed infinitely the blessings of worldlings; *Length of dayes is in the right hand of* k *Christ, and in his left hand riches and glory*, Prou. 3. 16. the Church is enriched especially with the blessings of his right hand, l spirituall graces tending to that life which is euerlasting: but worldlings are endued especially with the blessings of his left hand, temporall goods in this transitorie life. Good men abound not alway with outward wealth and glory, yet (hauing the m promise both of the life present, and of that which is to come) they be blessed euen in their crosse; though haply some be poore in purse, yet rich in patience: for our heauenly Father giueth his children either meanes according to their mindes, or else mindes according to their meanes, all things working together for the best vnto them, Rom. 8. 28.

h Bellarmin.
i Gen. 43. 34.
k Melancth. in Prou. 3.
l Placidus. Bonauen. D. Incognit.
m 1 Tim 4 8.

Or the left hand of Christ is his iustice, the right hand his mercy, both are right hands vnto the godly: for as the mercies of the n wicked are full of cruelrie; so the very iudgements of God vpon his children are full of mercy: it was good for *Ioseph* that he was a captiue, good for *Dauid* that he was in trouble, good for *Bartimeus* that he was blinde, good for *Naaman* that he was full of leprosie, good for the woman of Canaan, that her deere daughter was miserably vexed with a deuill, in these and all other like these, Gods *mercy and iustice meet together, righteousnesse and peace haue kissed each other*, Psal. 85. 10. The cup of wrath is in his left hand, Esay 51. 17. The o fingers of this hand wrote vpon the wall of *Balshazzers* palace, *Mene, mene, tekel, vpharsin:* of this hand *Iob* said, *withdraw thine hand from me*, Iob 13. 21. and p *S. Paul, It is a fearefull thing to fall into the hands of the liuing God*: but his right hand is full of mercies, able to guard, open to giue: able to guard, for he saith of it, q *none shall plucke my sheepe out of my hand*: open to giue, for he doth r *open his hand, and filleth all things liuing with plenteousnesse.*

n Prou. 12. 10.
o Dan 5. 25.
p Heb. 10. 31.
q Iohn 10. 28.
r Psal. 145. 16.

Now the Queene is said here to stand *at his right hand*, s for that he shall at the last day place the sheepe, which are Gods elect, at his right hand; but the goats, which are the damned, at his left hand. It is a question of late, whether euery sworne woman of our gratious Queene, may precede all other gentlewomen of worth and worship: but this Queene and her traine without all question haue the most eminent place, being at *the right hand of Christ* here in his kingdome of grace, hereafter in his kingdome of glory, *vpon thy right hand did stand the Queene, &c. stand*, for that is her gesture.

s Hieron. Augustin. Basil.

t *Chrysostome* and *Euthymius* obserue, that Christ as being equall in dignitie to God, is said to *sit* at the right hand; but the Church, as being inferiour, to *stand*; a wittie, but not a weightie note, for u *Paul* saith in expresse termes, that God hath raised vs vp together, and made vs *sit* together in heauenly places; and x Christ himselfe, by the pen of his beloued Disciple, to him that ouercomes will I grant to *sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.* y Other therfore thinke that the word *stand*, notes a z stable firmenesse in the Church, as if he should haue said, the Queene is so constantly ioyned in her affection and loue to the King her husband, that the gates of hell are not able to make any diuorce betweene them, Psalm. 125. 1. They that put their trust in the Lord shall be like Mount Sion, which may not be remoued, but standeth fast for euer. This kinde of speech is vsed often in English, and in a Latine too, for what is more common in *Tullie*, than *stare* for *non fugere*. So *Plautus, Ouid, Terence, stat sententia.* Schoole-boyes as well as Schoole-men vnderstand this phrase: such then as will attend the Queene, *bearing her companie with ioy and gladnesse into the Kings palace*, must (according to the rites of our Diuine Seruice Booke) *stand to the Creed*, and become Gospellers in life so well as in lip; a b wauering minded man is vnconstant in all his wayes, transported with euery c winde of doctrine, carried vp to the heauen, and downe againe to the deepe, staggering and reeling to and fro like a drunken man, as our Prophet of the

t *Chrysostome* in loc.
u Ephes. 2. 6.
x Apoc. 3. 21.
y *Agellius. Bellarmin. Idem annotat. Chrysost.*
z 1 Tim. 3. 15.
a See *Thesaur. Rob. Stephan. verb.* Sto.
b Iames 1. 8.
c Ephes. 4. 14.

the weather-beaten Mariner, Pſal. 107. 26. but a good man is an *old ſtander* in Chriſts Colledge, he knowes the way to heauen is ſo ſtraight, that if he walke not vpright but halt in it, or reele from it, he may fall ouer the bridge into the pit of euerlaſting perdition.

I am come now to the Churches veſture, the which is for the ſtuffe, *cloth of gold*, for the trimming, *embroydered with needle worke of diuers colours*: the matter of the Churches apparell is *gold*, and that (according to the [d] Hebrew) *gold of Ophir*, the which is the [e] moſt glittering, precious, and pure gold: now the word of God is compared by the Holy Spirit to [f] fine gold, and ſo [g] ſome thinke the clothing of the Church is the doctrine of the Prophets and Apoſtles in the two Teſtaments, and the center of all their doctrine is Chriſt, and Chriſt (as *Paul* Rom. 13. 14.) is to be *put on*: his [h] righteouſneſſe then imputed vnto the Church is her *garment of gold*, appearing [i] glorious in the ſight of God, elſewhere termed [k] *a long robe*, [l] couering all her iniquities, all her blackneſſe and blemiſhes. [m] This expoſition is agreeable to that of *S. Iohn*, Apoc. 19. 8. *The Lambes wife was arayed with pure fine linnen and ſhining, and this fine linnen* (as himſelfe expoundeth himſelfe) *is the iuſtification of Saints.*

The Church is by nature [n] naked, poore, miſerable, but Chriſt doth apparell her richly, ſaying in the 16. chapter of *Ezechiel*, *I clothed thee with broydered worke, and ſhod thee with badgers skin, and I girded thee about with fine linnen, and I couered thee with ſilke, I decked thee alſo with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke, and a frontlet vpon thy face, and eare-rings in thine eares, and a beautifull crowne vpon thine head.*

The hand that puts on this goodly garment is faith, and the Sacraments confirming our faith in Chriſt, are *the buttons, as it were, claſping the cloke cloſe to the ſoule.* For whereas the word doth only promiſe Chriſt as in groſſe generally and indefinitely, *whoſoeuer beleeueth, all that labour, &c.* the Sacraments apply Chriſt to thy ſelfe particularly, when the man of God in holy baptiſme ſaith, *I baptize thee in the name of the Father, &c.* and in the miniſtration of the Lords Supper, *The bodie of our Lord Ieſus Chriſt which was giuen for thee, and the bloud of our Lord Ieſus Chriſt which was ſhed for thee, preſerue thy bodie and ſoule into euerlaſting life.*

But as touching the trimming of the Churches garment, it is ſaid here, *wrought about with diuers colours.* Concerning the reading and adding of which words vnto the text originall, I referre the critical and curious to [o] *S. Hierome* in his Epiſtle to *Principia*, *Steuchus*, *Bellarmine*, *Agellius*, in their Commentaries vpon the place. I take them as I finde them in out ordinarie Pſalter, and that for foure reaſon eſpecially.

1. The Septuagint reade ſo, whoſe tranſlation is often vſed by Chriſt and his Apoſtles in the new Teſtament.

2. *S. Auguſtine*, *Baſil*, *Chryſoſtome*, *Arnobius*, and other ancient Fathers for the moſt part interpret them ſo.

3. The clauſe (*wrought about with diuers colours*) is nothing elſe but a *periphraſis* of the Hebrew *Cethem*, as *Auguſtinus*, *Steuchus*, *Genebrard*, *Agellius*, *Acernenſis*, and other learned Doctors in the tongues obſerue.

4. *Dauid* expoundeth himſelfe thus at the fourteenth and fifteenth verſes, where ſpeaking of the ſame Queene, and of the ſame garment, he ſaith, *her clothing is wrought about*, and that with *needle worke*, the which is various and *of diuers colours.* So that we may ſpeake to the Church of England, as the Samaritans did vnto the woman in the fourth of *S. Iohn*, *Now we beleeue not becauſe of thy ſaying, but for that we haue heard him our ſelues.*

[p] *S. Auguſtine* by theſe *needle workes of diuers colours*, doth vnderſtand the diuerſities of ceremonies vſed in the Church of God: as the ſame cloth is dreſſed and decked diuerſly with ſundry laces and embroyderies; euen ſo there is in the Church one faith, and varietie of ceremonies, an vnitie for doctrine throughout the whole world, but not alwaies in rites an vniformity. So the [q] Church of England determines, *It is not neceſſarie that traditions and ceremonies be in all places, one or vtterly like, for in all ages they haue beene diuers, & may be changed according to the diuerſitie*

[d] See *Steuchus*, *Bellarmin.* *Tremell. in loc.*
[e] Iob 28. 16.
[f] Pſal. 9. 10.
[g] *Placidus.* *Turrecremat.*
[h] *Chryſoſt.* *Hieron.* *Brentius.* *Tileman.*
[i] Epheſ. 5. 25.
[k] Apoc 7. 1.
[l] Pſal 32. 1.
[m] *Bellarmin.*
[n] Apoc 3. 17.
[o] *Tom. 3 fol. 110*
[p] *Epiſt. 86.*
[q] Hom of faſting, part 2. and confeſſion art. 34.

of countries, times, and manners of men, so that nothing be ordained against Gods Word. Now these diuers colours in the same garment may not beget a contentious opposition in the members of one bodie, we may not diuide Christs coat without [r]seame, but so [s] worke together, as that we may keepe the [t] vnitie of the spirit in the bond of peace. [u] *S. Augustine* sweetly, *In ista veste varietas sit, scissura non sit.* The needle worke here mentioned is no *blacke worke*, or *browne worke*, or (as Seamsters vse to speake) no *cut-worke*. There may be no rents or patches in this vesture, no schisme, nor scissure, the scissers of diuision, and sheeres of separation are both accursed.

Iohn 19. 23.
2 Cor 6. 1.
Ephes 4. 3.
[u] *In loc.*

[x] Other expound *diuers colours* to be diuers vertues, according to that of *Paul*, Coloss. 3. 12. *Put on tender mercy, kindnesse, humblenesse of minde, meekenesse, long-suffering, and aboue all things put on loue, which is the bond of perfectnesse*, as it were the hemme, [y] end, and edge of the wedding garment.

[x] *Brentius. Bellarmine. Iacob de Valent.*
[y] 1 Tim. 1. 5.

[z] *S. Basil*, and [a] other take *diuers colours* in this vesture, to be diuers kindes of precepts in the Scripture. Some Morall, other Naturall, some Theoricall, other Practicall, some Legall, other Euangelicall. It is pithily said by *Paulinus epist. lib. 2. epist. 4.* that *our soules are by nature like the porches of Bethesda*, mentioned Ioh. 5. in which are lodged a great many sicke folkes, blinde, halt, withered, &c. and that *the Scriptures are like the poole of Bethesda*, into which whosoeuer entreth after Gods holy Spirit hath a little stirred the water, is made whole of whatsoeuer disease he hath.

[z] *In loc.*
[a] *Ric. de Sancto Vict. apud Dr. Incognit. in loc.*

[b] Other interpret *diuers colours* in the Churches vesture, to be contemplation and action.

[b] *Bonauent.*

[c] Other vnderstand it of diuers degrees and dignities of men in the Church, against the tumultuous *Anabaptist*, and malapert *Mar-prelate*. If these turbulent spirits (as some beare in hand) are cast out of the Church, or coniured downe; *Let such of them as are liuing rust in their griefe, and such of them as are dead rest in their graue*: for Gods sake, my brethren, let vs not raise this kinde of deuill againe.

[c] *Placidus. D. Incognit. Iacob. de Valen.*

But most Interpreters haue construed this of graces and embroyderies of the Spirit, mentioned 1 Cor. 12. *There be diuersities of gifts, but the same spirit: diuersities of administrations, but the same Lord: diuersities of operations, but God is the same who worketh all in all. Vnto one is giuen by the spirit the word of wisdome, to another the word of knowledge by the same spirit, to another is giuen faith by the same spirit, to another the gift of healing by the same spirit, to another discerning of spirits, to another diuersitie of tongues, and to another interpretation of tongues, all these things worketh euen the selfe-same spirit, distributing to euery man seuerally as he will.* And here we may learne the reason why the Church of England hath appointed this Hymne to be read on this holiday, because Christ vpon this day sent downe the various gift of the Holy Ghost vpon his Disciples, as we finde Acts 2. [d] for these clouen tongues and millefold graces of the Spirit, are the broydered border in the Churches vesture.

[d] *Augustin. Euthym. Tileman.*

The blessed Apostles had diuers colours in the Churches infancie; some were the sonnes of consolation, as [e] *Barnabas*; other the sonnes of thunder, as [f] *Iames* and *Iohn*: [g] *Paul* was good at planting, *Apollos* at watering. The holy Fathers in succeeding ages had *diuers colours*: [h] *Origen* construed the Scriptures allegorically, *Hierome* historically, *Gregorie* the Great morally, *Chrysostome* pathetically, *Augustine* dogmatically.

[e] Acts 4. 36.
[f] Mark 3. 17.
[g] 1 Cor 3. 6.
[h] *Sixt. Senen. Bibliothec. lib. 3. pag 187.*

Since the reformation of religion our Doctors haue likewise flourished in *diuers colours*, as [i] *Martin Luther* once wrote vpon the wals of his chamber with chalke, *Res & verba Philippus, res sine verbis Lutherus, verba sine re Erasmus, &c.* Some men excell in explication, other in application of holy Scriptures; one surpasseth in expounding the words, another is eloquent in deliuering the matter, a third profound in determining Schoole-doubts, a fourth happy for cases of conscience, some iudicious in informing the vnderstanding, other powerfull in reforming the will and affection.

[i] *In colloquio de Erasm.*

And (God be blessed) our Church of England is a *Queene in a vesture of gold wrought about with diuers colours. B. Latymer* a good old man and happy martyr, vsed in prison earnestly to pray that God once againe would restore the Gospell vnto this kingdome, repeating often (as reuerend [k] *Fox* reports in his life) these words,

[k] *In Martyr. fol. 1579.*

Once

Once againe, once againe good Lord. The God of comfort, out of the riches of his mercy heard his prayer, and that for a long time once againe bestowed on vs his word, sending vnto vs as he did vnto the Iewes his owne people, [l] *Prophets, and Wise-men, and Scribes*, that is, zealous Preachers endued with the spirit of *propheſie*, which haue thundered in their doctrine and lightened in their conuersation, as [m] *Nazianzen* wrote of *Basil*, politike Prelates endued with the spirit of *wisdome*, which haue beene *the* [n] *chariot and horse-men of Gods Israel among vs*: accurate writers endued with the spirit of *knowledge*, whose books are like [o] *the tower of Dauid*, where the young men & strong men haue swords and shields to fight the Lords battell. The truth is, *England* wants no gift so much as true thankfulnesse to the Father of lights for all her gifts. Ingratefull England, [p] what could Almighty God haue done more for thee, that he hath not done, sending labourers into his vineyard here, both early and late, some plowing vp the fallow grounds, other binding vp the broken hearted, some powring oyle into thy wounds, other wine, some piping, other mourning: yet the best of thy Prophets are worst entreated of thee, for dissolute Diuines haue corrupt officers and roaring Gentlemen for their Patrons, factious Teachers haue swarmes of followers and abetters, if any reele to Popery, he shall vndoubtedly finde friends in a corner, if not in the court: but the true Protestant Pastor, a burning and a shining light, [r] *ardens per verbum, lucens per exemplum, in single benefice deseruing double honor*, is ground into powder, as it were between two contrary factions as the corne is betweene two mill-stones. It is therefore my humble sute to such as are placed in authority, to receiue none accusation against such Elders, in points of doctrine especially, [t] but vnder two or three witnesses, and those neither [t] *whisperers, nor aduersaries, nor ignorant*, the first dare not, the second will not, and the third cannot giue good information: and it is my sute to the people, that they would euer reuerence such Elders, as their [u] Fathers in God, and as their Mothers [x] trauelling in birth vntill Christ be formed in them, after teachers haue scattered in deed tares and cockle, but Protestant Doctors haue first of all and best of all, sowen wheat in the Lords field, euen that immortall seed, by which all of vs are new borne babes vnto God in Christ. And it is my sute to you my fellow-labourers in the Ministery, that you would continue [y] by honour and dishonour, by euill report and good report, [z] stedfast and immoueable, [a] shining as lights in the mids of a crooked generation, alwaies abundant in the worke of the Lord, neuer wearied in [b] doing good, good I say, to such as hate you, to such as hurt you, yea, to such as despise your person and place: for beleeue it beloued, *If there be any way to heauen on horse-backe, this is the way, to suffer for righteousnesse sake.* So the king of glory shall *haue pleasure* still in our Churches *beauty, being all glorious within*, and she shall haue *many children*, and they shal *beare her company with ioy & gladnes into the Kings palace*, decked in this world with embroyderies of grace, and couered in the next with an euerlasting robe of glory.

These notes concerning the description of the Bride, were preached at Christs Church in *Canterbury*, at the Lord Arch-Bishops visitation, holden *Anno* 1615. August 10.

[l] Matth. 23. 34

[m] *Orat. funeb. in laudem Basil.*

[n] 2 Kin. 2. 12.

[o] Cant. 4. 4.

[p] Esay 5. 4.

[q] Iohn 5. 35.

[r] *Aquin.*

[t] 1 Tim. 5. 19.

[t] *Latymer apud Fox in Mart. fol. 1585.*

[u] Philem. 10.

[x] Galat. 4. 19.

[y] 2 Cor. 6. 8.

[z] 1 Cor. 15. 58

[a] Philip. 2. 15.

[b] Galat. 6. 9.

PSALME 47.

O clap your hands together all ye people, O sing vnto God with the voice of melody, &c.

THe chiefe matter of this Hymne (in the [c] Fathers opinion) is Christs Ascension, and so consequently the victorious subduing of all his and our enemies: it consisteth of two parts especially:

[c] *Hieron. Augustin. Chrysost. Euthym.*

1. An

Fully both in respect of the { Praisers, *all ye people.* [d] Not the Iewes only, but the Gentiles also. / Praises, *O sing praises, sing praises, &c.* Often and all kinde of praise.

Faithfully, with vnderstanding [e] according to the prescript of his holy will. Other seruice done contrary to his word is not an honour, but a dishonour vnto him.

1. An inuitation to sing praises vnto Christ, and that Cheerefully, *Clap your hands and sing with the voice of melodie.* For [f] clapping of hands is an outward [g] signe of an inward ioy, *Nahum* 3 19. or as other, praise God in your workes and words: for *Clapping of hands together is the* [h] *ioyning of one good deed vnto another*: as the wicked [i] bind sinnes together; so the godly clap good works together, *ioyning vertue with faith, and with vertue knowledge, and with knowledge temperance, &c.* 2 Pet. 1. 5.

2. A reason of this inuitation [k] in respect of our Sauiours { Greatnesse, vers. 2. { *High.* / *Terrible.* / *King ouer all the earth.* } Goodnesse, in { *Collecting his Church*, vers. 3. 4. / *Increasing his Church*, vers. 5. 7. 8. / *Preseruing his Church*, vers. 9. }

I haue treated often of the most remarkable points in the former part. I purpose therefore now to speake concerning the second only, being the ground of our Prophets exhortation.

The first inciting motiue to praise Christ is his greatnesse, being *high, terrible, King ouer all the earth*, high [l] two waies,

1. Absolutely in respect of his owne selfe and owne [m] nature, sitting at the right hand of his Father in the highest heauens, and hauing also the highest [n] authority.

2. Relatiuely, in respect of our acknowledgement and inuocation, in that we his people who know that euery good and perfect gift is from aboue, beg all things of our heauenly father in [o] his name.

Christ is *terrible*, that is, fearefull, or meet to be feared, not of his children only for their good, but of the wicked also for their punishments: *terrible* to the [p] Deuill, as being [q] stronger than he, [r] casting out the Prince of darkenesse by the finger of God. And therefore so soone as an vncleane spirit saw Iesus, he cried out, *Ah, what haue we to doe with thee, O Iesus of Nazareth, art thou come to destroy vs*, Mark. 1. 24. or as other Deuils, *Mat.* 8. 29. *Art thou come to torment vs before the time?* for the Deuils in beleeuing [s] tremble. Terrible to [t] Hypocrite and other impious agents of the Deuill, as hauing his Fanne in his hand to make cleane his floore, and to gather his wheat into his garner, but he will burne vp the chaffe with vnquenchable fire, Matth. 3. 12. [u] or Christ is *Excelsus in potentia, terribilis in iustitia, high* in power, and *fearefull* in iustice: *high* in exalting the good, and *terrible* in humbling the bad.

And Christ is *king ouer all the earth*, as hauing all power giuen him in heauen and earth, Mat. 28. 18. other Princes haue but one or two countries vnder their dominion and Empire, but [x] *in his hands are all the corners of the earth, and the strength of the hils is his also*, that is, of puissant Potentates, in comparison of whom all other appeare but low vallies, I say the strength and height of all hils are from him and for him, according to his good will and pleasure. To shut vp all in one briefe glosse, [y] *Christus est excelsus ratione diuinitatis, terribilis ratione potentiæ, Rex magnus ratione gubernationis & prouidentiæ.* Christ is *high* in respect of his deity, being the Sonne of the most high, Luke 1. 32. *to be feared* in respect of his omnipotency, which nothing is able to resist, 2 Chro. 20. 6. *a great King ouer all the earth* in respect of his gouernment and prouidence, reaching from one end to another, and ordering all things sweetly, Wisd. 8. 1.

He

[a] *Bucer. Tileman. Bellarmin.*
[c] *Melanthon.*
[f] *Placidus. Caluin.*
[g] *Augustin. Concordent manus & lingua: illa confiteatur, illa operentur.*
[h] *D. Incognit.*
[i] Eccles. 7. 8.
[k] *Mollerus.*
[l] *Strigelius.*
[m] *Placidus. Bellarmin.*
[n] *Wilcox. R. Stephan.*
[o] Iob 16. 23.
[p] *Strigelius. Mollerus.*
[q] Luk. 11. 22.
[r] Ioh. 12. 31.
[s] Iames 2. 19.
[t] *Tileman.*
[u] *D. Incognit.*
[x] Psal. 95. 4.
[y] *Bellarmin.*

He shall subdue the people vnder vs.] Here the Iewes dreame of a temporall kingdome, conceiuing that the Messias at his comming shall as an earthly Prince possesse the kingdomes of the world, and bring them vnder his followers feet, And therefore the [z] mother of *Zebedeus* children earnestly desired Christ that her two sonnes *Iames* and *Iohn* might sit the one at his right hand, and the other at his left in his kingdome. But our [a] Diuines answer, that the word translated here, *subdit*, doth import a subduing, not with armes and force, but with arguments and Oratorie, not any compulsion by piercing of the sword, but a voluntarie submission by the preaching of the word.

Againe, the [b] coherence shewes plainly that our Prophet meanes not any seruile subiection or bondage, but a spirituall obedience which is a perfect freedome. Vassals vnder tyrannie vse not in signe of ioy *to clap their hands, and to sing with the voyce of melody*; but in signe of sorrow to wring their hands, and to complaine with outcries and lamentations. *When the Lord turned againe the captiuity of Sion, our mouth was filled with laughter, and our tongue with ioy*, saith our Prophet *Psal.* 126. 1. but *by the waters of Babylon we sate downe and wept, when as we remembred Sion, as for our harpes, we hanged them vp vpon the trees, as being* vnfit *in our heauinesse to sing any song of melody*, Psal. 137. 1. 2. 3. If *all people* then ought to *sing praises*, and to reioyce for their subiection, it must vndoubtedly be construed of such a kinde of subduing as is full of [c] ioy, tearmed by [d] *S. Paul, a casting downe of our imagination exalted against the knowledge of God, and a bringing into captiuity euery thought to the obedience of Christ.*

Yea but what is meant here by *vs* and *our feet?* If we take this as spoken of the blessed Apostles, it is is plaine, saith [e] *Austine*, for [f] *their sound went out through all the earth, and their words vnto the end of the world, they subdued by their preaching all Nations vnto the Scepter of Christs kingdome*, in so much as their very *feet* were reputed beautifull, *Rom.* 10. 15. and we reade *Acts* 4. that the multitude which beleeued being possessors of lands or houses sold them, and brought the price of the things that were sold, and *laid it downe at the Apostles feet*, according to the tenour of our text, *he hath subdued the people vnder vs, and the nations vnder our feet.*

If more largely we will vnderstand this of all sorts of Iewes conuerted vnto the Gospell of Christ, it is [g] agreeable to that, *Esay* 2. 2. *The Law shall goe forth of Sion, and the word of the Lord from Hierusalem.* And *Psal.* 110. 2. *The Lord shall send the rod of thy power out of Sion.* The Iewes are the naturall branches, and the Gentiles as a wilde Oliue-tree grafted in them, *Rom.* 11. 17. The Gospell of the kingdome was [h] first preached vnto the Iewes, and from the Iewes, as the [i] root, it was conueyed to the Gentiles as the branches. Our Prophet then in saying *(he shall subdue the nations vnder our feet)* doth insinuate, [k] that the Gentiles should be schollers, and the Iewes as it were schoolemasters vnto them: for to sit *vnder the feet*, or *at the feet* is vsed in holy Scripture for being a scholler, or learning: as *Acts* 22. 3. *Paul* saith of himselfe, that he was *brought vp at the feet of Gamaliel.* And *Luke* 10. 39. *Mary sat at Iesus feet, and heard his preaching.* And [l] *S. Ambrose* reports that the senior Doctors in the Synagogues of the Iewes vsed to sit in high seats or Chaires, the younger vpon benches vnder them, and the last of all, vpon mats, lowest of all.

But I take this as spoken by *Dauid* in the [m] person of the whole Church, consisting of Iewes and Gentiles, as if the [n] piller of truth, and [o] mother of vs all had said, *the high and terrible, the great King ouer all the earth*, by his holy word and spirit subdues *the people*, [p] that is, the Iewes, as at one Sermon about three thousand, Act. 2 41. & *the nations*, that is, the Gentiles, *vnder vs*, that is, vnder the discipline of his religion and seruice which we professe, [q] putting the person here possessing for the thing possessed: and [r] so the Iewes and the Gentiles are made but one sheepfold vnder one shepheard, Iohn 10. 16. the stop of the partition wall is broken, and he hath made of both one, Ephes. 2. 14. according to *Noahs* prophesie, Gen. 9. 27.

He shall chuse out an heritage for vs] [s] Some reade, *he hath chosen vs an heritage to himselfe*, for the Church is Christs house, Hebr. 3. 6. and heritage, Deut. 9. 26. Esay 19. 25. Iere. 10. 16. the people which as a [t] vineyard he hath enclosed to himselfe

[z] Mat. 20. 20.
[a] *Mollerus.*
[b] *Caluin. Strigelius.*
[c] Rom. 14. 17.
[d] 2 Cor. 10. 5.
[e] *In loc.*
[f] Rom. 10. 18.
[g] *Mollerus.*
[h] Acts 13. 46.
[i] Rom 11. 18.
[k] *Wilcox.*
[l] *Com. in epist. 1. ad Corin. cap. 14. vers. 31. Idem Philo apud Lorin. in Acts 22. 3.*
[m] *Placidus D. Incognit. Calvin.*
[n] 1 Tim. 3. 15.
[o] Gal. 4. 26.
[p] *Euthym. Placidus.*
[q] *Wilcox.*
[r] *Tremell.*
[s] *Vide Genebrard. & Bellarmin. in loc.*
[t] Esay 5. 2.

selfe from the Commons of the world, and chosen for his peculiar inheritance, Psal. 33.12. Men esteeme very much of their inheritance, but Almighty God of his possession a great deale more, for that he created his people when they were not, and hath also preserued them euer since they were, redeeming them from the hands of all their enemies, and *defending them as it were with a shield.*

[u] *Vatablus. Munster. Caluin.* But [u] other according to the Hebrew read as our Church, *he shall choose out an heritage for vs,* [x] hereby meaning that he who knowes what is better for vs than our selues, *hath chosen,* that is, appointed, and that of his owne good will and mercy toward vs *our inheritance,* not only things meet for this life, as lands, and houses, and possessions, &c. but euen all other things concerning the hope of a better life, to wit, a [y] kingdome that cannot be shaken, an [z] euerlasting habitation, an inheritance which is immortall and vndefiled, and fadeth not away, reserued for vs in heauen, 1 Pet. 1.4. euen *the worship of his beloued Iacob,* or his *glorie,* for [a] which the true *Iacob* had good cause to glory, meaning the Kingdome, Temple, Priesthood, whereby *Iacobs* posterity did excell, *Ezechiel* 24.21. Amos 6.8. Nahum. 2.2. and all heauenly promises giuen to the Church in Christ, for which all the seed of *Iacob,* according to the Spirit (I meane the faithfull) ought to be glad and glory.

[x] *Tremell. Wilcox.*

[y] Heb. 12.28.

[z] Luk. 16.9.

[a] *Vatablus.*

God is gone vp with a merry noise] Gods Arke was a true token of his presence, wherefore Diuines according to the history construe this of Gods Arke when it went vp from Kiriathiearim to Hierusalem, [b] *with shouting, and sound of cornet, and with trumpets, and with cymbals, making a sound with viols and with harps;* or when it was carried by *Salomon* into the Temple, 2 Chron. 5. but most Interpreters according to the mysterie, take this as spoken of Christ, ascending with triumph into heauen, Luk. 24 51. he *went vp with a merry noise,* when as Legions of Angels attended him and sang, [c] *Lift vp your heads, ô ye gates, and be lift vp ye euerlasting doores, and the King of glory shall come in.* The Disciples haply heard not this *merry noise,* [d] that they might the better intend the mysterie, considering their owne flesh, vnto which it was said in the beginning, ([e] *Dust thou art, and to dust thou shalt returne againe*) to be now clothed with incorruption, and carried into the heauen of heauens. [f] It is not said here that he was assumed or carried vp, as [g] *Elias* into heauen by the power of another: but as God he did ascend by his owne proper power, and that in victory, [h] *Leading captiuity captiue,* [i] *spoiling principalities, and powers, openly triumphing* ouer the Deuill and Death, ouer hell and the graue, ouer sinne and the law: he brake thorow all their fetters and forces, as thorow a cobweb, saith *Chrysostome,* and in despight of them all *ascended vp on high with a merry noise.*

[b] 2 Sam 6. 15. 1 Chron. 13 8. & 15.25.

[c] Psal. 24.7.

[d] *Bellarmin.*

[e] Gen. 3.19.

[f] *Chrysost.*

[g] 2 King. 2.12.

[h] Psal. 68.18.

[i] Colos. 2.15.

Yea but how can it be truly said, that he went vp *with the sound of the trumpet?* Answer is made by two messengers of heauen, Acts 1.11. *this Iesus which is taken vp from you into heauen shall so come, as ye haue seene him goe into heauen.* Now Christ, as [k] *S. Paul* telleth vs expressly, shall descend from heauen with a shout, and with the voice of the Arch-angell, and *with the trumpet of God.* And therefore [l] *S. Hierome* that the two glorious Angels appearing to the Disciples in white clothing sounded as it were a trumpet, in saying as Christ ascended, *Ye men of Galile, why stand ye gazing into heauen, &c.*

[k] 1 Thess. 4.16

[l] *In loc. Idem August. & alij.*

Or as [m] other, he went vp *with the sound of the trumpe,* that is, at his ascension he gaue his Apostles power and faculty, to [n] *teach all nations,* and in their preaching, they *lifted vp their voice like a trumpet,* Esay 58.1. and the sound of this trumpe ringeth as yet in the world. And therefore let vs sing praises vnto Christ, as [o] *our God,* and againe sing praises vnto him, as being *our King,* and thirdly sing praises vnto him, as being *the King of all the earth.*

[m] *Tileman.*

[n] Mat. 28.19.

[o] *Bellarmin.*

Or let vs *sing praises* vnto him in our praiers, and that foure waies answerable to the foure kindes of praier, 1 Tim. 2.1. as [p] if he should haue said, O sing praises vnto him in your *supplications,* O sing praises vnto him in your *obseruations,* O sing praises vnto him in your *intercessions,* O sing praises vnto him in your *giuing of thanks.*

[p] *D. Incognit. in loc. Bernard.*

And as we must often and frequently praise him, euen so prudently *with vnderstanding,*

ſtanding, [q] that is, not only with our lips, and other outward inſtruments of praiſe, but alſo with our hearts and attention, euen with all accurate [r] skill and [s] induſtry. The [t] Gentiles in adoring gods made with hands, *ſing not vnderſtandingly*. The [u] Iewes in dreaming of an earthly kingdome, ſing not praiſes vnto their Meſſias *vnderſtandingly*. The [x] Papiſts in preaching iuſtification by workes of the Law, ſing not the praiſes of Chriſt *vnderſtandingly*. [y] Hereticks expounding the text corruptly, ſing not praiſes vnto Chriſt *vnderſtandingly*. Wherefore [z] *S. Paul* exhorteth vs that the Word of God may dwell in vs plenteouſly with all wiſdome. See Epiſt. Sunday 5. after Epiph.

God reigneth ouer the heathen] Chriſt aſcending vp on high appointed [a] ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtors and Teachers, for the gathering together of the Saints, for the worke of the miniſtry, and for the edifying of his body the Church. And for this end he furniſhed his Apoſtles on this day with extraordinary gifts of eloquence & zeale, the Holy Ghoſt appearing vnto them, and ſitting on each of them in the ſhapes of [b] clouen and fiery tongues. [c] The Diſciples had infuſion of the ſpirit, haply diffuſion heretofore when Chriſt breathed on them and ſaid, [d] *receiue the Holy Ghoſt*: but now they had (as [e] one calleth it) effuſion of the ſpirit ſurpaſſing the former in manner and meaſure. Now their cup did ouerflow, they were ſo filled with heauenly gifts and graces, as that they [f] *could not but ſpeake the things which they had heard and ſeene of Chriſt*, euen [g] *the wonderfull workes of God*, eloquently with other tongues, and earneſtly with all boldneſſe. Now the bleſſed Apoſtles able to ſpeake euery kinde of language, taught euery nation vnder heauen, and ſo Chriſt our great King by the powerfull operation of his Goſpell in the mouthes of his Preachers, and hearts of his people, *reigneth ouer the heathen, and ſitteth vpon his holy ſeat*.

Two things (as [h] *Ariſtotle* taught) concurre to the making of an abſolute king. On the Soueraignes part authority, on the ſubiects part obedience. Chriſt in reſpect of his authority *reigned ouer the heathen* heretofore, for [i] *the earth is the Lords and all that therein is, the compaſſe of the world, and they that dwell therein*: but now he reigneth ouer them in reſpect of their obedience: they were ſubiects alway to the kingdome of his power, but now they be ſubiects vnto his kingdome of grace, they now bring vnto him *a* [k] *free-will offering with an holy worſhip*, and ſo *he ſitteth vpon his holy ſeat*, as it followeth in our Text.

By *ſeat* he meaneth [l] either heauen or the tabernacle, for both of theſe many times are called in Scripture, *Gods holy throne*, becauſe he that had the fulneſſe of holineſſe in himſelfe, gaue manifeſtation of himſelfe from [m] theſe two places eſpecially. Now for as much as the tabernacle was a figure of the Church, it may be conſtrued of his [n] *reigning* in the hearts of the faithfull vpon earth, as well as of his ſitting at the right hand of God in heauen: [o] howſoeuer it is to be taken, the Prophets purpoſe is no doubt to deſcribe Chriſt as a Iudge ready to yeeld iuſtice both to good and bad, according to their deeds.

The Princes of the people] Concerning the diuers readings of theſe words, I refer you to *Mollerus*, *Genebrard*, *Agellius*, *Bellarmin. in loc.* I will expound them as I finde them in our preſent tranſlation, and I note from hence,

1. That it is not impoſſible for great men to be good men, for the heads of a Country to be members of Chriſt, and for Princes as well as the people, to *ſerue the God of Abraham*: it is ſaid by the [p] Prophet, *vpon my peace came great bitterneſſe*, a thouſand fall on the left hand, but [q] ten thouſand at the right hand, ten periſh in their proſperity for one that falleth in aduerſity. [r] *Homo victus in Paradiſo victor in ſtercore*, [s] *Adam* in the garden of pleaſure was ouercome by the ſubtill ſerpent, whereas [t] *Iob* vpon the dunghill of miſery was more than a conquerour. Woodmen ſay that Deere are moſt circumſpect in fat paſture: ſo the godly feare moſt in a rich eſtate, *nihil timendum video* (ſaith [u] one) *timeo tamen*; it is a ſweet praier of our Church in the Letany, *Good Lord deliuer vs in all time of our wealth*, inſinuating that our mindes are not ſo wanton in want as in abundance: yet (as you ſee) ſuch is Chriſts vnſpeakable goodneſſe toward all ſorts of men, in [x] preuenting them euen with

[q] *Euthym. Genebrard.*
[r] *Bucer. Mollerus. Calain.*
[s] *Bellarm. vide Bernard. ſer 7. & 47. ſup. Cantica.*
[t] *Auguſtin.*
[u] *Mollerus.*
[x] *Melanct.*
[y] *Tileman.*
[z] Coloſſ. 3. 16.
[a] Epheſ. 4. 11.

[b] Acts 2. 3.
[c] See Epiſtle on this day.
[d] Ioh. 20. 22.
[e] *Rac. de S. Vict. ſer. de miſſione ſpiritus.*
[f] Acts 4. 20.
[g] Acts 2. 11.

[h] And *D. Incognit in loc.*
[i] Pſal. 24. 1.

[k] Pſal. 110. 3.

[l] *Caluin. Mollerus.*
[m] Matt. 5. 34. Mar. 23. 21. 22.
[n] *Mollerus.*
[o] *Wilcox.*

[p] Eſa. 38. 17.
[q] Pſal. 91. 7.
[r] *Auguſt. in* Pſal. 34 *con.* 1.
[s] Gen. 2.
[t] Iob 2.
[u] *Seneca Trag.*
[x] Pſal. 21. 3.

with the riches of his mercy, that not only the meane people, but also the mighty Princes among the heathen, are *ioyned vnto the Church of the God of Abraham.*

2. From hence we may learne [y] that the calling of Princes is lawfull and vsefull, in that Almighty God hath ordained higher powers to be Protectors of his people, by which *he defendeth* his Church on earth, *as it were with a shield. Fabius Maximus* is called by [z] *Plutarch, Scutum Romanorum*, the target of the Romans: so good Princes are *Scuta Christianorum*, the bucklers of Gods people: [a] the same word is vsed, Hosea 4. 18. *Her shields loue to say with shame, giue ye,* that is, her Rulers loue bribes.

Constantine the great was a shield to the Church, *Arcadius* a shield to the Church, *Theodosius* a shield to the Church, *Iohn Frederick* Duke of Saxonie was a shield to the Church: among pious Princes, I may not forget our late Queene *Elizabeth* of blessed memory. The [b] Poets affirme that *Aiax* had a seuen-fold shield, [c] the which as a tower barred his bosome: the right side was all brasse, & seuen Oxe hides within it quilted hard, framed by *Tycheus* the best Currier that euer dwelt in *Hyla*. So that happy Prince was a *seuen-fold shield* to protect *the people of the God of Abraham*, according to the [d] seuen-fold gift of the spirit manifestly shewen in her gouernment. She was a shield not only to this our Church in England, but a shield moreouer to the Church in Scotland, a shield to the Church in Holland, a shield to the Church in France, a shield to the Church in Germany, a shield to the Church in Denmarke, a shield to the Church in Geneua. She was a true Defender of the faith, and a sure Target to the faithfull, of whatsoeuer condition or country. If *Plutarch* were now liuing to write liues by *parallels*, he would be troubled exceedingly to find a parallel for her in respect of her morall endowments among women, and in respect of her Princely vertues among men, who liued with her, and are now at rest with her.

[e] This doctrine doth instruct Princes not to pill and poll the common-weale, but to become nursing [f] fathers and nursing mothers vnto the Church: a Tyrant is Butcher to his people, but a good King is a Buckler to such as are vnder him, a Protector of his Realme, defending the bodies and goods of his subiects, as it were with a shield. [g] *Alphonsus* King of Naples vsed this Embleme, a Pelican feeding her young with her own bloud, the *Motto, Pro rege, & pro grege.* So renowned *Achilles* said in [h] *Homer* that he loued his Countrymen, as the carefull Dam-bird her vnfeathered brood, who bestowes meat on them vntill her selfe haue nothing left to eat. *Cicero* reports that *Cæsar* forgat nothing but iniuries only, which (as [i] *Augustine* notes) he did vtter *vel magnus laudator, vel magnus adulator*, either as a true commender, or as a lying flatterer; if as a commender, he knew *Cæsar* was so: if as a flatterer, he shewed that a great Prince should be so. [k] For though a King be neuer so puissant of power, yet *breach of oath and promise solemnely made to the common-wealth, is an euill vpholder of quietnesse, feare is worse, but crueltie the worst of all.* A Ruler ought not to be a ruiner, but a shelter and a shield to such as are committed to his charge.

This also should teach [l] euery soule to be subiect vnto higher powers, as being the Ministers of God for our well-fare. [m] Curse not the King, no not in thy thought, much lesse in thy word, least of all in any deed: for he that rebelleth against his Soueraigne, hacketh & heweth as it were his own buckler of defence. When one comforted a poore widow which had lately lost her husband, for that he was an vnthrift & vnkinde, she replied, although he were but a bad husband, yet he was an husband, & such an one is better than none. The commodities of gouernment are so great, that a very bad husband to the common-wealth is better than none, for whereas in a corrupt *Monarchie* there is one Tyrant, in an *Oligarchie* some few Tyrants, in a *Democraty* many Tyrants, in an *Anarchy* all are Tyrants. In [n] holy Bible we read that *Dauid* would not suffer his enemie *Saul*, though a wicked King, to be slaine when he was in his hands, for that he was the Lords anointed, he had *sanctitatē vnctionis*, albeit not *sanctitatem vitæ*, that is, an holy calling, though not an holy carriage. Wherefore *Dauid* said, *Who can lay hands on the Lords annointed and be guiltlesse?* and if [o] Heathen Emperors in the primitiue times, and vngodly Kings in all ages ought

[y] *Melanchon. Mollerus. Strigellius.*

[z] *In vita Marcelli.*

[a] *Bucer. Bellarmin.*

[b] *Ouid. Metamor. lib. 13.*

[c] *Homer Iliad. lib. 7.*

[d] Esay 11. 2.

[e] *Melanct. Bucer. Mollerus.*

[f] Esay 49. 23.

[g] *Apud Strigel. in loc.*

[h] *Iliad. lib. 9.*

[i] *Epist. 5.*

[k] *Fox Martyr. fol. 1273.*

[l] Rom. 13. 1.

[m] Eccles. 10. 20

[n] 1 Sam 26.

[o] *Cæsar Baron. epist. præfix. annal tem. 11.* A position contrary to Popish practise.

ought to be thus obeyed, how much more then a Christian and a vertuous Prince, such as Almightie God hath at this day placed ouer vs in this Iland.

This exposition is common and commendable, fitting the context fully, yet I rather follow their iudgement, who make God himselfe this our shield, for the Lord which is *very high exalted, euen the King of all the earth*, is our [p] strength, stonie rocke, defence, sauiour, refuge, buckler: [q] except hee build the house, their labour is but lost that build it, except hee keepe the Citie, the watchman wakes but in vaine. Princes and Prelates are but his [r] *ministers*, as it were petite *shields* vnder his high and holy shelter: and the Prophet calleth his protection in the plurall *shields*, [s] insinuating that God vseth innumerable meanes in preseruing his Church, able to saue with a few so well as with many, yea by miracles extraordinarie, so well as by meanes ordinarie. The busie brood of Spanish *Ignatians* are called *Iesuites*, but they may more fitly be called *Iehusites*. Iesus was so meeke as a lambe, but [t] *Iehu* was a man of bloud, and so be they; their eyes, as one said, are lifted vp into heauen, but their hands are on earth, and their hearts in hell, euer contriuing some mischiefe or massacre: yet *the Lord high and terrible defendeth* his Church against all their plots and practises, and so reigneth euen in the [u] midst of all his enemies.

Let vs therefore ioyne both ends of this Hymne together, and say with our Prophet, *O clap your hands, all ye people*, which are Gods people, *sing with the voice of melodie, sing praises, sing praises vnto our God, O sing praises, sing praises vnto our King*: for hee hath openly shewed himselfe to bee both great and good in collecting his Church, in increasing his Church, in protecting his Church, *as it were with a shield.*

p *Psal.* 18.1.
q *Psal.* 127.1.
r *Rom.* 13.4.
s *Caluin. Mollerius.*
t *Psal.* 110.1.

Psalme. 104.

Praise the Lord, O my soule, &c.

THis Hymne consists of three parts especially, the:
1. Concerning Gods power, from verse 1. to verse 10.
2. Concerning his prouidence, from verse 10. to verse 24.
3. Concerning both his power and prouidence together, from verse 24. to the Psalmes end.

Now for as much as these theames are the common arguments of other Hymnes expounded before, and vpon the point the very same which are to bee discussed in the next following; I must here craue both a pardon and a passe of course to goe from this to that in peace.

Psalme. 145.

I will magnifie thee, O God my King, and I will praise thy name for euer and euer, &c.

THis Hymne contayneth excellent matter, and is penned after a most exquisite manner. The chiefe matter is Gods holy praise, the which is the very center of all our deuotions, enioyned by Christ both in the beginning and ending of his absolute prayer; in the beginning, *hallowed be thy name*, in the ending, *thine is kingdome, power and glory*: teaching vs hereby, that it is in religion *Alpha* and *Omega*, the first thing we should aske, and the last thing also that we should act. For Almightie God out of the riches of his mercie bestoweth vpon vs all things, and requireth of vs only this one thing, to praise his name for euer and euer.

For the manner, it is written in the order of the crosse row, euery verse (excepting one) beginning with the letters as they be placed in the Hebrew Alphabet. Now the Holy Ghost enameleth and fretteth as it were this and some other places of Scripture with these characters for two reasons especially.

1. To shew the Writers [u] diligence, or haply rather the writings [x] dignitie.

2. To helpe the readers [y] memorie, for hee considereth of [z] what mould wee are made, not of iron but of dust; impressions of iron or brasse continue long, but in dust and ashes they be soone either blowne away, or washed away. The spirit therefore for the dulnesse of our vnderstanding, speakes some things grossely, quoth [a] *Paul*; and againe, for the weaknesse of our memorie, sets downe many things, as here, by figures and places artificially. And as the writers of sacred Scripture, who were the pens, euen so the Preachers of the blessed word, which are the tongues of the Holy Ghost, ought to teach other with order and accurate method; for God is the God of order, and as he will haue all things in the Church [b] *done*, so likewise all things in the Church *said* orderly.

The Whole may be diuided into a { Protestation to praise God, in the two former verses. / Proposition of arguments why God is to bee praised, in the rest.

In the protestation obserue the { Person { Praising, King *Dauid, I will praise.* / Praised, *the Lord*, stiled here *God, King.* / Practise, praising of God, and that with { Intention, implied in these words, *I will*, *O God*, and expressed [c] elsewhere, *I will giue thankes to the Lord with my whole heart, praise the Lord, O my soule, and all that is within me, praise his holy name*, Psal. 103. 1. / Extension, in regard of the { Thing, *I will magnifie thee, praise thy name, giue thankes, talke of thy worship, tell of thy greatnesse*, &c. / Time, *for euer and euer*

Concerning the partie praising God, I haue spoken in my notes vpon the 118. Psalme, and vpon Psalme 95. in the beginning of our Liturgie *Dauid* herein is a mirrour to Magistrates, and patterne to priuate people: for a King, saith [d] *Augustine*, serues God one way as a man, another way as a Magistrate; as a man, hee must haue care to liue deuoutly toward God, and soberly toward himselfe; but as a Magistrate he must also become a great example both of holy religion and vnspotted honestie toward other. As [e] *Aurelius Claudius* in his Motto, *Rex viua lex.* For as the law is a dead rule; so the ruler ought to carrie himselfe to his subiects as a liuing law.

For [f] *as Camelions varie with their obiect,*
So Princes manners doe transforme the subiect.

Princes are then only greater than themselues when as they forget their owne greatnesse to *magnifie Gods name, whose greatnesse is without end.* It is said of [g] *Saul*, that he had *beene King one yeere, and that he reigned two yeares ouer Israel:* [h] one yeere he reigned well, and afterward there was no account of his reigne. [i] *Seneca* said of an old man, who saw many good dayes, but did but a few good deeds, *diu fuit, non diu vixit*, according to that of the [k] Wiseman, *The honourable age is not that which is of long time, neither that which is measured by the number of yeares*, but an *vndefiled life is the old age.* The wicked liue not out halfe their dayes, Psal. 55. 25. and so Christians vse to number their dayes not *à generatione*, but *à regeneratione*, that is, from their baptisme, not from their birth.

The partie praised is the Lord, called by *Dauid* here, *my King*, either [l] for that he did acknowlege himselfe to bee King vnder God, which is the King of Kings, [m] or else for that he was to magnifie those vertues in God, which especially concerne him as King and [n] Lord of all, hauing [o] all power in heauen and earth. Most men among the very worst, acknowledge that there is *a God*, [p] but they doe not admit him as *King* and gouernour of the whole world, [q] reaching from one end to another, and ordering all things sweetly.

Dauid

u Master *Estey* exposit. of 119. Psalme.
x *Bucer in Psal.* 119. & *Tremel. in Psal.* 111.
y *Mollerus. Calvin. in Psal.* 119.
z *Psal.* 103. 14.
a *Rom.* 6. 19.
b 1. *Cor.* 14. 40.
c *Psal.* 111. 1.
d *Epist.* 50.
e *Reusner. in Symbol.*
f *Du Bartas* 2. day, 1. weeke.
g 1. *Sam.* 13. 1.
h See *Vatablus in loc.*
k *Wisd.* 4. 8.
l *Mollerus Calvin*
m *Bellarmine.*
n *Rom* 10. 12.
o *Mat.* 28. 18.
p *Placidus.*
q *Wisd.* 8. 1.

Dauid therefore calleth here r Christ a *King*, of whom it is said by God the Father, Psal. 2.6. *I haue set my King vpon my holy hill of Sion*: and f Psal. 45.7. *Thy seat, O God is for euer and euer, the scepter of thy kingdome is a right scepter.* And in t particular application he termeth him also *my King*, for it is not enough to confesse, that Christ is a Priest, a Prophet, and a King to others; vnlesse we beleeue that Christ is our Priest, our Prophet, our King, our righteousnesse, saying as u *Paul, he loued me and gaue himselfe for me*, sweet Iesu thou art my God, and I will thanke thee, for I am thy x seruant, *my King*, and *I will magnifie thee, for I am thy subiect.*

r *Tileman.*
f *So Paul Heb.* 1.8.
t *Strigellius.*
u *Gal.* 2. 20.
x *Psal.* 118.28.
y *Psal.* 116. 14.

Concerning *Dauids* practise, he saith vnto God, *I will magnifie thee, giue thanks vnto thee, talke of thy worship, speake of the might of thy maruellous acts, and tell of thy greatnes*: hereby shewing his readines to giue God all power and prai'e, not only for a day, but for *euery day*, yea, *for euer and euer.* And how that is to be construed, I haue noted vpon the 89. Psalme at large. The wicked may be said to dishonour Gods name *for euer and euer* two wayes.

1. In respect of their desires, for if they should liue for euer and euer, they would sinne for euer and euer.

2. In respect of their deserts and euill example, for as long as any man liuing is hurt by their scandall, or misled by their lewd doing, or saying, or writing, or reading, so long they dishonour God vpon earth, and accordingly their torments are made more grieuous vnto them in hell. And therefore z some Diuines thinke that the rich Epicure frying in hell fire, became solicitor for his brethren at home, that they should conuert and repent not out of any compassion or loue, but onely for that his conscience told him he had giuen them ill example while he liued among them, and that if they were damned, his torture should be further increased for it.

z *Gregorius & Beda apud Maldonat. in Luc.* 16. 27. and *D. Fenton* serm. at Mercers Chappell.

On the contrary, good men honour God and praise his name *for euer and euer*, in respect of their affections, as being desirous to a *sing alway the louing kindnesse of the Lord*, &c. and in respect of their example, for that other b seeing their good works are moued to *tell of his greatnes, and talke of his glory from one generation to another.* It is reported Heb. 11.4. that *Abel* being dead many thousand yeeres, yet speaketh, and as the bloud of *Abel*, euen so the good deeds of the Saints in heauen, as yet doe speake to vs on earth, *Abrahams* obedience, *Iosephs* continence, *Iobs* patience, *Simeons* pietie, *Cornelius* his pitie, preach still vnto vs. And *Chrysostome* doth affirme, that the rewards of *S. Paul* shall so long rise more and more, how long there shall any remaine, which either by his doctrine or life shall euery day be brought vnto God.

a *Psal.* 89. 1.
b *Matth.* 5.16.

The reasons why God is to bee praysed, are drawne from his
- Essence, verse 3. *Great is the Lord, yea no end of his greatnesse.*
- Effects and works, the which
  - In generall, are powerfull and wonderfull, verse 4.
  - In particular,
    - Some workes are maruellous, as being full of beautie, verse 5.
    - Others maruellous, as being full of terror, verse 6.
    - Most are maruellous, as being full of *abundant kindnesse, for his mercies are ouer all his workes*, verse 7,8, &c.

Touching Gods essence, *Dauid* saith, it is *great without end*, as c *Iob* speakes, *higher than heauen*, as being higher then the highest; *deeper than hell*, as passing all the deepe vnderstanding of men and Angels; *broader then the sea*, as d measuring the waters in his fist; *longer than earth*, as being immortall onely: for whereas the decrees of God, called eternall, haue an end but not a beginning; and the soules of men, called immortall, haue a beginning without an end: God alone is *Alpha* and *Omega*, without either beginning or end, being the beginning and end of all things.

c *Iob.* 11.8,9.
d *Esay* 40. 12.

e Or haply *Dauid* speakes thus of the greatnesse of God, as a *King*, hauing a kingdome

e *Bellarmine.*

kingdome great in respect of bredth, for all things are at his command, from the silly worme that is vnder our feet to the glorious Angels in the highest heauens: great in respect of length, for his *Kingdome is an euerlasting Kingdome*, verse 15. of this hymne; great in respect of depth, as ruling not only the bodies, but also the mindes of men, yea the very [f] *hearts of other Kings are in his hand*: great in respect of height, as being a *great* [g] *King aboue all other Gods*, ruling by his owu power, whereas all other haue receiued the sword from him, wherefore saith [h] *Augustine*, seeing his *greatnesse* in euery respect is *without end*; let our *magnifying of his name* continue *for euer and euer* world without end. To conclude with [i] *Hilarius*, *Virtus eius opinione non clauditur, locis non continetur, nominibus non enunciatur, temporibus non subditur, arctus ad id sensus noster est, ingenium hebes est, sermo mutus est.*

Concerning the workes and effects of God, they bee generally so maruellous, that one man is not able to *declare their power, and to tell of their greatnesse*, and [k] therefore *Dauid* saith, *one generation shall praise them vnto another*: euery seuerall age is an eye-witnesse of seuerall acts of wonder, and *one day telleth another, and one night certifieth another*, Psal. 19.2. [l] *one generation passeth, and another commeth*, and as one succeedeth another in dayes, euen so likewise in duty, *speaking of the might of Gods admirable workes, and talking of his greatnesse.*

More particularly, some workes of God are maruellous, as being full of beautie, vers. 5. for [m] *the heauens declare the glory of God, and the firmament sheweth his handie worke.* The Sunne, Moone, starres, fire, winde, swift ayre, raging water, are so full of beautie, that ignorant vaine men imagined them to be gods and gouernours of the world, Wisd. 13.3.

Other workes of God are maruellous, as being full of terror and iustice, verse 6. which he doth execute sometime vpon certaine persons, as the fearefull opening of the ground vpon [n] *Corath, Dathan* and *Abiram.* Sometimes vpon whole cities, as the destruction of [o] *Sodome* and *Gomorra*, by raining downe fire and brimstone from heauen: sometimes vpon a whole nation, as the sending of his [p] plagues vpon Egypt thorowout all the Land: and once vpon the whole world as the generall [q] Deluge that swept away from earth euery thing in whose nostrils the spirit of life did breathe, only *Noah* remained and they that were with him in the Arke.

Other workes of God are maruellous, as being full of his *abundant kindnesse*, for saith our Prophet, *his mercies are ouer all his workes*: the which I finde construed two wayes.

1. His mercies are *ouer all his workes*, that is, greater than all other his workes.
2. His mercies are *ouer all*, that is, shewed in all, and toward all his workes.

Faith in man is a greater vertue then mercie, because faith vniteth vs vnto God which is higher than vs, whereas mercy supplies the defects of such as are vnder vs: [r] but in God which is the greatest, hauing all things inferiour to himselfe, and no superiour, mercy may be said to be the greatest of all his vertues, according to that of [s] *S. Iames, mercy glorieth and triumpheth against iudgement.* I say the greatest in effect, but not in propriety, for all the vertues and attributes of God are equall in effect and extent, for whereas Gods indignation is but vpon the [u] fourth generation of those that hate him: his mercies are vpon thousand generations of such as loue him and keepe his commandements: and among the thirteene properties of God, Exod. 34.6.7. almost all of them appertaine to his mercie: whereas but one concernes his might, and only two his iustice.

It is true that wisedome, iustice, power, are in God equall, as being his essentiall attributes: and [x] yet all these were chiefly manifested in our redemption by his mercy: for it is a greater act to redeeme the world, than in the beginning to create the world, in making it hee did onely speake the word and it was done: but in redeeming it, he spake many words, and did many wonders, yea hee did suffer many wrongs, as well as doe many workes, and loue is seene in doing more then in saying, and in suffering more than in doing: in the creation of the world God made man like himselfe; but in the redemption of the world he became flesh, and was made man; yea, [y] *the scorne of men and outcast of the people*: which occasioned the blessed

f *Pro.21.1.*
g *Psal.95.3.*
h *In loc.*
i *In loc.*
k *Bellarmin.*
l *Eccles.1.4.*
m *Psal.19.1.*
n *Num.16.*
o *Gen. 19.*
p *Exod.cap.8. 9.10.*
q *Gen.7.*
r *Misereordia non est maxima nisi ille qui habet tit maximus. Thoma. 2. 2æ. quæst.30. Art.4. vide Caietan. ibid.*
s *Iames 2.13.*
t *Genebrard.in loc.*
u *Exod.20.5,6.*
x *Iacob. de Valent. in loc.*
Psal. 22.6.

blessed [z] Apostle, to terme the mercies of God in Christ, *exceeding riches of his grace*: power and wisedome haply concerne Gods owne selfe and glory more, but his mercy concernes our good most, and is vnto vs in this respect *ouer all his workes*, according to that of *Hilarius* vpon our text, *Quod potens est, naturæ suæ virtus est: quod autem misericors est, salutis nostræ profectus est.*

But [a] most Interpreters approue the second exposition best, *his mercies are ouer all*, that is, shewed in all, and toward all his workes: [b] for this latter clause (*his mercies are aboue all his works*) is nothing else but a repetition of the former, *the Lord is good vnto all*: his *goodnesse* is the same with his *mercy*, and *all* is *all his workes*. God then is good to the whole vniuerse generally, more specially to the reasonable creatures, and among these principally to such as loue him, and feare him, and call vpon him faithfully, saith our Prophet, vers. 18.19.20. of this Hymne.

[c] There is no creature so base, but sheweth vnto another, and findeth in it selfe, verry large testimonies of Gods mercy. 1. It is a worke of his mercy that they [d] be, for *in him alone they liue, and moue, and haue their being*, Acts 17.28. to stones he giueth a bare being only, to plants and trees he doth adde life to being, in beasts he doth adde to life motion and sense. 2. The preseruation of all things in their being, is a worke of Gods mercie; for *the eyes of all things looke vpon him, and hee giues them their meat in due season, he openeth his hand and filleth all things liuing with plenteousnesse*, verse 15.16. of this hymne: he hath appointed the [e] paths of the Sea for the fish, and the water is the fishes proper element, wherein as in a sporting place they take their [f] pastime: he hath allotted the [g] field for the beasts, and there they feede vpon a thousand hills: he hath ordained the lower [h] heauen or ayre for the birds, and there these chatter and chaunt the praises of their Creator. He feeds the yong Rauens, and prouides euery day meat for the rest of the birds, and after they haue *gathered it, and are filled with his goodnesse*, Psal. 104.28. they sing, saith [i] *Ambrose*, hymnes to the Lord in their kinde after a solemne and deuout manner euery morning and euening.

But the mercies of God in men and Angels are yet far greater, as endued not only with a being common to stones, or with a life common to plants, or with actiue motion and sense common to beasts; but adorned also with vnderstanding, created according to Gods owne likenesse and image, beautified with reason and religion.

Yea, but how are the mercies of God ouer all men and Angels, when as a great many men eternally perish, and a great many collapsed [k] Angels hauing lost their first habitation in heauen, are reserued in euerlasting chaines vnder darknesse vnto the iudgement of the great day. Concerning reprobate men, answer is made, that the mercies of God are ouer them.

1. In temporall things, for he [l] suffereth his raine to fall, and his sunne to shine vpon the iust and vniust: he giues them not only [m] breath, which is the spirit of life, but also bread which is the [n] staffe, & [o] stay of life, [p] filling their bellies with hid treasure so plenteously, that our Prophet in the 37. and 73. Psalmes, complaineth of their prosperity, saying, *my feet were almost gone, my treadings had well nigh slipt, and why, because the wicked prosper in the land, hauing riches in possession, and doing what they list.* Euery man in right of his creation is a Lord [q] ouer all the fish in the seas, ouer all the fowles of heauen, ouer all the beasts of the field, ouer euery thing that creepeth and moueth vpon earth: and this vnto such as vnderstand and consider it, is so great a mercy, that for it alone God is worthy to be praised for euer and euer.

2. The mercies of God are ouer reprobate men in spirituall things, for *the Lord is gracious, long-suffering, of great goodnes*, vers. 8. of this Hymne. [r] *Full of compassion and mercy, slow to wrath, and patient, [s] desiring that all men should be saued, and that [t] none should perish.* He crieth in the [u] high street among the prease of people, saying, *O ye foolish, how long will ye loue foolishnesse, turne at my correction, and I will vtter my words, and powre out my minde vnto you, and make you vnderstand my will. Come to me all ye which are laden with your sins, and I will ease you.* [x] *Why will ye die, for I desire not the death of a sinner.* If thou be damned, I haue told thee by the mouth of my [y] Prophet, that *thou hast destroyed thy selfe.* And when Almighty God comes to

[z] *Eph* cf. 2.7.

[a] *Cryſoſt. Auguſtin. Euthym. Placidus.*
[b] *Agellius.*

[c] *Mollerus Wilcox.*
[d] *Quod omnibus ſecundum ſe deſideratiſſimum. D. Incognit. in loc.*
[e] *Pſal.* 8.8.
[f] *Pſal.* 104.26.
[g] *Pſa.* 50 11.
[h] *Gen.* 1.20.

[i] *Hexam. lib.* 5. *cap.* 10.

[k] 2. *Pet.* 2.4. *Iude* 6.

[l] *Math.* 5.45.
[m] *Gen.* 2.7.
[n] *Leuit.* 26.26.
[o] *Eſay* 3.1.
[p] *Pſal.* 17.14.

[q] *Gen.* 1.26. *Pſal.* 8.6.

[r] *Pſal.* 103.8.
[s] 1. *Tim.* 2.4.
[t] 2. *Pet.* 3.9.
[u] *Prou.* 1.21.

[x] *Ezech.* 18.31, 32.
[y] *Hoſea* 14.9.

to iudgement, his mercies are still *ouer all his workes*, for damnation is only for sinne, and sinne is not his worke, but the worke of the Deuill and the damned, a falling away from the Creator to the creatures, [z] *ab eo qui fecit ad ea quæ fecit.* And therefore [a] *S. Augustine* tels the reprobate, that God executeth his iudgements vpon thy works, not vpon his works, *in opera tua non in opera sua.* For saith he, *Si tollas opera tua, & non in te remaneat nisi opus eius non te demittet eius miseratio.* That is, if thou forsake thy workes, and doe nothing but the businesse of the Lord, his mercy will neuer forsake thee, but be still *ouer all his workes.*

z *Aug. in loc.*
a *Vbi sup. Idem D. Incognit.*

3. God is mercifull vnto reprobates in things eternall, [b] for albeit their torments in hell are greiuous, yet not so great as their vnthankefullnesse and vngraciousnesse deserued in abusing so louing a God, whose mercies are ouer all his workes: and so the Lord, not in respect of any termination of paine, but in respect of some mitigation, is said to be mercifull vnto the tortured in that vnquenchable fire.

b *Genebrard. in loc.*

The like may be said of the Deuills in respect of their first estate, and in respect of their worst estate. Concerning the former, the mercies of God are ouer them in their very being, vpon whom alone they depend and by whom in the beginning they were created. In the dayes of *S. Augustine*, there were certaine heretikes, called [c] *Angelici*, which adored Angels as Gods, and consequently thought them without any beginning or dependance from other. And one [d] *Hermanus Risiuich* an Hollander, for this and other like monstrous opinions, about the existence of things by themselues without any creation or production of a superiour cause, was burned at Rome, *ann.* 1512. and it was one of the most horrible blasphemies of *Simon Magus*, (as [e] *Irenæus* reports) that he said he was the father of Angels and Arch-angels, and that he begat them of *Selene* his concubine: but it is apparent in the very first line of all the Bible, that Angels are the creatures of God, *In the beginning God created heauen and earth*, that is (as [f] *Moses* expounded himselfe) *heauen and earth, and all that is therein*, that is, (as [g] *Paul* doth explaine *Moses*) *things visible and inuisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him*; and that *in the beginning*, to wit, in the beginning of time, not in the beginning of eternity, as [h] *Ambrose*, [i] *Basil*, [k] *Augustine*, and other Fathers interpret it generally. See *Lombard sent. lib. 2. dist. 2. Bibliothec. S. Senensis lib. 5. annot. 5. Magdeburg. cent. 5. col. 218. 219.*

c *August. hæres. 31. Epiph. hæres. 70.*
d *Bernardus Luxemburg. cat. hæret. Idem Solkeld* Tract of Angels, *c. 2.*
e *Aduersus hæres. lib. 1. ca. 20.*
f *Exod. 20 11.*
g *Coloss. i. 16.*
h *Hexam. lib. 1. cap. 4.*
i *Hexam. ho. 1.*
k *De Ciuit. Dei. lib. 11. cap. 32.*

The deuils then are beholding to Gods mercy for their being, especially for creating them in the beginning after his owne likenesse, and communicating vnto them, without any merit of theirs, excellent gifts of nature and grace, by reason whereof, as it was said of one, we may well affirme of all, that they were beautified with nine very [l] precious stones, that is, nine excellencies, which *Lucifer* and the rest receiued in their creation. 1. God made them spirits without mixture of bodie. 2. Immortall, without feare of corruption. 3. Intellectuall, with exceeding delicacie of wit. 4. Free, that nothing could force their will. 5. Wise, with fulnesse of naturall sciences. 6. Powerfull, aboue all inferiour creatures. 7, Holy, decked with admirable vertues. 8. Inhabitants of Paradise, which is the Empyriall heauen. 9. Capable of seeing God clearely, with promise of this glory, if they perseuered in his seruice.

l *Ezech. 18 13.*

Yea but the deuils are now depriued of their first habitation and happinesse, how then is the Lod good to them in their worst estate? Answer may be, that the mercies of God are ouer them two wayes.

1. In respect of their misery, because their hainous offence deserued not one hell onely, but a thousand hels, as being both [m] authors and actors in their owne fall, whereas other seduced *Adam* and *Eue* to sinne. Their paine (had it not beene for Gods mercy) might haue beene greater, although it cannot be longer.

m *Albinus quæst. in Genes.*

2. In respect of their ministerie, because the chiefe mirth of deuils is to doe mischiefe, being *spiritus nocendi cupidissimi, à iustitia penitus alieni, superbia tumidi, inuidentia liuidi, fallaciâ callidi*, saith [n] *Augustine*, and so consequently most eased and best pleased, when the Almightie God doth vse them either to try the good man, or to destroy the wicked man: or if his mercy doe not extend to them in this imployment, yet it is vndoubtedly shewed in them, as bringing light out of darknes, in vsing such

n *De Ciuit Dei. lib. 9. cap. 15.*

such impious and bad agents for effecting of his good ends. So wee read that the Lord suffered [o] Satan to destroy the goods, and afflict the person of his seruant *Iob* a good man, and that he sent an [p] euill spirit to vexe *Saul* a wicked King. It is said in the text, that *the euill spirit of the Lord came vpon Saul*, the spirit of God is the good spirit, but that euill spirit is called *a spirit of God*, [q] as being suffered and sent by God, [r] *immissus, seu permissus à Domino*, [s] there was in the Deuill a will indeed to hurt, but not any power, for all power is of God, Rom. 13. 1. and therefore Satan desired the Lord to *stretch out his hand*, that is, to giue him power ouer *Iob* in his goods and body. To conclude this obseruation, Almighty God is louing to reprobate men and deuils, as they be *his workes*, for [t] *he loueth all the things that are*, but that any man is euill, or Angell a diuell, is not his worke, but their owne worke, and so mercy still is from the Lord, but mischiefe and misery from their owne selues.

o *Iob* 1. & 2.
p 1. *Sam.* 16. 14. 23.
q *Aug. lib.* 2. *ad Simplician. quæst.* 1.
r *Em. Sa. not. in loc.*
s *Lombard sent. lib.* 2. *dist.* 44.
t *Wisd.* 11. 21.

But the mercies of God are principally seene towards his elect people who loue him, and feare him, and call vpon him faithfully, for his mercies compasse them about on all sides, and at all seasons. On euery [u] side, for he maketh an hedge about them, and about their houses, and about all that they haue, Iob the 1. and the 10. they be his enclosed Vineyard, of whom he saith, Esay the 5. and the 4. *What could I haue done any more to my Vineyard that I haue not done vnto it?* he giueth vs the [x] promises of the life present, and of that which is to come, preuenting vs in all our doings, with the [y] blessings of his goodnesse, yea, with the [z] multitudes of his mercies, especially blessing vs with all spirituall blessings in heauenly things in Christ, Ephes. 1. 3.

u *Psal.* 32. 11.
x 1. *Tim.* 4 8.
y *Psal.* 21. 4.
z *Psal.* 51. 1.

And as the mercies of God are ouer vs on all sides, euen so likewise at all seasons, as the blessed Virgin in her *Magnificat*, [a] *From generation to generation, as* our Prophet, Psal. 103. 17. *The mercifull goodnes of the Lord vpon those that feare him endureth for euer and euer*, [b] that is, for euer in this world, and for euer in the next, [c] or from euerlasting to euerlasting, that is, from euerlasting predestination, to euerlasting glorification, being mercifull in electing vs, mercifull in preseruing vs, mercifull in gouerning vs, mercifull in redeeming vs, mercifull in calling vs to his grace, mercifull in iustifying vs, mercifull in sanctifying vs, mercifull in glorifying vs, making vs to drinke of his pleasures, as out of a riuer, and to possesse fulnesse of ioyes at his right hand for euermore.

a *Luke* 1. 50.
b *Euthym.*
c *Bellarmin.*

To speake more distinctly, the mercies of God toward vs are seene in two things especially, *donando & condonando*, that is, in giuing vs whatsoeuer is good for vs, and in forgiuing whatsoeuer is euill in vs. For the first, euery good and perfect gift is from aboue, descending downe from the father of lights: in eternall life we cannot haue so much as the keeping of a [d] doore; in the spirituall life, not so much as the [e] thinking of a good thought; in the naturall life, not so much as a morsell of bread, but all is from aboue, from him alone, who doth *open his hand, and fill all things liuing with plenteousnesse*. All our benifices are *Donatiues*, all our dignities are *Prebendaries*, all our messuages are *mercies*, holden as it were by *Franckalmoigne* from our great Lord which is good vnto all.

d *Psal.* 84. 11.
e 2. *Cor.* 3. 5.

And as the mercies of God are *ouer all his workes*, in filling vs with his goodnesse: so likewise *ouer all our workes*, in forgiuing all our sinnes, and pardoning all our offences against himselfe, against our other selfe, and against our owne selfe, great in number, and grieuous in nature: our hidden sinnes are so many, that no man is able to tell how [f] oft he doth offend, hidden I say, not vnto God who seeth all things, and is to iudge them, and vs for them: but hidden vnto vs, as hauing either forgotten them, or for that they were subtill sinnes and [g] spirituall wickednesses, as interiour prides, rash iudgements, sinister intentions, negligences, omissions: or for that we committed them with error and ignorance by the deuils illusion, thinking that we did [h] good seruice: but our knowne sinnes are a great many moe than our hidden, as we may perceiue by running thorow all our ages, and all our acts, euen euery passage in euery place where we haue liued: and if wee ioyne them all together, they will amount to such an innumerable multitude, that wee may pronounce with our [i] Prophet, *they be moe then the hayres of our head*, and (as King [k] *Manasses*) *moe than the sand*

f *Psal.* 19. 12.
g *Ephes.* 6. 12.
h *Iohn* 16. 2.
i *Psal* 40. 15.
k In his praier.

ſand of the ſea: the deuill and his Angels were throwen out of heauen for one ſinne, and that not acted, but only plotted: and our firſt parents *Adam* and *Eue* were caſt out of Paradiſe for conſenting but once to the ſuggeſtion of the ſubtill Serpent: but wee haue beene deluded by him often, our fleſh as *Eue* hath inticed vs to ſinne, and our ſpirit effeminated as *Adam* to pleaſe it, hath a thouſand thouſand times diſpleaſed God by breaking his commandements. How good and gracious then is the Lord towards vs in forgiuing all our vnrighteouſneſſe, and in couering all our offences, infinite for their multitude, and no leſſe infinite for their magnitude, as may well appeare,

By conſidering theſe fiue points in ſinne,
1. The baſeneſſe of the perſon offending.
2. The highneſſe of the perſon offended.
3. The weakeneſſe of the motiues.
4. The grieuouſneſſe of the puniſhment.
5. The greatneſſe of the remedy.

l *Pſal* 144.4.
m *Gen.*2.7.
n *Gen.*3.19.
o *Eſay.*40.6.

The perſon offending is man, and man is [l]like a thing of nought: our bodies [m] originall is durt, and our [n] end duſt, our fleſh is like a [o] flower, and our whole life but a vapour that ſoone paſſeth away, Iames 4. 14. as for our ſoule, it was created of nothing, of it ſelfe it is nothing, it can doe nothing, it merits nothing, it is worth nothing, and through ſinne it may come to be leſſe then nothing. For it is a leſſer euill not to be than to ſinne, and had it beene better for the reprobate not to haue beene, than to be damned, Matt. 26. 24. Conſider then I pray thee with thy ſelfe, If this bee that which I am, much worſe is that which I may be through my great weaknes and inclination to ſinne: for by the thred I may draw out the bottome, and by the ſecret motions I feele in my minde to ſinne in euery kinde, I may collect and gather that I am ſubiect to theſe ſinnes, and that I ſhould fall into them, if God ſhould take from me his holy hand and helpe, according to that of [p] *S. Auguſtine, Nullum peccatum eſt quod vnquam fecerit homo, quod non poſſit facère alter homo, ſi Creator deſit à quo factus eſt homo.*

p *Soliloq.c.*15.

Now what greater madneſſe can there be than for a worthleſſe worme ſo needy, ſo miſerable, to dare to offend his only Maker and Mediator, before whom all Nations are [q] nothing, yea the whole world but as a [r] drop of the morning dew that falleth vpon the ground, and can hardly be ſeene. What further dotage than for vile man which is nothing of his owne, to diſpleaſe God which is being it ſelfe? O how good is the Lord in regarding that which he created of nothing, drawing it from this nothing which is ſin, and ioyning it to himſelfe, that by him, and through him it may haue heere the life of grace, hereafter the bleſſed being of glory.

q *Eſay* 40.17.
r *Wiſd.* 11.19.

The partie moſt iniuried by ſinne is God, for albeit in liuing vnhoneſtly we ſinne againſt our neighbours; and in liuing riotouſly we ſinne againſt our ſelues; yet God in both is offended chiefly, [ſ] commanding vs in this preſent world to liue not onely toward God religiouſly, but alſo righteouſly toward our neighbours, and ſoberly toward our ſelues. And therefore when King *Dauid* had abuſed *Bathſheba*, tempting her to commit adultery with him, and for the couering of this act had murthered his faithfull ſeruant *Uriah*, and for the compaſſing of this murther, had endangered a great part of his royall army, and by binding ſo many foule ſinnes together, had exceedingly ſcandalized all his people, yet in the confeſſion of his fault to God, he ſaith, [t] *againſt thee, againſt thee only haue I ſinned, and done this euill in thy ſight*, [u] becauſe in all theſe things he had tranſgreſſed the lawes of God, which is the Lord of all things, and the Iudge of all men, and ſo the Prophet *Nathan* told him vnto his beard, [x] *Wherefore haſt thou deſpiſed the commandement of the Lord in killing Uriah with the ſword, and in taking his wife for thy wife?* If good works of the Law done to men are regarded and rewarded as done to God, for [y] *hee that giueth vnto the poore lendeth vnto the Lord, and he that clotheth the naked, and viſiteth the ſicke, doth this vnto Chriſt*, Math. 25. 40. then on the contrary, tranſgreſſions of the Law concerning men, are wrongs and iniuries to God which is Author of the Law.

ſ *Tit.* 2.12.
t *Pſal.*15.4.
u *Bucer in Pſal.*51.
x 2.*Sam.*12.9.
y *Prou.* 19.17.

Now God (according to the tenor of this Hymne) is infinite in greatneſſe, and infinite in goodneſſe, for which all other creatures highly loue him, and if another infinite

infinite loue were possible doubtlesse it were due to him, and so consequently sinne being committed against one which is infinite both in maiesty and mercy, may bee termed as it were, saith [z] *Aquinas*, an infinite iniury. *Ioseph* entised by his owne Mistresse to commit folly, said he would not iniure his Lord so much of whom he had receiued so many fauours, [a] *he hath committed all that he hath vnto my hands, neither hath he kept any thing in his house from me, how then shall I doe this great wickednes?* and *Saul* though he were a cruell persecuter of *Dauid*, yet he grew meeke when he heard [b] *Ionathan* tell of the great seruices he had done him, and when he saw that *Dauid* spared his life when he could haue killed him, hee had compunction and said, [c] *thou art iuster then I, for thou hast done me good turnes, and I haue rendred thee euill.* Our louing God hath done more for thee and me then *Potiphar* could doe for *Ioseph*, or *Dauid* for *Saul*. Hee hath (as you know) kept nothing from vs in his great house of the world, but hath (as our Prophet speaks [d] elsewhere) put all things in subiection vnder our feet, of him alone we haue receiued all the good we haue, shall we then vnworthily render euill for good? the very beasts and birds (as wee read in humane history) haue beene gratefull vnto men for extraordinary kindnesses, and shall any reasonable creature, yea Christian, endued with heauenly sparkes of diuinity, proue more beastly than the beasts, in despising the riches of grace, which the father of mercies offereth dayly? O my soule, say to the God of the saluation, how much more iust art thou than I, for thou ceasest not to doe me mercies, and I cease not to doe thee mischiefes, thou hauing power to take away my life, sparest it: and I hauing no power to take away thine, yet as much as in me lieth, attempt to kill and [e] crucifie thee againe sweet Iesus.

Let vs in the third place consider the weakenesse of the motions alluring vs to sinne, for doubtlesse it doth aggrauate the greatnesse of a wrong when it is done vpon a very slight occasion or light cause: the cunning gamester will not venture his mony for a trifle, the crafty theefe will not hazard his necke for a little prey, the merchant aduenturer will not engage his person and his purse for any small prize, *Si violandum est iusiurandum, regni causa violandum*, if a man will play the villaine, forgetting his oath and honesty, let it be for a Kingdome, quoth *Cæsar*. [f] Pope *Siluester* the 2. gaue his sole to the deuill, but it was for a Popedome: but we beloued offend God for a small interest of wealth, for a little wantonnesse of the slew, for a *punctillo* of honour, for very vile things that vanish as smoke, and are as if they were not in comparison of God. Wherein (as [g] one said) we seeme to bee worse than *Iudas* himselfe, for he sold Christ but once, and that for [h] thirty peeces of siluer: but we sinne against him thirtie times, as it were, for one peece, for euery trifle swearing by his precious wounds, and abusing his gracious words, and so we become [i] like *Pilate*, crucifing our blessed Sauiour Christ Iesus, to giue life vnto *Barrabas* a murtherer, that is, vnto sinne that slaieth our soule. [k] The Lord said that heauen should stand affrighted, and that the gates of heauen should breake with amazement, for two euils which his people had committed, and yet we wretched sinners haue committed them infinite times, *leauing God which is the fountain of liuing water, to dig in pits, euen in broken pits that can hold no water*: in our workes (as [l] *S. Paule* said) whatsoeuer wee professe in our words, wee haue denied the liuing God and made to our selues a great many base creatures, an Idoll, and a false God, esteeming them in the weakenesse of our sinne more then the true God: as [m] *Esau* sold his birthright for a small dish of pottage; so we sell our birthright of heauen, for a worthlesse interest of earth, he sold it to redeeme his life, but we selling it incurre death.

The Scriptures are our euidences, and the Sacraments our seales, and the spirit our assurer that all things are ours, and we Christs, and Christ Gods, 1 Cor. 3. 22. yet many so contemne the reading of the Bible wherein are the words of life, that euen vpon the Lords day, so soone as they be gone out of the Lords house, they *forsake the fountaine of liuing water* to dig for knowledge *in broken pits*, in idle pamphlets which afford nothing but puddle, deseruing to bee burnt so well as any witches for vnchast and vnsauory lines of wanton loue bewitch as it were the senses of readers, and giue them [n] *Circes* cup to drinke off, and to turne men into beasts.

As

z *Part. 3. quæst. 1. art. 2. ad 2.*
a *Gen. 39. 8. 9.*
b *1. Sam. 19. 6.*
c *1. Sam. 24. 18.*
d *Psal. 8. 6.*
e *Heb. 6. 6.*
f *Platina in eius vita.*
g *Speculum peccatoris & iusti, pag. 26.*
h *Mat. 26. 15.*
i *Mat. 27. 26.*
k *Ier. 2. 12, 13.*
l *Tit. 1. 16.*
m *Gen. 25. 34.*
n *Poore mans Library prelect. 2.*

As for the Sacraments, a great many men, and those not of the worse note, runne out of the congregation at the baptizing of other mens children, and dangerously deferre the christening of their owne infants, vpon the procuring of some great Gossip, or some dainty dish only, tying as it were Gods ordinance to their ordinary: that other Sacrament is a little more regarded, and yet the guests inuited to the great supper, inuent strange excuses for their not comming: and so consequently neglecting the holy word and Sacraments, as much as in them is, they [o] quench the spirit, and with vnhappy [p] *Lysimachus* for a cup of cold water as it were, deliuer vp the keyes of their citie to their mortall enemie the Deuill.

o 1. *Thess.* 5. 19.
p *Plutarch. com. de sera numinis vindicta.*

Let vs examine now the grieuousnesse of the paine due to sinne, both in the life present, and in that which is to come. Concerning this life, sinne procureth a great many punishments of losse and sense: for losse, first sinne destroyeth opulent estates, God depriuing wicked men of them, because they much abuse them, as he spoyled the [q] Egyptians of their Iewels, and the Iebusites and Canaanites of their Countries.

q *Exod.* 12. 35.

2. Sinne destroyeth honour, for whosoeuer taketh (as much as lieth in him) the honour from God and his neighbour, deserues to lose his owne honour. So the high Priest *Heli* and his vnruly sonnes lost the Priest-hood together with life, the Lord saying vnto them, [r] *I will honour those that honour me, but they that despise me shall be despised.* So the kingdome was taken from [s] *Nabuchodonosor*, who was banished out of mens society, because, by sinne himselfe was like to beasts, according to that of [t] *Bernard, Ipsis bestijs quodammodo bestialior est homo ratione vigens, & ratione non viuens.*

r 1. *Sam.* 2. 30.
s *Dan.* 4. 28.
t *Ser.* 35. *super Cant.*

3. Sinne taketh away contentment of spirit and alacrity, causing a deadly sadnesse that drieth vp the bones, and giueth a life worse then death it selfe, making a sinner like to the citie that said [u] *God hath filled me with bitternesse, and made me drunke with wormewood:* or as the miserable king [x] *Antiochus, to what tribulation, and to what waues of sorrowes am I come now, who sometime liued in prosperity, being beloued in my Kingdome.*

u *Lam.* 3. 15.
x 1. *Mac.* 6. 11.

4. Sinne destroyeth health, and so bringeth vpon the sinner paines of sense, God chastizing him with infirmities and sores from [y] head to foot. For he deserues not health of bodie, who neglects the health of his soule. Now these diseases in fine procure death, for death [z] entreth into the world by sinne, and being entred endeth our dayes a thousand wayes, as by famine, by warre, by pestilence, by tempests at sea, by deluges on the land, by fire, lightning, earth-quakes, haile, stormes, and infinite moe like chastizements: for as sinne is an iniury to the Creator of all, euen so all the creatures are instruments of his vengeance.

y *Esay* 1. 6.
z *Rom.* 5. 10.

All these temporall euils are but a beginning, and as it were a preamble to the paines eternall in hell fire, kindled by the breath of the Lord, [a] like a riuer of brimstone: for these punishments are finite, but those tortures are termed in two respects infinite, to wit,

In respect of { Lasting, as being in their continuance without end.
Losse, as depriuing vs of an infinite benefit, which is the sight of God, for euer.

a *Esay* 30. 33.

[b] *Anselme* sometime Arch-bishop of Canterburie, considering these monstrous enormities, and vgly deformities of sinne, said, *that if he should behold all the paines of hell deuoid of sinne on the one side, and on the other side the horror of one deadly sinne deuoid of punishment, and that I must of necessitie chuse one of these two, I* (quoth he) *would chuse rather to throw my selfe into hell, then to commit one foule fault only.* So the renowned [c] *Eleazer* answered those that menaced him with exquisite torments, if he would not breake one commandement of Gods Law, that he *would rather suffer himselfe first to be sent into hell and the graue*, that is, that he would rather bee killed, and cut in pieces, and to sinke a thousand degrees vnder ground with infinite dolours and agonies, than to commit such a sinne.

b *In similitudinibus cap.* 190. *inter opusc. Anselm. fol.* 82.
c 2. *Mac.* 6. 23.

Considering these manifold mischiefes and miseries brought vpon man-kinde for sinne, it is now time to tell of the greatnesse of the remedy. [d] *Behold then, I bring you tidings of great ioy, that is, that vnto you is borne a Sauiour, which is Christ the Lord.*

d *Luke* 2. 10.

Lord. Iesus the sonne *Naue*, *Iesus* the sonne of *Syrach*, and *Iesus Iosedech* were Sauiours in figure, but *Christ Iesus* a Sauiour in fact. [c] They were Sauiours in respect of some particular, and that temporall deliuerance: but Christ is an vniuersall and spirituall Sauiour, euen *he that saueth his people from their sinne*, Math. 1. 21. it was impossible that the [f] bloud of Buls and Goats should take away sinne, it was impossible that the mediation of Angels in heauen being creatures and finite, should appease the wrath of God conceiued against sinne which is infinite, [g] *Behold he found not stedfastnesse in his Angels, and the heauens are not cleane in his sight.* It was impossible that any merits of any man on earth, whose [h] righteousnesse at the very best is but as filthy clowt, shall offer a sufficient sacrifice for the sinne of his soule. When as therefore nothing else could take away the sinne of the world, our good God, whose *mercies are ouer all his works*, [i] so loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life: he gaue him a son and a child, *to vs a sonne is borne, to vs a sonne is giuen*, Esay 9. 6. that is, (as *Eusebius Emissenus* aptly) *datus ex diuinitate, natus ex virgine: giuen* as the Sonne of God, *borne* as the sonne of man. It was necessary that the Messias and Mediator betweene God and man, should participate both natures, that as God he might satisfie, that as man he might suffer, and that as God and man in one person he might saue. Christ therefore God-man was borne for vs, and he died for vs, he *so loued vs, that he gaue* [k] *himselfe for vs an offering and a sacrifice of a sweet smelling sauour to God.* In the Law there were two sorts of sacrifices vnto God, one gratulatory for the donation of gifts, another expiatory for the condonation of sinnes, a peace-offering, and a sinne-offering, *S. Pauls* [l] *oblatio* signifies the first kinde, and *victima* the second. Christ in his life was an *offering* for vs, in his death a *sacrifice*. The whole course of his life was gratulatory to God, in it he [m] fulfilled all righteousnesse, and so did for vs all that we should haue done: and in his death he gaue himselfe an expiatory sacrifice for vs, and so suffered all that wee should haue suffered. [n] *Hee was wounded for our transgressions, and broken for our iniquities, and the chastisement of our peace was vpon him, and with his stripes we are healed*, his head was crowned with thornes, his face spit vpon, his tongue distasted, his armes disioynted, his shoulders and backe rent with whips, his side boared with a lance, his hands and feete pierced with nayles. All which hee suffered not for himselfe, but for our sakes and our sinnes. Our heads haue beene full of [o] thorny questions, and curious [p] inuentions to contradict right and reason: his head therefore was platted with a crowne of thornes, a strange deuice, *thornes* to torment him, a *crowne* to delude him, *& compungentes coronant, & illudentes adorant*, saith [q] *Ambrose*: our eyes open to behold vanity, haue been full of adultery, 2 Peter 2. 14. his eies therefore were blind-folded, Luke 22. 64. and then his aduersaries buffeting him asked, *Prophesie who smote thee*, Mathew the 26. and the 68. It is reported of renowned [r] *Iudeth*, that her *beauty tooke Holofernes minde prisoner*: and so the wanton looks of men and women haue [s] kindled a fire, which is an [t] entrance to the flames of hell: his face therefore was spit vpon and smitten, Mathew the 26, and the 67. our taste hath offended in eating the forbidden fruit, Genesis the 3. and the 6. his taste therefore was afflicted in eating gall, and in drinking vineger, Psalme the 69. and the 22. our heart had imagined wicked enterprizes, our hands haue beene ready to shed innocent bloud, our feete haue beene swift in running to doe mischiefe, Prouerbs the 6. and the 18. his heart therefore was wounded with a speare, his hands and feet boared with huge nailes, so bigge they were that (as *Socrates* reporteth in his [u] Ecclesiasticall history) *Constantine* the great made of them a bridle and an helmet for his owne vse. To conclude this point, we prodigall and vile wretches haue surfetted in sinne all the dayes of our life, Christ therefore taking vpon him our person, and standing in our place to cure this extraordinary surfet (according to the rules of physicke) [x] fasted extraordinarily, then he [y] sweat extraordinarily, last of all he bled extraordinarily. Besides the punishments inflicted vpon his body, he was afflicted in his minde, he wrestled with the powers of hell, and endured in some sense the very [z] paines of hell, [a] that is, great and intolerable sorrowes in his soule, he who did no sinne, yea who knew no sinne,

c *Thom. part 3. quæst. 3. art. 2.*
f *Heb. 10. 4.*
g *Iob. 15. 15.*
h *Esa. 64. 6.*
i *Iohn 3. 16.*
k *Ephes. 5. 2.*
l *Zanchius in Ephes. 5. 2.*
m *Mat. 3. 15.*
n *Esay 53. 5.*
o *Spinæ disserendi. Cic. lib. 4. de finibus. Eccles. 7. 29.*
q *Lib. 10. in Luc. cap. 23.*
r *Iudeth 16. 9.*
s *Eccles. 9. 8.*
t Poore mans Library, prælect. 2.
u *Lib. 1 cap. 13.* after the Greeke ca. 17.
x *Matt. 4 2:*
y *Luke 22. 44.*
z *B. Bilson.* ser. of Christs suffering.
a Great pains are called hellish paines.

sinne, made himselfe to be sinne for vs, dying for our sinnes, and rising againe for our iustification, that we should be made the righteousnesse of God in him, 2. Corinth the 5. and the 21.

These mercies are so great that Christ himselfe instituted the Sacrament of his Supper, as a commemoration and euerlasting remembrance hereof, I say Christ himselfe ordained this Sacrament by [b] word and deed: by word, saying, *I am the bread of life, he that commeth vnto me shall not hunger, and that beleeueth in me shall neuer thirst*, Iohn the 6. and the 35. By his deed, for [c] *in the night that he was betrayed, he tooke bread, and when he had giuen thankes he brake it and said, take, eat, this is my body which is broken for you, doe this in remembrance of me: after the same manner also he tooke the cup after he had supped, saying, this cup is the new Testament in my bloud, this doe as oft as ye drinke it in remembrance of me: for as often as ye shall eat this bread, and drinke this cup, ye shew the Lords death vntill he come.*

Now what reward shall I giue to the Lord, for all the benefits hee hath done vnto me? [d] *Dauid* doth answer, *I will receiue the cup of saluation, and offer to the Lord the sacrifices of thankesgiuing:* and [e] Christ the sonne of *Dauid* aduiseth vs to be *mercifull as our Father in heauen is mercifull*, Our whole dutie then is to be thankfull vnto God, and mercifull vnto men. Wherefore let vs in Gods holy faith and feare take vp the *Magnificat* of the blessed Virgin, *My soule doth magnifie the Lord, and my spirit reioyceth in God my Sauiour, for his mercies are ouer them that feare him thorowout all generations.* Let vs take vp the song of *Zacharie, Blessed be the Lord God of Israel, for he hath visited and redeemed his people.* Let vs take vp the caroll of the blessed Angels on Christmas day, *Glory bee to God on high, and in earth peace, good will towards men.* Let vs take vp the words of our Prophet in this Hymne, *I will magnifie thee O God my King, and I will praise thy name for euer and euer, euery day will I giue thankes vnto thee, and praise thy name for euer and euer.*

And for as much as our gracious God hath euidently shewed his mercy toward vs, not in sayings only, but in doings and sufferings also; let vs demonstrate the greatnesse of our faith in God, by workes of charitie toward our brethren, being mercifull as the [f] father of mercies is mercifull: mercifull in giuing, mercifull in forgiuing: mercifull in giuing *omni petenti*, quoth the [g] Text, but not *omnia petenti*, saith [h] *Augustine*, to all that aske, though not all they aske: to such as haue hungry bodies the bread of the butterie, to such as haue hungry soules thirsting after righteousnesse, the bread of the sanctuary, that is ghostly and godly counsell. Mercifull in forgiuing one another our trespasses, [i] *Det ille veniam facile cui venia est opus*: If we consider that the Lord hath out of his exceeding rich mercy forgiuen vs [k] tenne thousand talents, we may well forget and forgiue the debt to our neighbours, which is but an hundred pence: God loued [l] vs first, euen when we could not loue him, and when we would not loue him, and therefore that we may be the children of our father in heauen, let vs also loue our enemies, blessing those that curse vs, and doing good to those that hate vs, and praying for those that hurt vs, Matth. the 5. and the 44. and 45. as his mercies are ouer all our workes, so let all our workes expresse his mercies, *euery day giuing thankes vnto him, and praising his name for euer and euer.*

Thus at length I haue finished this my long worke, by his grace whose mercies are ouer all his workes. I conclude therefore with [m] *Augustine*, *Videor mihi debitum ingens huius operis adiuuante Domino reddidisse: quibus parùm vel quibus nimiùm est, ignoscant mihi; quibus autem satis est, non mihi, sed Domino mecum gratias congratulantes agant.*

Glorie be to God on high, and peace to men on earth.

FINIS.

b *Beza in vita Caluini.*
c 1. Cor. 11. 23.
d *Psal* 116. 12.
e *Luke* 6. 36.
f 2. *Cor.* 1. 3.
g *Matth.* 5. 42.
h *Lib.* 1. *de ser. Dom. in monte.*
i *Seneca in Agamem.*
k *Matth.* 18. 24. 28.
l 1. *Iohn* 4. 19.
m *De Ciuit. Dei lib. vlt. cap. vlt.*

Mutuall Support.

GALAT. 6. 2.

Beare yee one anothers burdens.

CHARITIE, which is so strictly commanded in the Law, and so highly magnified in the Gospell, is seene in doing more than in saying, and in suffering more than in doing: for our whole Christian life properly consists in *bearing*, and that not onely burdens of our owne, which is said in this Chapter at the fift Verse, *euery man shall beare his owne burden*, but also burdens of other, as our present text, *beare one anothers burden.*

Wherein three points are remarkable,
- 1. Who for the { Supporters, *ye*, that is, [a] *ye which are spirituall* verse 1. / Supported, *one another.*
- 2. When, in the present, *portate*, beare now.
- 3. What, *a burden*, beare ye one anothers burden.

I purpose to treat first and most of the last, as being the *burden* of our Sermon, and the maine, touching onely the rest as occasion is offered vpon the bye.

Now there be two kindes of burdens (as [b] Diuines, haue well obserued vpon the place)

Namely, the { Burden of sinne, needing a support. / Burden of pouertie, needing a supply.

Concerning our support two things are required especially,
- 1. A preuention or *bearing vp* of our brethren in the wayes of the Lord that they may not fall.
- 2. A subuention or *bearing with* our brethren after they be fallen.

Christians are [c] strangers and pilgrims in the wilderneſſe of this world, trauelling to their home, which is the [d] holy land, and the [e] heauenly Ierusalem aboue. [f] Looke then as trauellers vse by the way to cheere vp one another, and to beare part of one anothers burden, as occasion is offered: euen so Christians ought to support one another, holding vp such as are ready to fall, and raising vp such as are already fallen. It is our dutie not to lay scandals and blockes in the passage, but on the contrarie, to strengthen all such as iourney with vs in the path of Paradise, by wholsome counsell and good examples. Our words must administer [g] grace to them, and our [h] light so shine before them, as that seeing our good workes, and [i] walking after our patterne, they may [k] finish their course with happinesse, and rest in euerlasting habitations.

A Pastor ought to be (quoth [l] *Paul*) a patterne; but euery master in his priuate family is both *a King, a Prophet and a Priest*: a King to gouerne his household, a Prophet to teach his household, a Priest to pray for his household, it is his *burden to beare their burdens* as he who shall one day giue vp an account for them all. [m] *Gregorie* the

a *Aretius.*

b *Hierom. exsit. 1. in loc. Idem. Aquin.*

c 1. *Pet.* 2. 11.
d *Psalm.* 15. 1.
e *Apoc.* 21. 10.
f *Aretius.*

g *Ephes.* 4. 29.
h *Matth.* 5. 16.
i *Philip.* 3. 17.
k 2. *Tim.* 4. 7.
l 1. *Tim.* 4. 12.

m *Apud Maldonat. in Luc.* 16. 27.

Great, and other both [n] ancient and [o] moderne Diuines, haue thought that the rich Epicure frying in hell fire, became ſolicitor for his brethren at home, that they ſhould conuert and repent, not out of any compaſſion and loue, but only for that his conſcience told him he had giuen ill example while he liued among them, and that if they were damned, his torture ſhould be further increaſed for it. On the contrary, ſuch as by their good example turne many to righteouſnes, bearing vp the weake that they fall not fouly, that they fall not finally, ſhall one day ſhine as the ſtarres for euer and euer, Dan. 12. 3. [p] It is reported of Harts, being to trauell farre by heards on the land, or elſe to paſſe ouer ſome great water, that they goe behind one another, and lay their burdenſome heads one vpon another, and when the formoſt is weary, then he reſteth his heauy head vpon the hindmoſt, and ſo mutually bearing one anothers burden, they come happily to the place where they would arriue. The ſoules of holy men, as *Dauid* telleth vs in the 42. Pſalme, *long and thirſt after God, with whom is the* [q] *well of life, like as the Harts deſire the water brooks*. And therfore let vs as Deere ſupport the ſicke head and heauy heart of one another, among ſo many ſerpents as there be ſinners in this vncomfortable valley of teares, vntill wee reſt vpon Gods holy mountaine, where we ſhall be ſatisfied with the pleaſures of his houſe, drinking of his pleaſures as out of a riuer, Pſalm. 36.8.

As it is our dutie to beare vp a brother which is falling; ſo likewiſe to reare vp a brother which is fallen. Sinne is ſo weightie, that [r] *Zecharias* termeth it *a talent of lead*; and [ſ] *Dauid*, who felt the load himſelfe, cryeth out, *my wickednesſes are gone ouer my head, and are like a ſore burden too heauie for me to beare*. Whoſoeuer therefore groaneth vnder the burden of ſinne, needeth a *Simon* to helpe beare his croſſe.

The which is done two wayes: { 1. By tolerating the weakneſſe of one another with our patience. 2. In reſtoring one another againe with the ſpirit of meekeneſſe.

For the firſt, [t] if a brother in his vnaduiſed anger vſe thee roughly, rudely, beare with him, and thou beareſt his burden. If thou be too ſilent in thy conuerſation, and thy brother on the contrary, too full of prattle, beare thou with his loquacitie, that he may beare thy pertinacie, ſo ſhall *yee beare one anothers burden*. A lame man and a blinde meeting vpon the way, the lame man ſaid, if thou wilt be feet vnto me, then I will bee eyes vnto thee: ſo the blinde man carrying the lame, and the lame guiding the blinde, both arriued at their iourneyes end in a good houre. Chriſtians (as [u] *Luther* obſerues) muſt haue ſtrong ſhoulders and mightie bones, that they may beare fleſh enough, that is, the weakeneſſe of their brethren. A Magiſtrate in his Common-wealth, and a Maſter in his priuate houſe, muſt haue patience to ſee many things and not to ſee. [x] *Frederic* the firſt his *motto*, *Qui neſcit diſſimulare neſcit imperare*, may be digeſted eaſily with a little ſalt, for when ſmall faults are diſſembled in time and place wiſely, Soueraigne and ſubiect, maſter and man, according to the *tenet* of our text, *beare one anothers burden*.

But here we muſt (as [y] *Luther* notes) put a difference betweene faults in manners, and errors in doctrine. The principles of faith are like a [z] Mathematicall point which admits neither ademption nor addition. It is obſerued by [a] *Bernard*, *Pet. Mart.* and other Diuines, that Almightie God hath in old time diſpenſed with ſome precepts of the ſecond Table concerning our dutie to men, as in bidding *Abraham* to kill his ſonne *Iſaac* contrary to the ſixt commandement, and in ſuffering the fathers to haue many concubines, contrary to the ſeuenth commandement, and in aduiſing the children of Iſrael to rob the wicked Egyptians of their Iewels, contrary to the eight commandement: but he (who cannot denie himſelfe, as our Apoſtle ſpeaks, 1. Tim. 2. 13.) neuer diſpenſed with any precept of the firſt Table concerning his owne true worſhip and holines. If an Angell from heauen preach another Goſpell, it is an inſupportable burden, hold him an *anathema*, ſaith our Apoſtle, Galat. 1. 8. Curſed is that patience that beares in ſuch a caſe: to bee patient in ſuffering a priuate wrong onely concerning our owne perſons is commendable, yea, noble; but when once the quarrell

n *Beda.*
o *Bellarm. de gemit. Columb. lib. 2. cap. 1. & Pinellus de altera vita, lib. 1. cap. 23.*
p *Auguſt. in Pſal. 41. Plin. lib. 8. cap. 32.*
q *Pſal. 36. 9.*
r *Zech. 5. 7.*
ſ *Pſalm. 38. 4. Omni plumbo ponderoſius. Chryſoſtom 32. ad pop. Ant.*
t *Primaſius. Anſelm. in loc.* 〃 〃
u *In loc.*
x *Reuſner. in ſymb.*
y *In loc.*
z *Luther. loc. com. tit. de zelo.*
a *See Mart. loc. com. part. 1. cap. 17.*

quarrell is made Gods and the Churches, *iniurias Dei diſſimulare nimis eſt impium*, it is too great impiety, ſaith [b] *Chryſoſtome*, for any to beare: in ſuch a caſe the Prophet *Elias* called for fire from heauen vpon his enemies, 2. King. 1. in ſuch a caſe *Paul* in the ſight of the whole Church of Antiochia withſtood *Peter* to his face, Galat. 2. 11. in ſuch a caſe (God aſſiſting me, quoth [c] *Luther*) I am and euer will bee ſtout and ſterne, my forehead ſhall bee more hard then all mens foreheads, herein I take vpon me this title, *Cedo nulli*, I giue place to none. Renowned [d] *Iewel* ſweetly to the ſame purpoſe, I deny my learning, I deny my Biſhopricke, I deny my ſelfe, onely the faith of Chriſt and truth of God I cannot deny; with this faith, or for this faith, I truſt I ſhall end. The reuerend Fathers, and other zealous Doctors in all ages, haue riſen vp in the * gaps of the Church, and haue made vp the hedge for Gods Iſrael, euer oppoſing thoſe who did oppoſe the truth, according to that obſeruation in eccleſiaſticall hiſtorie, [e] *Hereſies occaſioned true doctrines to be more diligently diſcuſſed.*

Againe, we muſt here [f] diſtinguiſh betweene ſinnes of malice, and ſinnes of infirmitie, betweene being [g] *ouertaken in a fault*, and [h] *giuing ouer of our ſelues vnto wickedneſſe to follow ſinne euen with a greedineſſe.* It is ſaid in the beginning of this chapter, *If a man bee ouertaken in any fault, &c.* [i] that is, beguiled of the deuill and of the fleſh, and the terme *man* helpeth alſo to diminiſh and qualifie the matter, as if he ſhould ſay, what is ſo proper vnto man, as to fall and be deceiued, [k] *humanum eſt errare, labi, fallis*: ſo *Moſes* Leuit. 6. 3. *they are wont to ſinne like men.*

[l] *Hierome* noteth vpon the words of the Prophet *Ezekiel*, (*the fathers haue eaten ſowre grapes, and the childrens teeth are ſet on edge*) that there bee foure generations in ſinne: 1. a raſh onſet or firſt motion to ſinne. 2. deliberation, when one hath determined to be naught. 3. action, performing this determination. 4. boaſting in wickedneſſe. Now we muſt be mercifull, [m] as our father in heauen is mercifull, but God is more mercifull vnto the firſt and ſecond generation in ſinne, than to the third and fourth. For (as [n] *Hierome* conſtrueth *allegorically* the words of the Law) God doth viſit the third and fourth generation of ſinne, as the wilfull committing of it, and graceleſſe glorying in it.

The Lord ſaid to the Prophet [o] *Ezechiel, Sonne of man digge now into the wall*, and he digged in the wall, and behold a doore, then ſaid he to the Prophet, *goe in, and behold the wicked abominations of Iſrael*, and he entred in, and ſaw *creeping things, and abominable beaſts, and all the Idols of the houſe of Iſrael painted vpon the wall round about, &c.* [p] By the Prophet *Ezechiel* is figured the perſon of a Preacher, by the *wall* a ſinners hard heart, by *digging* a diligent inquiſition after ſinne, by *creeping things, and beaſts, and Idols*, diuers kinds of abominations, and therefore when the man of God in his [q] watch-tower beholds ſuch abominable things, eſpecially *women mourning for Thamar, and men turning their backes toward the Temple of the Lord*; he muſt (as [r] *Eſay* ſpeakes) cry aloud and ſpare not, lifting vp his voyce like a trumpet, ſhewing Gods people their tranſgreſſion, and to the houſe of *Iacob* their ſinnes. [ſ] *Eraſmus* obſerued truly, that if we had ſuch Biſhops as *Ambroſe*, wee ſhould haue ſuch Emperors as *Theodoſius*; where there be ſuch Prophets as *Nathan*, there be ſuch Kings as *Dauid*; where there be ſuch Paſtors as *Paul*, it is likely there will be ſuch Pariſhioners as the Theſſalonians, higly renowned not onely for their [t] effectuall faith in Chriſt, but alſo for their diligent loue toward the Saints.

Haply ſome will obiect, Are great abominations onely to be taxed, and leſſer offences in our brethren to be diſſembled, and not ſo much as touched? Anſwer is made by the [u] Poet,

Parcius iſta quidem, tamen obiicienda memento.

Aaron had a breaſt-plate of iudgement vpon his heart, Exod. 28. 29. to [x] ſignifie, that a Prieſt ſhould doe all things diſcreetly with a good iudgement. All ſinnes and all men in the ſame ſinnes are not to be rebuked alike, [y] that herbe which heales one beaſt, hurteth another; a little hiſſing ſtilleth an horſe, ſtirreth a dogge; [z] milke is for babes, and meat for men of age; ſuch as obſtinately continue ſtill in their wickedneſſe, are to be taxed ſharply, but ſuch as groane vnder the burden of their weakneſs, are to be raiſed vp againe *by the ſpirit of meekeneſſe*, ſaith our Apoſtle.

b *Hom 5. in oper. imperfect.* See *Tho. 2. 2e. queſt. 108. art. 3.*
c *in Galat. 2. 6.*
d Anſwer to Mr. *Hardings* preface.
* *Ezech. 13. 5.*
e *Pet. Mart.*
f *Loc. com. part. 3. cap. 1. Artius.*
g *Galat. 6. 1.*
h *Epheſ. 4. 19.*
i *Luther. Brentius.*
k *Terent. Cuiuſuis eſt hominis errare, nullius niſi inſipientis in errore perſeuerare. Cic. 12. Philip.*
l *Idem refert Martyr. loc. com. part. 2 c. 5.*
m *Luke 6. 36.*
n *Vbi ſup.*
o *Ezec. 8. 8.*
p *Greg. paſtor. part. 2. cap. 10.*
q *Ezec. 3. 17.*
r *Eſay 58. 1.*
ſ *Ep 10. Alaſco præfix. oper. Ambroſ.*
t *1. Theſſ. 1. 3.*
u *Virgil.*
x *Greg. Paſt. part. 2. cap. 2.*
y *Greg. prolog. part. 3. paſt.*
z *1. Cor. 3. 2. Heb. 5. 12. 13.*

It is written in the [a] Law, that if a man goeth vnto the wood with his neighbour to hew wood, and his hand ſtriketh with the axe to cut downe the tree, if the head ſlip from the helue, and hit his neighbour that he die, the ſame ſhall flie to one of the Cities appointed for refuge and liue. Such as reprehend their auditors ouertaken in any fault too curſtly (ſaith *Gregorie* the Great, *Paſtoral. part* 2. *cap.* 10.) make the head of the axe to flie from the helue, and ſo they kill vnaduiſedly their brethren. And [b] theſe ghoſtly fathers vſe Chriſtians as the Iewes vſed Chriſt hanging on the Croſſe; when his [c] thirſty ſoule called for ſome comfortable potion, they gaue him [d] gall and vinegar to drinke. A troubled ſpirit is an acceptable ſacrifice to God, Pſal. 51. 17. It is the ſpirituall mans office therefore to [e] bind vp the broken hearted, and to comfort ſuch as mourne in Sion, admoniſhing them in the ſpirit of meekneſſe, and not in the zeale of ſeuere iuſtice. The word καταρτίζετε vſed by [f] S. *Paul*, ſignifies properly to put in ioynt a member which is diſlocated. Now the Surgeon (as you know) muſt haue a Lions heart and a Ladies hand: ſo the Phyſitian of our ſoule muſt haue a Lions heart in rebuking ſtoutly ſuch as are ouertaken in any fault, but yet a Ladies hand in reſtoring them againe gently to their place, leſt otherwiſe they ſhould be ſwallowed vp with ouer-much ſorrow. Paſtors are not only fathers in [g] begetting, but alſo mothers in bearing children vnto the Lord: ſo *S. Paul* expreſly, Galat. 4. 19. *My little children, of whom I trauell in birth againe vntill Chriſt be formed in you.* As then a mother is [h] content to beare withinnumerable weakneſſes of her childe: ſo the Miniſter ought to beare with a great many follies of his new borne babes vnto God in Chriſt.

S. *Paul* exhorteth vs here to this vertue by diuers reaſons in the verſe going before: 1. From the bond of alliance, *brethren*: all of vs are brethren, and one brother ought to loue another. 2. From the condition of the perſon offending, *if a man*, and [i] what is man, euen like a thing of nought, Pſalm. 144. 4. according to that which is ſaid in this chapter at the 3. verſe, *If any man ſeeme to himſelfe to be ſomewhat, when he is nothing, hee deceiueth himſelfe in his imagination.* 3. From the manner of offending (as I haue before ſhewed) *ouertaken*, for there is great difference betweene voluntary running after ſinne of our owne accord, and to bee drawne occaſionally to ſinne by the lewd example of other. 4. From the qualitie of the ſinne, a fault, *lapſus*, not *ſcelus*, a raſh infirmitie, not a ſetled iniquity. 5. From the vertues of thoſe which are to rebuke, *yee which are ſpirituall*, endued with a great many gifts of the Spirit, which is the ſpirit of meekneſſe and mercy, not of rigour and enuy. 6. From the like danger of falling in our ſelues, *conſider thy ſelfe, leſt alſo thou be tempted.* For there is no ſin, ſaith [k] *Auguſtine*, which any man hath done, but another (if God denie grace) may doe the ſame. We ſtand on ſlippery ground, and if we waxe proud and ſtand not in feare, nothing is ſo eaſie vnto vs as to fall. *If any man thinke himſelfe any thing*, ſaith our Apoſtle, [l] that is, any thing of himſelfe without the gift of God, or any great thing in compariſon of other ſinners, *he deceiueth himſelfe in his imagination.* It was therefore well ſaid of an [m] holy Father, when it was told him that one of his brethren was fallen into whoredome, *He fell yeſterday* (quoth he) *and I may fall to day.*

Now let vs if you pleaſe put all theſe weightie conſiderations together in one ballance: the burden here to be borne, is the burden of *a man*, and of ſuch a man as is *our brother*, and of ſuch a brother as is rather *ouertaken* then hunting after wickednes, and ouertaken in ſuch *a fault*, which is rather an vnhappy ſlip than a foule fault, and we which are to ſupport profeſſe our ſelues *ſpirituall*, able to beare with infirmities of the weake: againe we know that our ſelues are fraile creatures, alway ſubiect to the like temptations, and ſo conſequently that we need mutually the helping hand one of another, and therefore *let vs beare one anothers burden.* The metaphor, as *Chryſoſtome* vpon the place thinkes, is taken from architecture for as in a materiall houſe one ſtone lieth vpon another, and all vpon the foundation: euen ſo in the Church, which is the ſpirituall houſe, Chriſtians, aptly termed by [n] S. *Peter*, *liuely ſtones*, beare vp one another, and Chriſt as the chiefe ſtone beares all. *Vnuſquiſq; & portat alterum, & portatur ab altero*, quoth [o] *Gregorie*, the whole building is ſo compact, as that euery one beares another, and is borne of another, and

a *Deut.* 19. 5.

b *Luther in loc.*

c *Ioh.* 19. 28.

d *Pſal.* 69. 21.

e *Eſay* 61. 1.

f *Brentius. Aretius.*

g Epiſt. to *Philemon.* verſ. 10.

h Hauing *uberra* ſo well as *verbera.*

i *Pſalm.* 8 4.

k *Soliloq. ca.* 15.

l *Lombard. in loc. ex Auguſt.*

m *Ex lib. de vitis Patrum, vti Lutherus in loc.*

n 1. *Pet.* 2. 5.

o *Hom.* 13. *in Ezek.*

and ſo ioyned together as it followeth here, they *fulfill the law of Chriſt.* The will of Chriſt is, that [p] all men ſhould be ſaued, he therefore (ſaith [q] *Ambroſe*) that reſtorerh a brother ouertaken in a fault, and labours to raiſe him vp againe, fulfils the will of Chriſt, or *Chriſts law,* [r] that is, Chriſts example, who carried our ſorrowes, Eſay 53.4. and bare our ſinnes in his body on the croſſe, 1. Pet. 2. 24. [ſ] or the law of Chriſt is the law of charitie, Iohn 13. 34. *a new commandement I giue vnto you that you loue one another, as I haue loued you,* for they that loue one another, *beare the burden one of another.* A point ſo neceſſarie, [t] that the beloued Diſciple S. *Iohn* in his old age being caried to the Church in the armes of his ſchollers, and there lift vp into the pulpit, and vnable to ſpeake many words, vttered onely this ſweet ſentence, *filioli diligite alterutrum,* little babes loue one another.

p 1. *Tim.* 2.4.
q *In loc.*
r *Brentius. Marolat.*
ſ *Primaſius. Oecumen. Luther.*
t *Hierom. lib.* 3. *com. in Galat.* 1. *Tom.* 9. *fol.* 200.

The ſecond kinde of burden is pouerty needing a ſupply, ſo S. *Auguſtine* doth expound theſe words *in* [u] *ſer,* 22. *de verbis Apoſtoli,* ſaying that a prodigious wealth is a burden vnto the rich, and extreme want a burden vnto the poore, ſo that if the rich out of his abundance communicate to the neceſſities of the poore, they *beare one anothers burden.* Want of neceſſary things is ſo grieuous a burden that many poore ſoules haue deſpaired vnder it, I beſeech you therefore which are preſſed with this heauy load, that you would caſt all your [x] burden vpon the Lord, and he ſhall nouriſh you; that you would caſt all your care vpon him, for he careth for you, 1. Pet. 5.7. he that feedes the [y] fowles of the heauen, and cloathes the lillies of the field, ſhall he not much more prouide food and rayment for his owne children? the hearts of men are in the hands of the Lord as riuers of water, and he turnes them whitherſoeuer it pleaſeth him, Prou. 21. 1. he turned the heart of [z] *Potiphar* toward *Ioſeph,* he turned the heart of [a] *Pharaohs* daughter toward *Moſes,* hee turned the heart of [b] *Nabuchadonoſor* toward *Shadrach, Meſech,* and *Abednego,* he cauſed Rauens to feed his Prophet *Elia,* 1. Kings 17 6. and he doth enlarge the hearts of rauenous cormorants in a famine to take compaſſion and to doe good vnto the houſhold of faith, he can at his good pleaſure [c] turne *the hard rocke into a ſtanding water, and the flint ſtone into a ſpringing well,* able to mollifie the ſtony hearts of hard and harſh churles, and to make them open-handed, and full of pittie toward his Saints and ſeruants, in the dayes of need. Albeit thy [d] father and thy mother forſake thee, yet the Lord will ſuſtaine thee; though haply the magiſtrates and all other who ſhould be nurſing fathers and nurſing mothers vnto thee, leaue thee comfortleſſe in thy diſtreſſe, yet the Lord who pittieth vs as a father, Pſalme 103. 13. and comforteth vs as a mother, Eſay 66. 13. ſhall according to the riches of his mercy binde vp the broken hearted, and giue beauty for aſhes, and the garment of gladneſſe for the ſpirit of heauineſſe.

u *Tom.* 10. *fol.* 252.
x *Pſal.* 55. 23.
y *Mat.* 6. 26.
z *Gen.* 39.
a *Exod.* 2.
b *Dan.* 3.
c *Pſal.* 114. 8.
d *Pſalm.* 27. 10.

Conſider I pray deſpiſed *Lazarus* at *Dives* gate, how ſound hee was in his ſwones, rich in his pouerty, bleſſed in his miſery, *Fuit* (as [e] *Fulgentius* ſweetly) *ſine Domo, ſed non ſine Domino: ſine veſte, ſed non ſine fide: ſine cibo, ſed non ſine Chriſto:* he wanted an houſe, but the Lord himſelfe was the [f] portion of his inheritance, poſſeſſing the [g] whole world and all that therein is: he needed a few rags, but by faith he had [h] put on Chriſt a rich and a long robe of righteouſneſſe to couer all the ſinnes of his ſoule: hee could not haue ſo much as the crums of bread falling from *Dives* table, but he did eat of that true bread which came from heauen, euen of the bread of life that nouriſheth euerlaſtingly: hee was a companion of ſtinking dogs, and yet attended by glorious Angels. If then hard hearted men refuſe to beare thy burden, caſt it vpon the Lord who ſaith expreſly, *Come to me y^e that are heauy laden, and I will eaſe you.* [i] The Lord vpholdeth all ſuch as fall, and lifteth vp thoſe that be downe, the Lord is nigh vnto all thoſe that call vpon him faithfully, he will fulfill the deſires of thoſe that feare him, he will heare their cryes and helpe them.

e *Epiſt.* 2. *ad Gallam de ſtatu viduali.*
f *Pſal.* 16. 6.
g *Pſal* 24 1.
h *Rom.* 13. 14.
i *Pſal.* 145. 14. 18.

So likewiſe riches (howſoeuer in themſelues a bleſſing) are vnto ſuch as ſet their [k] hearts on them and put their [l] truſt in them *a burden,* they be good ſeruants (as *Seneca* ſaid of afflictions) but bad maſters; if we ſerue them, it is a labour to get them, and a load to keepe them: as it is the burden of pouerty, ſaith [m] *Auguſtine, non habere,* to haue too little: ſo the burden of opulencie *plus quam opus eſt habere,* to haue too much Example hereof in the 12. chapter of S. *Luke,* where the couetous

k *Pſal.* 62. 10.
l 1. *Tim* 6. 17.
m *Ser.* 22. *de verb. Apoſt.*

miſer cryeth out as well as the neceſſitous begger, *what ſhall I doe?* Schollers in Colledges complaine becauſe they want meat for their ſtomacke, Friers in Monaſteries heretofore, ſometime complained alſo that they did want a ſtomacke for their meat, poore men are diſcontented becauſe they haue not enough corne for their barnes, and rich men are diſcontented in plenty, becauſe they haue not enough barne for their corne, *What ſhall I doe? this will I doe, I will pull downe my barnes and build greater.*

n *Matt.*10.25. Thus an ouergrowne eſtate many times is a *burden*, ſo heauy that [n] Chriſt ſaith, *it is eaſier for a camell* (or as other read) *for a cable to goe through the eye of a needle, than for a rich man to enter into the kingdome of God:* a cable being vndone thread by thread, may goe thorow a needles eye, ſo (beloued) if the couetous rich man vntwine his wretched thoughts, and become [o] rich in good workes, he may poſſeſſe the kingdome of heauen. If thou reaſon as that auarous Epicure did in the [p] Goſpell, ſaying vnto thy ſoule, thou art *Dines*, and therefore *Dines*, thou haſt much goods for many yeeres: Or thou art *Dines*, and therefore be [q] *Diu veſcens*, eat, drinke take thy paſtime, [r] let thy money periſh with thee, for thou haſt no part nor fellowſhip in the kingdome of God, as continuing yet in the gall of bitterneſſe, and in the bond of iniquity; but if in arguing with thy ſelfe thou concludeſt (as Logicians ſpeake) *in dubitis*, and not in *celarent:* If thou lay not vp thy goods onely for thy ſelfe, but lay them out in doing good vnto all men, eſpecially to thoſe of the houſhold of faith: If thou deriue *Dines à diuido*, which is Chriſts owne notation in the 10. of S. *Marke* at the 21. verſe, *divide pauperibus*, giue to the poore: If thou doeſt [s] vſe the things of the world as if thou dideſt not vſe them, if thou helpe to *beare the burden* of thy brethren in diſtreſſe, and *ſo fulfil the law of Chriſt*, aſſuredly thou ſhalt enter into the kingdome of Chriſt.

o 1. *Tim.* 6.18.
p *Luke* 12.
q *Iſidor. Orig. lib* 10.
r *Acts* 8.20.
s 1. *Cor* 7.31.

Beſide the burden of pouertie, there be [t] burdens of ſickneſſe, and ſeruitude, there be many terrours and troubles in the world wherewith our brethren are laden, and we muſt alſo help to beare part thereof, according to that of S. *Paul*, Heb. 13.3. *Remember them that are in bonds, as though yee were bound with them*; and them that are in affliction, as if ye were alſo afflicted in body. This office is performed [u] *affectu compaſſionis, effectu ſubuentionis, ſuffragio orationis*, in affect by compaſſion, in effect by ſubuention, in our prayers vnto God by ſupplication. If we cannot actually communicate to the neceſſities of the Saints in another countrey, yet let vs affectionately commiſerate their diſtreſſed eſtate, let vs heartily ſend vp our good wiſhes vnto God in their behalfe; though we cannot fight for them abroad, yet let vs ſigh for them at home. For if the Lord reward a cup of [x] cold water giuen to his poore members, how much more will he reward a cup of warme water, that is, a few teares ſhed for *Ioſephs* affliction, I meane for the perſecution of his Church vnder the [y] red Dragon in the wilderneſſe. S. *Paul* would haue the whole Church weepe for one mans fornication, and ſhall not one weepe for the ſinne of a whole Church, crying as *Ieremie, Oh that my head were a well of water, and mine eyes a fountaine of teares, that I might weepe day and night for the ſlaine of Gods people*, Ierem. 9.1.

t *Onera, id eſt moleſtias. Em. Sa. in loc.*
u *Caietan in loc.*
x *Mat.*10.42.
y *Apoc.*12.

These duties are to be done by vs in the preſent, *portate*, now beare the which is anſwerable to that in this chapter at the 10. verſe, *While we haue time let let vs doe good, &c.* that is, while we haue [z] light, and while we haue [a] life, for the Saints in this world beare the croſſe, but in the next they weare the crowne. From hence wee may learne two leſſons.

z *Ambroſ. Brentius.*
a *Primaſius Aquine.*

1. That [b] howſoeuer heere wee may beare vp our brethren before they fall, and reare vp our brethren after they be fallen, howſoeuer heere we may vphold one another with our prayers and purſe, with our meeknes and mercy, with our affectionate compaſſion, and actuall ſubuention; yet hereafter at the laſt day before the iudgement ſeat of Almighty God, *euery man ſhal beare his owne burden*, he ſhall neither be condemned for the ſinne, nor yet abſolued for the vertues of another. The Saints haue not enough [c] oyle for themſelues and other too, workes of ſupererogation, are workes of ſuperarrogation, euery man ſhall liue by his owne faith, and euery man ſhall be iudged according to his owne facts, whether they be good or euill, as our Apoſtle,

b *Hierom. Lombard. Aquine.* See *Luther & Marlor. in loc.*
c *Mat.*25.9.

Apoſtle, 2. Cor. 5. 10. while we are pilgrims vpon the way, we may ſupport one another in our ſtewardſhip, but at our iourneyes end, when our accounts is to bee giuen vp, euery man is to beare his owne burden.

2. That howſoeuer the dead Saints are [d] ſollicitous for the good of the liuing in generall, yet they doe not vnderſtand the wants, and ſo conſequently not beare the burden of this and that man in particular. And therefore we muſt according to Gods owne precept and promiſe, [e] *call vpon him in the time of trouble, and he will heare vs.* [f] Doubtles *thou Lord art our father, though Abraham be ignorant of vs, and Iſrael knoweth vs not, O Lord, thou art our father, and our redeemer, thy name is for euer.* Howſoeuer men on earth and Saints in heauen are not able to ſupport our weakneſſe, and ſupply our wants, yet if we caſt our load vpon the Lord, he will [g] eaſe our ſhoulder from the burden, and [h] deliuer our ſoule from the nethermoſt hell.

Chriſt is the good ſhepheard mentioned Luk. 15. who *ſought the loſt ſheepe in the wilderneſſe, and when he found it, laid it on his ſhoulders, and brought it home with ioy.* [i] In his life he ſought the loſt ſinner vntill he found him, in his death he laid him on his ſhoulders, in his reſurrection he reioyced for him, in his aſcenſion he did open the doores of heauen, and bring him to his owne fathers houſe and home. The braces of the Croſſe (quoth [k] *Ambroſe*) are the ſhoulders of Chriſt, O then let vs lay all the burden of our faults vpon them, able to beare the ſinnes of the whole world, [l] *I will lay me downe in peace, and take my reſt* in thy Croſſe, for *it is thou Lord onely that makeſt me to dwell in ſafetie.* Thus haue I for this time diſburdened my ſelfe, and burdened you; God of his infinite rich mercy grant that we may *beare one anothers burden.*

d *Doctor Reynold de Idolat. lib 1. cap. 1.*

e *Pſal. 50. 15.*

f *Eſay 63. 16.*

g *Pſal. 81. 6.*

h *Pſal. 86. 13.*

i *Panygarol. hom. in euang. Dom. 3. poſt Penteceſt.*

k *In Luc. 15.*

l *Pſal. 4. 9.*

The

The paines of Hell.

PSALME 86. verses 12, 13.

I will thanke thee, O Lord my God, with all my heart, and will praise thee for euermore. For great is thy mercy toward me, and thou hast deliuered my soule from the nethermost hell.

LECTVRE I.

THE Prophet professeth in this Scripture, that he will praise God vnfainedly *with his whole heart*, and vncessantly *for euermore*. The ground whereof is Gods exceeding *great mercy*, manifested in *deliuering his soule* from the greatest of all mischiefes, which is *the nethermost hell*.

Here then I am to begin at the Texts end; treating,
1. Of hell.
2. Of our deliuerance by Gods vnspeakable mercy from this hell.
3. Of our thankes and praise due to God for this deliuerance.

There is an hell
- On earth, which is twofold, a
  1. Temporall hell of affliction.
  2. Spirituall hell of conscience.
- Vnder earth, which is twofold,
  1. The pit of the dead, or the graue, which is vpper hell.
  2. The pit of the damned, which is the *nethermost hell*.

I finde this our text construed by Diuines of all these kinds of hell. Concerning the first, a *Ionas*, and other holy men, that were deliuered from extreme perils, and deepe dangers, are b said to be deliuered from hell, as Psalm. 18. 4. *The pangs of hell came about me*. Psalme 30. 3. *Thou hast brought my soule out of hell*. Psalme 116. 3. *The snares of death compassed me round about, and the paines of hel gat hold vpon me:* so here, *thou hast deliuered my soule*, that is, my life, my person, as it were, from the nethermost hell. For when *Dauid* was persecuted by *Saul*, there was but a step betweene *Dauid* and death, 1. Sam. 20. 3. As they which are buried seeme in the iudgement of man ~~past all hope of life, yet God notwithstanding~~ will one day raise them vp againe; c so when d *Dauid* seemed by reason of his distresse to bee past all recouerie, the Lord admirably deliuered him from death.

Dauid also was deliuered from the hell of conscience, for his crying crimes of murther, and whoredome. For after, e *Nathan* had said vnto him, *the Lord hath put away thy sinne*, after God had giuen him f a cleane heart, and a right spirit, he was restored againe to his former g peace of conscience, and ioy in the Holy Ghost. He calleth

a *Ionas* 2. 2.
b *Basil. Bucer. Agellius. Genebrard. Tremellius.*
c *Caluin. Wilcox. Euthymius. Accipit infernum pro morte cui proximus fuit Ezechias.*
e 2. *Sam.* 12. 13.
f *Psal.* 51. 10.
g *Rom.* 14. 17.

leth his griefe for sinne *the lowest hell*, [h] as being a great deale deeper than any kinde of outward danger or death. He therefore *thanked God with all his heart for deliuering his soule from* this *hell* of conscience, [i] confounding those foule fiends and vncleane spirits, which in his murther and adulterie *had risen vp against him, and sought after his soule to destroy it.*

Thirdly, if we take this as spoken in the person of Christ, it may bee construed of the [k] graue, for God raised Christ againe from the dead, not *leauing his soule in hell, nor suffering his holy one to see corruption*, Psal. 16. 11. Acts 2. 27.

But the [l] Fathers expound this of hell in hell, aptly termed *the nethermost hell*, as being not only lower than any graue, but also deeper than any wound in the body, or griefe in the minde.

Troubles in this world (quoth *Austin*) are an vpward hell, but the tortures of the damned in the next, are the lowest hell: and *Hierome*, sinne is a superiour hell, but the place where sinners are punished eternally, *the nethermost hell.*

If we will vnderstand this as vttered by the Prophet, of Christ, he descended into *the nethermost hell*, [m] *non vt debitor, sed vt victor*, not as a debtor to suffer any punishment, but as a conqueror to triumph ouer death and the diuell in their owne kingdomes: or he may sing with our Prophet, *thou hast deliuered my soule*, [n] that is, the soule of my people beleeuing in my name from the nethermost hell, for it is thy [o] will, that *whosoeuer beleeue in me should not perish, but haue euerlasting life*, Iohn 3. 16.

Or it may be thus interpreted of *Dauid* literally, thou Lord hast deliuered my soule from hell in pardoning all my sinnes worthily deseruing hell. For [q] as a man is said to deliuer his brother from death, not because he raised him vp againe from the dead, but onely for that he was a meanes to preserue him aliue: so God is said to deliuer vs from the nethermost hell, in preuenting and preseruing vs by his grace, from descending into the nethermost hell.

Now that we may the better amplifie the greatnesse of Gods mercy, let vs examine the greatnesse of hels misery.

The which is twofold, { 1. *Pœna sensus*, paines of sense. 2. *Pœna damni*, paines of losse.

For [r] as in sinne there is an auersion from the Creator, and a conuersion to the creatures, according to that of the [s] Prophet, *They haue forsaken me the fountaine of liuing waters, and haue digged themselues pits, euen broken pits that can hold no water*: so in the punishment of sinners (as [t] Diuines obserue) there is not only paine of losse, which is answerable to their auersion from their Creator; but also paine of sense, which is answerable to their conuersion vnto the creature. And therefore wee reade Ioh. 15. 6. that such vnprofitable branches as beare no fruit, are not only cast out of the vine, and the whole vineyard; but also gathered together, and are made faggots and fuell of hell fire. To begin with the lesser of these two,

The paines of sense to be suffered of the damned in hell, according to the Scriptures account, are principally seuen,

1. Darkenesse.
2. Fire.
3. The worme neuer dying.
4. Bonds.
5. Conuersing with deuils.
6. Weeping.
7. Gnashing of teeth.

The first is darkenesse, according to that of Christ, Math. 8. 12. *The children of the kingdome shall bee cast out into vtter darkenesse.* And Math. 22. 13. speaking of him who had not on a wedding garment, *cast him into vtter darkenesse.* And Math. 25. 30. *cast that vnprofitable seruant into vtter darkenesse.* So [u] *Iob* calleth hell *the land of darkenesse*, and the reason thereof is plaine, because the nethermost hell is a [x] bottomlesse pit in the [y] heart of the earth, farre remote from the light of Sunne, and Moone, and Starres. Haply some will obiect, if there be fire, there is assuredly light. Answer is made by [z] S. *Basil*, that hell fire hath onely power to burne, but not to shine: or if it afford a little sulphureous or obscure light, it shall not be for their comfort, but on the contrary,

h *Mollerus.*
i *Arnobius:*
k *Iacobus de Valentia*
l *Hierom. Augustin. in loc. Bernard. ser. 2. de assumptione. Idem Placidus Parmensis & alii.*
m *Genebrard.*
n *Turrecremat. in loc.*
o *Iohn 6.40.*
q *D. Incognitus in loc.*
t *Dio. Car. de quatuor nouissimis, part. 3. art. 11.*
s *Ierem. 2.13.*
t *Thomas 1.2æ. quæst 87. art 4. Io. de Combis compend. Theolog. li. 7. cap. 22.*
u *Iob 10.21.*
x *Apocal 9.1.*
y *Math. 12.40.*
z *In Psal. 33.*

7 paynes in hell.
1 punish

contrary to the farther confuſion of the damned, that thereby they may diſcerne their brethren, or children, or friends in the ſame puniſhment with them, or elſe that they may behold the moſt vgly faces of terrible fiends alway tormenting them.

And the darkeneſſe of hell is called *vtter* darkneſſe, to diſtinguiſh it from that inward darkeneſſe wherewith vngodly men are compaſſed about in this life. Worldlings haue their corporall eyes open in ſeeing vanities, and in ſeeking pleaſures of the fleſh, but they be blinde concerning internall, and eternall happineſſe, as S. *Paul* ſpeaketh, *Their* [a] *heart is full of darkeneſſe, and there* [b] *cogitations obſcured through ignorance that is in them.* Here reprobate men haue light without, and darkeneſſe within, but hereafter they ſhall haue vtter darkeneſſe, and inward light. I ſay light inwardly not to ſee God or any thing that is good to their refreſhing, but onely ſo much inward light as may ſerue to diſcouer their errors, and to make them vnderſtand their own miſery, ſaying, [c] *We haue erred from the way of truth, & the light of righteouſnes hath not ſhined vnto vs, and the ſun of vnderſtanding roſe not vpon vs.* Now what a terrible torture this wil be to ſuch eſpecially as haue greedily followed the luſt of the eyes, and the pride of life, let old blinde [d] *Tobie* witneſſe, who when the Lords Angell ſaluted him on this ſort (*Ioy to thee for euermore*) replied, *what ioy can I haue who ſit here in the darke, and ſee not the light of heauen?* How tedious is the night vnto the ſicke body, who cannot ſleepe though he ſtretch himſelfe vpon a [e] bed of yuoryie, how carefully doth hee tell the clocke, numbring houres and minutes of houres exactly, how eagerly doth he deſire the morning light, although his griefe happily reſide but in one part, as in his teeth, or head, or in one ioynt of a member as the gowt in a toe, the felon in a finger. O then how fearefull, and vncomfortable will that eternall darkeneſſe be to the damned vniuerſally tormented in all the parts of their bodies, and in all the powers of their ſoules, and that without all hope to ſee more light, and to returne againe to life: Thinke on this all ye that forget God, in whoſe minde the [f] Prince of darkeneſſe worketh vnprofitable workes of darkeneſſe, Epheſ. 5.11. leſt in a moment ye be taken from your inner darkeneſſe, and caſt into hels vtter darkeneſſe. And let all ſuch as once were darkneſſe, but now [g] light in the Lord, that is, all the faithfull and godly beleeuing that Chriſt died for their ſinnes, and roſe againe from the dead for their iuſtification, ſay with the Prophet, *I will thanke thee O Lord my God with all my heart, and will praiſe thy name for euermore. For great is thy mercy toward me, and thou haſt delinered my ſoule from the nethermoſt hell.*

The ſecond puniſhment in hell is *fire*, ſo the text ſpeaketh of the [h] tares, that is, vnregenerate ſinners they ſhall bee bound together, and caſt into *a furnace of fire.* And [i] euery tree that brings not forth good fruit, ſhall bee hewen downe, and *caſt into the fire*, And Apocal. 20.15. whoſoeuer was not found written in the booke of life, *was caſt into the lake of fire*, the which is materiall, and not as ſome conceiue metaphoricall only; not a falſe, but a furious fire not a phantaſticall, but a corporeall fire. So [k] *Gregorie* the great, ſo the [l] Scoole, ſo [m] *S. Auſtine.* Yea, but you will obiect, if hell fire be corporeall, how commeth it to paſſe that it conſumes not the bodies of the damned? *Auguſtine de Ciuit. Dei lib.* 21. *cap.* 10. doth anſwer in one word, that this is done *mirus ſed veris modis*, admirably yet actually, whereof if any doubt, let him remember only, that he who created it is omnipotent, and he who reuealed it is truth.

Againe, there be ſo ſtrange things as it euen in this preſent world: for in [n] naturall hiſtorie, we reade of a certaine ſalt in *Sicilia*, the which if it be put into the fire, ſwimes as in water, and being put into water, crackles as in a fire. A mong the *Garamantes*, a people dwell in the middle of *Libia*, wee read of a fountaine, the which in a cold night is ſo hot, that none can indure touch it, and in the hot day ſo cold that none can drinke it. And we read of a ſtone in *Arcadia* called *Abeſton*, the which being once made hot can neuer be cooled. And why then I pray, quoth [o] *Auguſtine*, may not the bodies of the damned in that vnquenchable lake be like ſalt in *Sicilia*, which in the fire ſwimes like water; or like the ſtone *Abeſton*, which once being hot cannot be cooled; or like the Well in *Libia*, which is hot in cold weather, and cold in hot weather?

a *Rom.* 1.21.
b *Epheſ.* 4.18.
c *Wiſdom.* 5.6.
d *Tobit.* 5.12.
e *Amos.* 6.4.
f *Epheſ.* 6.12.
g *Epheſ* 5.8.
h *Math.* 13.30. 42.
i *Luke* 3.9.
k *Dialog. lib.* 4. *cap.* 29.
l *Lombard ſent. lib.* 4. *diſt* 44.
m *Lib.* 21. *de Ciuit. Dei, cap.* 3. & 10. *Idem* 10. *de Combis compend. Theolog. li.* 21. *ca.* 12.
n See *Auguſt. de Ciuit. lib.* 21. *cap.* 5.
o *Vbi ſupra.*

weather? Doest thou seeke a reason of Gods high and heauie iudgements, saith? *Augustine!* I for my part will feare and tremble thereat; dispute thou, but I will beleeue: I see the pit, but I cannot finde the depth; & seeing the [q] Apostle saith, that the wayes of God cannot be found, thinkest thou to finde them out? To search out things inscrutable is as impossible as to see things inuisible, and to speake things ineffable.

Now (beloued) among all the mercilesse punishments inuented by the wit of man, it is granted that burning is the most horrible. Such as are put to death by men or beasts endure lesse crueltie than they which are put to death by senslesse creatures. And among all things insensible, water and fire are most vnmercifull; and of these two, fire is most raging: And therefore the barbarous Papists euer delighted in fire-workes. A [r] Pope first enacted the law *de heretico comburendo*; a Frier first inuented the shooting of fire: And were not I pray you Papists the parties who plotted the hellish gun-powder-treason. They be reputed worthily the most exquisite torturers, and their most execrable torments are by fire.

Hence some [s] Diuines imagine that the punishments of hell is termed *fire* metaphorically, because the most bitter paine knowne to man, is that of fire. But earthly fire though it be neuer so terrible for a time, yet it soone deuoureth the body, that is cast into it, and so the flame decreaseth as the fewell wasteth: whereas hell fire cannot be quenched, Mark. 9.43. It is an euerlasting fire, Matth. 25.41. where damned wretches are euer frying, and yet neuer dying.

And therefore let vs often in our meditations remember the words of [t] *Esay*, *who among vs shal dwell with the deuouring fire? who among vs shal dwell with euerlasting burning?* as if he had said to graceless, hard hearted obstinate sinners, take not a burden vpon you which is too hard for you to beare; trie first if you can abide to dwell with a deuouring fire before yee goe downe quicke into hell. It is reported of the godly martyr [u] *Thomas Bilney*, that he did vse before his burning to put his finger into the candle to feele how hot the fire was: and [x] *Tertullian* writeth of *Quintus Mutius Scenola*, that he did constantly burne his owne hand for striking amisse. So let the desperate sinner that imagineth lewdnesse vpon his [y] bed, and when the morning is light taketh [z] paine to commit it, [a] compassing land and sea to corrupt others, and to [b] worke all vncleannesse, euen with a greedinesse, burne but his hand, or his finger in the fire for a few minutes, and then consider how he shall endure to dwell in that vnquenchable lake with euerlasting burnings.

I will not any farther examine the condition of hell fire, seeing it is our dutie not to be curious in searching after it, but on the contrary studious that wee may neuer come to know what it is. In this life which is the [c] day of our saluation, and acceptable time, we may through faith in Christ our blessed Sauiour, who triumphed ouer the powers of hell, vtterly [d] quench all the fiery darts of the deuill; here by true repentance we may stop these flames, and by deuout teares put them out, that they neuer shall come neere vs; but hereafter it will be too late when the breath of the Lord shall as [e] a riuer of brimstone kindle it, and command it to burne without either end, or ease.

The third punishment of hell is, *the worme neuer dying*, mentioned by the Prophet *Esay*, who speaking of the wicked in his last Chapter, at the last verse, saith expressly, *Their worme shall not die, neither shall their fire bee quenched:* the which is repeated thrice by Christ in one Chapter, namely, Marke 9. verse 44.46.48. [f] *S. Basil* takes this for a material worme which is carniuorous and venomous, but [g] *Augustine*, and [h] others affirme that this *worme neuer dying*, is the sting of conscience disquieting the damned after such an horrible manner, as if a worme full of poyson should bee gnawing at the heart of a man. It is very probable that *the fire neuer to be quenched*, is to be referred to the body, and the *worme neuer dying* to the soule. So that of the Wiseman is [i] interpreted, Ecclesiasticus 7. 17. *The vengeance of the wicked is fire and wormes*, fire to torment his body; wormes of conscience to torture his soule. Now this *Erinnis conscientiæ*, this hellish hagge (as [k] *Melancthon* calleth it) affrights the wicked in this world so terribly, that they runne as mad men out of the field into the citie, out of the citie into their houses, out of the common roomes in their houses into their

[q] *Rom.* 11.33.

[r] See *Bulling. de consiliis lib.* 2. *cap.* 12.

[s] See *Marlorat. in Matth.* 25.41. *& Caluin. in Isaie cap.* 30. 33. *& 66.* 24.

[t] *Esa.* 33 14.

[u] *Fox martyr. fol.* 922.

[x] *Lib. ad martyres.*

[y] *Mica.* 2.1.

[z] *Jerem* 9.5.

[a] *Matth.* 23.15.

[b] *Ephes.* 4.19.

[c] 2. *Cor.* 6.2.

[d] *Eph.* 6.12.16.

[e] *Esay* 30.33.

[f] *In Psal.* 33.

[g] *De Ciuit. Dei lib.* 21. *cap* 9.

[h] *Calvin. in Esay* 66. *Io. de combis compend theol. loc. li.* 17. *ca* 22.

[i] See *Augustin. vbi supra.*

[k] *Com. in* 1. *Cor.* 11.

3 punishment

their chambers, out of their chambers into their ſtudies, out of their ſtudies into the ſecret cloſets of their owne hearts, and there (ſaith *Auguſtine*) they find themſelues greateſt enemies vnto themſelues. Examples hereof *K. Ric. the 3. Franciſcus Spira, Cardinall Creſcentius*, and many more deſpairing in ſinne.

But this hell in this world is mittigated ſometime by ſleeping, ſometime by reading, ſometime by the meriments of idle company, ſometime by the good counſell of honeſt and diſcreet friends: whereas in *the nethermoſt hell*, there can be no ſleeping vnto the damned, although it be nothing elſe but an euerlaſting night; there can bee no reading, but in that blacke booke onely, which euermore preſents in great characters vnto their view, both their innumerable ſinnes, and Chriſts ſeuere ſentence for the ſame; no commercing either with any mirthfull or faithfull acquaintance, but onely with the deuill and his angels (miſerable comforters) in the ſame condemnation.

The fourth puniſhment in hell is *bonds*, ſo *S. Iude* writes in his Epiſtle, that the curſed Angels, which kept not their firſt eſtate, but left their habitations, are reſerued in *euerlaſting chaines*: and [l] Chriſt ſaith of him, who had not on a wedding garment, *bind him hand and foot, and caſt him into vtter darkenes*. This binding doth inſinuate, that the damned in hell fire cannot moue from place to place, which haply might afford them a little eaſe, but that they be tyed to their torments, as a Martyr, or rather as a malefactor to be burnt is bound to the ſtake. Now (beloued) if a man enioying quietneſſe of minde, and perfect health of body, ſhould bee chained vpon a downe-bed a moneth or two, he would thinke it a great puniſhment; but if he ſhould be ſicke of a burning feuer, and be conſtrained but a few houres to lie ſtill, and not ſo much as to moue hand or foot, he would finde it a great torture: how wretched then are the deuils and damned in euerlaſting chaines, tormented with a worme that neuer dieth, and with a fire that neuer goeth out. Hee which is ſicke at the ſea may runne out of the ſhip into the boat, and out of the boat againe into the ſhip; and he which is ſicke in his bed, may tumble from one ſide to the other: but the damned in the nethermoſt hell, are able to moue no more than the dead in the vppermoſt hell. And in this reſpect hell is termed *euerlaſting death*, for as the bleſſed in heauen are ſaid to haue *euerlaſting life*, becauſe they worke all that they will with all their inward and outward powres, and that without our impediment: ſo the damned in hell are ſaid to haue *eternall death*, becauſe they be perpetually tied to their torments, inforced euer to ſuffer that they would not, and vnable to doe that they would. It was a cruell inuention of the Gentiles, to binde the bleſſed Martyr [m] *Marcas Aretuſius* ſtarke naked againſt the Sunne, and then anointing his body with honie, that it might be expoſed to the biting of flies, and ſtinging of waſps and bees. But the bleſſed man of God had vndoubtedly that of [n] *Paul* in his minde, *our light affliction, which is but for a moment, worketh for vs a farre moſt excellent and an eternall weight of glory*: whereas thoſe miſerable wretches in that vnquenchable lake bound hand and foot for their ſinne, cannot expect ſo much as eaſe, much leſſe an end.

Men in this world are in the middle betweene heauen and hell, as nouices in a probation-houſe; wherefore ſuch as [o] hate reformation and knowledge, ſuch as haue [p] giuen their members as weapons of vnrighteouſneſſe vnto ſinne, ſuch as ſtudie to be naught, and take [q] paines to doe villany, proceeding from euill to worſe, Ier. 9. 3. heaping vnto themſelues wrath againſt the day of wrath, Rom. 2. 5. haue good cauſe to tremble at this hard ſaying. But on the contrary, ſuch as [r] ſeeke the kingdome of God, and [ſ] hunger and thirſt after the righteouſneſſe thereof, whoſe ſoules long after God, with whom is the [t] well of life, like as the Harts deſire the water brooks, Pſalm. 42. 1. ſuch as in their words adminiſter [u] grace to the hearers, and in their workes are a [x] light in the middeſt of a crooked generation, ſuch as according to grace giuen are [y] rich in good deeds, and [z] abundant alwayes, in the works of the Lord, ought to ſing with our Prophet, *We will thanke thee, O Lord our God, and praiſe thy name for euermore; for great is thy mercy toward vs, and thou haſt deliuered our ſoules from the nethermoſt hell.*

LECTVRE II.

l *Matth. 22. 13.*

m *Greg. Nazianzen. orat. 1. in Julian.*

n *2. Cor. 4. 17.*

o *Prou. 1. 29.*
p *Rom. 6. 16.*
q *Ierem. 9. 5.*

r *Matth 6. 33.*
ſ *Matth 5. 6.*
t *Pſal. 36. 9.*
u *Epheſ. 4. 29.*
x *Philip. 3. 15.*
y *1. Tim. 6. 18.*
z *1. Cor. 15. 58.*

LECTVRE II.

THE Fist punishment in hell is *the companie of the deuill and his Angels:* according to that of [a] Christ, depart from me ye cursed into euerlasting fire, *which is prepared for the deuill and his Angels:* and Apocal. 20. 10. *the deuill that deceiued them was cast into a lake of fire and brimstone, where the beast and the false Prophet shall be tormented euen day and night for euermore.* Now what a discontentment it is to conuerse with our mortall enemies, opposing God and godlinesse in this life, let *Dauid* witnesse, Psalm. 120.4. *Woe is me that I am constrained to dwell with Mesech, and to haue my habitation among the tents of Kedar:* and [b] *Iob, I was a brother to the Dragons, and a companion to the Ostridges.* As in heauen it will be doubtlesse an vnspeakable pleasure to enioy the long-wished for company, not onely of some speciall friends and acquaintance, whom in this life we best affected, and of the Patriarkes, and Prophets, and Apostles, and Martyrs, and Confessors, whom we most honoured: but also the most happy presence of Christ himselfe, of God himselfe, of the whole sacred Trinitie, whom we desired euer to loue with all our heart, with all our soule, with all our minde: So the damned in hell account it a great torment, [c] that they must of necessity conuerse with *Abbadon*, euen the deuill himselfe, the destroyer of their soules and bodies, I say, with the deuill, the first author of all their mischiefes, and with impious wretches, his agents, in procuring all their miseries: and therefore no wonder if reprobate men in hell fire *weepe and gnash with their teeth*, according to that of Christ, Math. 25.30. *Cast that vnprofitable seruant into vtter darkenesse, there shall be weeping and gnashing of teeth*; the which is often repeated in the [c] Gospell, as the summe and epilogue of all hellish tortures, for *weeping* shewes the dolour, and *gnashing of teeth* the horrour arising from all the paines of losse or sense, as vncomfortable darkenesse, euerlasting chaines, worme neuer dying, fire neuer quenched, company both of the deuill and all his Angels.

God said he would shew such a iudgement vpon the house of [d] *Elie*, that *whosoeuer heares thereof his eares should tingle.* So these iudgements are so terrible, that whosoeuer heares of them, his heart cannot but tremble. For as the [e] Schoole teacheth, Euery punishment of the damned is greater then any torment of any man on earth. And as [f] Diuines obserue, *pœna damni pœnalior est quam pœna sensus*, the paines of losse are more grieuous than all the paines of sense, and therefore the first word in Christs sentence of condemnation is *depart*, as if he should say, depart from me which am your God, your first beginning and last end: depart from me which offered you pardon, but you would not accept of it; depart for euer from my friendship, from my kingdome, from my paradise, from my cleare sight, and the copious riuer of my pleasures: and for that whatsoeuer is seperated from Christ, is also separated from those that follow Christ, in saying, *depart from me*, he saith likewise, depart from the quire of my glorious Angels, and from the communion of my blessed Saints, Apostles, Martyrs, Confessors, and from all the sweet company resting vpon my holy hill, I say, depart from me, from all mine, to perish in euerlasting fire with the deuill and his angels. In respect of the losse of this infinite good, hell is termed in the Fathers, and in the Scriptures also, *damnation.* If [g] *Esau* seeing his younger brother *Iacob* to haue got the blessing, *eruguit clamore magno*, roared out with a great crie, and bitter without measure, saying vnto his father, *hast thou not reserued a blessing also*

a *Matth.* 25. 41.

b *Iob* 30.29.

c *Matth.* 8.12. *Luke* 13. 28. *Matth* 13.42. *Matth.* 22.13. *Matth.* 24. 51.

d 1. *Sam.* 3.11.

e *Thom. part.* 3. *quæst.* 46. *art.* 6.

f *Chrysost. Prosper apud Dio. Carthus. de quatuor nouissimis, part.* 2. *art.* 11.

g *Gen* 27.34.

for me? How loud will the reprobate roare, figured in [h] *Esau*, when as they shall behold the Saints figured in *Iacob*, to haue got the benediction of their heauenly Father, and that no more blessing remaineth for them! O with what vnspeakable rage will they confirme their owne malediction, cursing the [i] day wherein they were borne, and the night wherein it was said, a childe is conceiued, cursing the wombe that bare them, and the paps that gaue them sucke, desiring rather neuer to haue beene, than to heare such an affrighting sentence, *goe ye cursed*. If King *Balshazzar* at the sight of an hand-writing against him, which onely concerned the losing of his earthly kingdome, was so [k] changed in his lookes, and troubled in his thoughts, that the ioynts of his bones were loosed, and his knees smote one against another: how shall the reprobate be perplexed in their wits, and crossed in their wils, when as they shall heare that vncomfortable word, *depart*, separating them vtterly from an heauenly kingdome, which is [l] immortall and fades not away? This infinite losse, doubtlesse, is the very hell of hell, as [m] *Chrysostome* saith, *a thousand hels are nothing in comparison of it*.

Some things especially perfect a good feast, [n] *Homines belli collecti, locus electus, tempus lectum, apparatus non neglectus*: Good companie, good cheere, good place, good time. But all those good things are wanting at the blacke banquet of the deuill in the nethermost hell. As for good companie, damnation is a perpetuall banishment from heauen, and a depriuation of God and all good companie for euer. At other feasts (as it is the prouerbe) *the more the merrier*, but at this sorie supper the more people the greater misery, fathers howling for their children, husbands for their wiues, masters for their seruants, euery friend and fellow lamenting each other.

As for cheere, the first dish is *weeping*, and the second is *gnashing of teeth*, and can there be, quoth Father [o] *Latymer*, any mirth, where these two courses last all the feast.

As for the place, nethermost hell is not a lightsome, or in any respect a delightsome roome, but on the contrary, *a land of darkenesse*, and that which is more feare full, *a pit of vtter darkenesse*.

Now for the time, feasts appointed at vnseasonable houres, and continued longer than an ordinary time, seeme tedious to the guests, and therefore the lazie Frier sweating at his fat commons and large dinner, cryed out, *heu quantum patimur*, alas how much doe we suffer which are Friers! O then I beseech you consider, what the damned suffer at the deuils supper, where time without end is the very [p] sauce of euery dish at the table: for their darkenesse is an euerlasting night; their bonds, euerlasting chaines; their fire, euerlasting burning; their worme, neuer dying; their woe, neuer ending; their paines diuersity is great, their paines vniuersitie greater, but their paines eternitie greatest of all. It is as it were the gall and vineger that bittereth euery thing at the blacke banquet: as [q] *Augustine* said *Mors semper viuet, & finis semper incipiet, & defectus deficere nesciet*: and *Prosper* to the same purpose, *Pœnæ gehennales torquent, non extorquent, puniunt non finiunt*. [r] If at the naming of these things we tremble, what shall they doe that one day shall feele them and suffer them, and euer shall suffer them without end.

[s] *Dauid* wished that his enemies might goe downe quicke into hell: in another sense, wee may make the [t] same prayer, and that in charity for our selues, and our friends. For it is an holy thing, to descend into hell often by contemplation while we liue, that we may neuer goe thither by condemnation when as we are dead. Once euery yeere the Iewes did vse to visit their holy Temple, from foure yeeres to foure the Greeks did feast at their *Olympiads*, from ten yeeres to ten the Romanes sent presents vnto the Oracle of *Apollo*: but a Christian ought euery moneth, euery weeke, euery day, yea euery moment in his soule to goe downe into hell, that of the perpetuall miserie there may be a perpetuall memorie. Yea, but you will obiect, my sinnes are so great in their number, and so grieuous in their nature, that it would proue a kinde of hell once to thinke of the nethermost hell. O beloued in the Lord, [u] harden not your heart, but euen now while it is called [x] to day, [y] suffer the words of doctrine and

h *Rom.9.13.*

i *Iob 3.3.*

k *Dan.5.6.*

l *1.Pet.1.4.*

m *Apud Dio. Carthusian. vbi supra.*

n *Varro apud Gell. in lib.13. cap.11.*

o *Sermo ad Clerum*, to the Conuocation house.

p *Bellarmin. de gemitu Columbæ, lib.2.cap.2.*

q *De spiritu, & anima, cap.56.*

r Church hom. concerning adulterie, part.3.

s *Psal. 55.16.*

t *Gueuara* epistle.

u *Psal 95.8.*

x *Heb.3.13.*

y *Heb.13.22.*

and exhortation, heare what the Lord ſaith in the firſt of *Eſay* for your comfort, calling his owne choſen Iſrael, *a ſinfull nation, a people laden with iniquitie, whoſe head is ſicke, and heart is heauie, hauing nothing whole from the ſole of the foot to the crowne of the head, but wounds and ſwelling, and ſores full of corruption:* and terming them in the 10. verſe, *Princes of Sodom, and people of Gomorrah,* [z] as hauing committed ſo foule ſinnes, as the men of Sodom, and Gomorrah. Now though hee [a] turned the Cities of Sodom and Gomorrah into aſhes, and ouerthrew them, and made them an example to thoſe that after ſhould liue vngodly: yet he ſaid that he would ſpare his Iſrael, if they would repent and obey his voyce. *Waſh you, make you cleane, ceaſe to doe euill, learne to do well, ſeeke iudgement, deliuer the oppreſſed, iudge the fatherleſſe, defend the widow,* and then albeit your *ſinnes were as crimſon, they ſhall be made white as ſnow: though they were red as ſcarlet, they ſhall bee as woll.* [b] Haſt thou ſinned againſt Almighty God? O then acknowledge thy fault, and repent: haſt thou ſinned a thouſand times? a thouſand times repent: haſt thou repented a thouſand times? as yet repent more; great repentance brings great peace to thy ſoule, little repentance little peace, no repentance no peace.

Let vs agree with our aduerſary quickly while we are in the way, Mat. 5. 25. God which is our friend and father, is made by ſin our aduerſary. Let vs then and that ſpeedily while we are [c] ſtrangers and pilgrims in this earthly tabernacle, make our peace, leſt he deliuer vs to the Iudge, and the Iudge deliuer vs to the Iaylour, and the Iaylour caſt vs into priſon, euen *the nethermoſt hell,* and ſo we ſhall euerlaſtingly periſh, and neuer reſt vpon his holy mountaine. Yea, but you will obiect that vnto me, which [d] *Eli* did to his ſonnes, *If one man ſinne againſt another, the Iudge ſhall iudge it, but if a man ſinne againſt God, who ſhall intreat for him?* Anſwer is made by S. *Iohn* in his firſt epiſtle, cap. 2. verſ. 2. *If any man ſinne, we haue an Aduocate with the Father, Ieſus Chriſt the righteous, and he is the reconciliation for our ſinnes, and not for ours onely, but alſo for the ſinnes of the whole world.* Anſwer is made by Saint *Paul,* Epheſ. 2. 14. *Chriſt is our peace reconciling God and vs.* Anſwer is made by the glorious Angell in the firſt of S. *Mathew,* verſe 21. 23. *Ieſus* is hee *that ſhall ſaue his people from their ſinnes. Emanuel* is his name, that is, *God with vs,* not God againſt vs. If we will haue pure gold, we muſt goe to Ophir; if good balme, to Gilead; if glad tidings, to the booke of God, which is [e] written for our inſtruction, that we might haue comfort, the centre whereof is this, that [f] *Ieſus Chriſt came into the world to ſaue ſinners.* It is our beſt and moſt conuenient courſe therefore, to behold our vgly ſinnes, not in the glaſſe of the Law, but in the glaſſe of the Goſpell, euen in Chriſt our bleſſed Sauiour, who died for our ſinnes, and is riſen againe for our iuſtification, and ſo we may ſing in triumph as [g] *Paul, O death where is thy ſting, O hell where is thy victory, the ſting of death is ſinne, and the ſtrength of ſinne is the law, but thanks be to God which hath giuen vs victory through our Lord Ieſus Chriſt.* If there were no law, there would be no ſinne, for ſinne is ἀνομία the [h] tranſgreſſion of the Law: but Chriſt was made [i] vnder the Law, that he might redeeme thoſe that were vnder the Law; he put our the hand-writing of ordinances that was againſt vs, and faſtened it vpon his Croſſe, Col. 2. 14. The ſting of death is ſinne, but Chriſt is the Lambe of God, that taketh away the ſinnes of the world: the priſon of death is hell vppermoſt and nethermoſt, but Chriſt in deſcending into hell, and aſcending into the heauen of heauens (as the [k] Scripture ſpeaketh) led captiuity captiue, triumphing ouer the deuill and death in their owne dungeons: *vita illius inſtruxit noſtram, mors illius deſtruxit noſtram,* as [l] *Bernard* pithily; his life was our liues inſtruction, his death our deaths deſtruction. For as it is in our text, his ſoule going downe into hell deliuered our ſoule from hell. The wicked audaciouſly ſcorning all the threatnings and plagues of God, are ſaid to haue made [m] *a couenant with death, and with hell an agreement.* On the contrary the godly knowing that there can bee no [n] communion betweene light and darkeneſſe, and no concord betweene Chriſt and Belial, haue no tany compact with hell and the graue, but a plaine conqueſt ouer both, as the bleſſed [o] Apoſtle ſweetly, *The God of peace tread Satan vnder our feet.* If the prince then of darkeneſſe haue no part in vs, or power ouer vs, aſſuredly the pit of

z *Caluin. in Eſa.* 1.
a 2. *Pet.* 2. 6.
b *Chryſoſtom.*
c 1. *Pet.* 2. 11.
d 1. *Sam.* 2. 25.
e *Rom.* 15. 4.
f 1. *Tim.* 1. 15.
g 1. *Cor.* 15. 55.
h 1. *Iohn* 3. 4.
i *Gal.* 4. 4.
k *Pſal.* 68. 18. *Epheſ.* 4. 8.
l *Lib. de ſententijs.*
m *Eſay* 28. 15.
n 2. *Cor.* 6. 14.
o *Rom.* 16. 20.

darkeneſſe ſhall neuer ouer-whelme vs. p There is no condemnation to thoſe that are in Chriſt Ieſus, which walke not after the fleſh, but after the ſpirit; for we haue not the ſpirit of boudage to feare any more, but the ſpirit of adoption whereby, we cry Abba Father, and the ſame ſpirit certifieth our ſpirit that we are ſonnes of God, and if ſonnes then heires, euen heires annexed with Chriſt, if ſo be that we ſuffer with him, that we may be glorified alſo together with him.

p *Rom.* 8.1.15.

So then if in thinking of hell, wee thinke of our ſinnes: and in thinking of our ſinnes, we thinke of Chriſt: and in thinking of Chriſt, we thinke of his merits: and in thinking of his merits, we thinke of our deliuerance; we ſhall haue cauſe to take vp here *Dauids* note, *We will thanke thee, O Lord our God, with all our heart, and will praiſe thy name for euermore. For great is thy mercy towards vs, and thou haſt deliuered our ſoules from the nethermoſt hell.*

The

The Iudges Charge.

PSALME 82. 5.

They know not, neither will they vnderstand, they walke on still in darkenesse, all the foundations of the earth are out of course.

AS the writings of S. *Paul* to *Timotheus* are termed [a] *A glasse for the Ministers*: so this excellent Ode may be called *A Mirrour for Magistrates*.

In which are liuely described { 1. The dutie of Iudges. 2. The dangers if they neglect their duties.

Euery Iudge must haue in him (as [b] *Baldus* acutely said) two kindes of salt: the first is *sal scientiæ*, that hee may know his dutie; the second is *sal conscientiæ*, that hee may doe his dutie. Such as faile in the first, are censured here with a *nescierunt*, and *non intellexerunt*; such as fall in the second, are branded here with an *ambulant in tenebris*.

The dangers vpon the neglect of these duties are two: the one concerning the whole Common-wealth, *all the foundations of the earth are out of course*; the other especially touching the [c] priuate persons of Iudges, at the 7. verse, *yee shall die like men, and fall like one of the Princes*, and [d] after death comes iudgement, vers. 8. *Arise O God, and iudge thou the earth*. Almighty God *standeth in the congregation of Princes, and is a Iudge among gods*, he sits in euery Session and Assise Chiefe Iustice, to marke what matters passe, and how they passe, ready to iudge those [e] righteously, who iudge other vniustly, *giuing wrong iudgement, and accepting the persons of the wicked*.

Thus I haue made the way plaine before you, God infinitely rich in mercy grant, that both I in speaking, and you in hearing, may walke therein (as the blessed [f] Apostle phraseth it) *with a right foot*.

They know not, neither will they vnderstand.] That is, they neither *know* [g] God, who made them gods; nor yet [h] *vnderstand* his law, which is a [i] lanterne to their feet, and a light to their paths.

Or as *Placidus Parmensis* vpon the place, they neither expend how they be called *gods*, that as commissioners and [k] ministers of God, ought to iudge other; nor yet remember how they shall be iudged themselues at the last day, when *all the foundations of the world shall be moued*, and God himselfe shall *arise to iudge the earth*.

Or they be so corrupt and abominable, that they will neither [l] learne what is their office from other, not yet vnderstand it by themselues. Or briefly, to giue that glosse (which fits best I thinke the text, I am sure the time) [m] *Nescierunt quid facti, non intelexerunt quid iuris*; they were both ignorant in the matter of fact, as not [n] searching out the cause; and ignorant in the matter of law fitting (as [o] *Paul* said of *Ananias*) to giue iudgement according to the law, and yet commanding that which is contrary

a *Hierom. epist. ad Oceanum, tom. 2. fol. 323.*

b *Cassaneus Catalog. glor. mundi part. 4. con. 6.*

c *Tremelius.*
d *Heb. 9. 27.*

e *Psal. 67. 4.*

f *Galat. 2. 14.*

g *Tileman. Genebrard.*
h *Babl. Euthym.*
i *Psal. 119. 105.*
k *Rom. 13. 4.*

l *Agellius in loc.*

m *Bellar. in loc.*
n *Iob 29. 16.*
o *Acts 23. 3.*

contrarie to the law. The first concernes a good deale the Iurie, the second a great deale the Iudges; in both are condemned, as the nurses of all confusions in a Common-wealth, p *ignorantia simplex*, and q *affectata*; simple ignorance, when as they be so shallow that they cannot; affected ignorance, when as they bee so deepe, that they will not vnderstand what is right and reason. It is a great fault to bee *Iustice Shallow*. Mica.3.1. *O heads of Iacob, and yee princes of the house of Israel, should yee not know iudgement?* Psalme 2.10. *Be wise, O ye Kings, be learned ye that are Iudges of the land:* and r S. *Paul* accounted himselfe happy, for that he was to plead his cause before King *Agrippa*, who was an expert man in all the customes and questions among the Iewes. But it is a greater sinne, when Iudges are so deepe, that they bleare their owne iudgement, and put out their owne light, only *wise to doe mischiefe, but to doe doe well hauing no knowdge*, Ierem.4.22.

p *Lombard. sen. 2. dist. 22.*
q *Thom. de Argentin. in Lombard. vbi sup.*
r *Acts 26. 2,3.*

It may be *minores dij*, some few petie Iustices and inferiour officers in the Countrie are simply ignorant, as *he who presented his Pastor for preaching that Christ was a Iew:* but they bee greater ones which are taxed here chiefly for their s malicious ignorance, who directing the Court, may, but will not learne *quid facti*; can, but will not vnderstand *quid iuris:* like the Lion, which sleepes with his eyes open; or rather like the Foxe, which hunting after his prey, wakes with his eyes shut; they see not and yet see: they bee so wilfully blinde, that though *all the foundations of the earth should be moued and out of course, yet would they walke on still in darkenesse.*

s *Wilcox in loc.*

t *Buchanan. para. in loc.*

t *Lumina cœcitas,*
Errorq; mentes obsidet, vt neq;
Compaginem rerum solutam
Iustitia pereunte cernant.

Now fiue things especiallly bleare the sight of such as are called gods,
1. Pride.
2. Partialitie.
3. Petitions.
4. Wrath.
5. Bribes.

These fiue make Iudges ignorant in that they *know*, and nescient in that they well *vnderstand.*

For the first, it is *Caluins* obseruation vpon our text, *Cœcutient in suo fulgore*, their eyes are dazeled in looking vpon their owne lustre. They doe not remember their beginning, how God u *raised them out of the mire to set them with the Princes of his people*; nor yet their end, how they *shall die like men*; but onely dote vpon their present greatnesse; as one said, *in imperio nil nisi imperium cogitant.* Like Peacocks, alway beholding their feathers, but neuer their feet: and so being in honour, haue x no vnderstanding, but are compared to brute beasts, horse and mule, Psal. 32.10. yea worse than both (if y *Esay* be Iudge) for *an Oxe knoweth his Owner, and an Asse his masters crib*; but Princes in their pompe many times forget God their master, yea maker, by whom they z reigne, by whom they a liue, by whom they haue their being.

u *Psal. 113.6.*
x *Psal. 49.20.*
y *Esay 1. 3.*
z *Prou. 8. 15.*
a *Acts 17.28.*

To try whether a man be wise (saith b *Anthony de Guenara*) there is no other need than to put a paire of spurres on his heeles, or a pen in his hand: but in my iudgement, c *Bias*, and d *Pittachus* aduised better, that the way certainly to know, whether a man be sufficient, is to put him into some office. For many an one which is accounted a good man in a priuate life, proues not a good Magistrate, when he comes into publique gouernment. As oppression, saith e *Ecclesiastes*, so contrariwise sometimes, exaltation, *makes a wise man mad.* Honours change manners, as f *Tacitus* excellently censured *Galba*, who seemed more then a priuate man while he liued priuate, *Capax imperij nisi imperasset.*

b In his Epistles.
c *Arist. Ethic. lib. 5. cap. 1.*
d *Laertius in eius vita.*
e *Cap. 7. vers. 9.*
f *Hist. lib. 1. cap. 7.*

The second thing that bleares the sight of Iudges is affection and partialitie, when in examining of causes either they turne to the left hand of hatred, or to the right hand of loue; beleeuing probable reasons for a friend, before concluding arguments for an enemie; g hearing the witnesses and counsell of the rich at large, but vntimely curbing

g *Lessius de Iustit. & Iure li. 2. cap. 32. dubit. 1.*

curbing the Lawyers, and haſtily curtalling the poore mans euidence; diſpatching an allie, but deſpighting a ſtranger, by ſpinning out his cauſe from Terme to Terme to his vtter vndoing. [h] God is no reſpecter of perſons, and therefore Magiſtrates againe and againe ſtiled in this Ode *gods*, as being the deputy lieutenants of God on earth, and as it were fingers of that hand which ruleth all the world, muſt haue no reſpect of perſons in iudgement; as they ſtand in Gods place, ſo they ſhould walke in Gods path, being *followers of him as deare children*, Epheſ. 5. 1. [i] *merciſull as our Father in heauen is merciſull, and* [k] *holy for that he is holy*: Deut. 1. 17. *Ye ſhall heare the ſmall as well as the great.* Leuit. 19. 15. *Thou ſhalt not fauour the perſon of the poore, nor honour the perſon of the mighty, but thou ſhalt iudge thy neighbour vprightly, for it is not good to haue reſpect of any perſon in iudgement*, Pro. 24. 23. As in Ieſus all men are [l] all one, ſo (beloued) it is in iuſtice, *there is neither Iew nor Gentile, neither bond nor free, neither male nor female*; ſo ſoone as the iudge putteth on his robes, he preſently loſeth all his kindred and acquaintance, the defendant is a ſtranger at the barre, the plaintiſe no couſin at the barre; nay the pleader himſelfe may not be reſpected and heard as a kinſman at the barre; for that of all other is a moſt incurable blindneſſe, when a Iudge ſees nothing in any cauſe, but through the ſpectacles of a fauourite.

h *Acts* 10. 34. *Rom.* 2. 11.

i *Luke* 6. 36.

k *Leuit.* 11. 44.

l *Galat.* 3. 28.

Thirdly, petitions and letters of great men vſually blinde the tender eyes of Iudges. *Ageſilaus* (as *Plutarch* reports) wrote theſe lines in fauour of *Nicias* vnto ſome Iuſtice or officer of State, *Niciam ſi inſons eſt dimitte, ſi ſons, mea cauſa dimitte, vtcunq; omnino dimitte*; that is, if *Nicias* be not guiltie, diſmiſſe him; if guilty, yet for my ſake diſmiſſe him; howſoeuer it be diſmiſſe him. I doe not now remember what ſucceſſe *Ageſilaus* had in his ſuit, but I haue heard that Sir *Roger Manwood*, a very renowned Iudge, well knowne and much honoured in this Countie, hauing receiued letters from the Lords in the behalfe of a notorious banckrupt, anſwered vnder his hand ſtoutly, *non ſoluentes fugiunt ad potentes, viuat Rex, currat lex.* The ſaying of the famous Emperor [m] *Traian* is very remarkable, who deliuering a ſword to his principall officer, ſaid, *Hunc tibi trado gladium, vt pro me vtaris cum iuſta facio, contra me, vero vtaris, ſi iniuſta facio.* The Kings of England when they put the ſword of Iuſtice into the Iudges hand, ſpeake the ſame words in effect, and the Iudges alſo ſolemnly proteſt and ſweare, that they will vſe the ſame ſword indifferently, betweene the King and the ſubiect: and they haue Gods expreſſe warrant for the ſame, Deut. 1. 17. *Feare not the face of man, for the iudgement is Gods.*

m *Refert. Melanct. in Pro.* 24.

A Magiſtrate is *the Miniſter of God*, Rom. 13. 4. He therefore that giues iudgement in fauour of great men (as *Moſes* plainly ſpeakes in [n] *Ioſephus*) makes them greater than God himſelfe. In the Goſpels hiſtory, we reade, that *Pilate* condemned Chriſt in whom he could finde [o] no fault at all, only to pleaſe the Prieſts, and to content the [p] people, who cryed, *If thou deliuer him then art thou not Cæſars friend*, Iohn 19. 12. but the Iewes in this, deceiued *Pilate*, and *Pilate* deceiued himſelfe, becauſe whoſoeuer doth adminiſter iuſtice, giues the King meaſure, quoth [q] *Ageſilaus*; and herein he ſhewes himſelfe a friend to God, a friend to the King, a friend to the ſubiect, a friend to his friend, a friend to his foes, a friend to his owne ſelfe, a friend of all.

n *Ioſeph. antiq. lib.* 4. *cap.* 8.

o *Iohn* 19. 4.

p *Mark.* 15. 15.

q *Plutarch. in Ageſ.*

Fourthly, wrath blindeth a Iudges eye, for as [r] S. *Baſil* ſpeakes, it is a ſhort madneſſe and phrenſie of the ſoule, by which a man is made for the time no man. [ſ] *Ira*, ſay *Donatus*, and other Grammarians, is deriued of *ire, quod à ſe eat qui iraſcitur & furit, & qui iram deponit ad ſe redire dicitur.* If a mad man ſteale goods, or act a murther, he is not a felon in the lawes eye, for that he did theſe things vnwittingly: but immoderate raging anger is a voluntary madneſſe, a deuill as it were coniured vp by thy ſelfe: and it is a true maxime in our Common Law, that *no man in his owne plea may diſable himſelfe.* It is then an inſufficient excuſe for a Iudge to plead, I did iniuſtice, but it was in my choler: if a furious man in his bed may not by the law diſpoſe of his owne eſtate, why ſhould Iudge *Wroth* on the bench by the law diſpoſe of other mens inheritance?

r *Hom. de ira.*

ſ See *Step. The. in verb. ira.*

A Iudge may, yea muſt (as iuſt occaſion is offered) be angry; for as anger is a whetſtone to fortitude, ſaith [t] *Ariſtotle*, ſo likewiſe a whetſtone to [u] Iuſtice. But here S. *Pauls*

t *Ethic. lib.* 3. *cap.* 8.

u *Alienus ab ira, Alienus à iuſtitia. Valent. vti Reuſner. in ſymb.*

x Ephes.4.26.

x S. *Pauls* caueat ought to be remembred, *be angry but sinne not*; or if it so fall out that you sinne, doe not continue your sinne, *let not the Sunne goe downe vpon your wrath:* that is y literally, let your anger be so short, that it leaue your minde before the Sunne forsake the earth; if this z fire be raked vp in the embers at night, it will haply breake out to doe much harme in the morning.

y Caluin. Aretius in loc.
z Theop. in loc.

a Lomb. in loc.

Or mystically, let not the *Sun*, a that is, the light of reason and vnderstanding be darkened in your rage, the spirit of man is the Lords candle, Prou. 20.27. O then take heed that the light which is in you be not put out, and so you lose your selues in your wrath. Or *let not the Sunne:* that is, b Christ the sunne of righteousnesse, euen *the* c *light of the world*, hide his face from you by reason of your inordinate furie, let not your wrath eclipse his light, or the light of d faith in him; if you doe, how great will that darkenesse be, when as ye shall in walking be destitute both of the left eye of reason, and the right eye of religion?

b Aretius in loc.
c Iohn 8.12.
d Primas. in loc.

bribes

Last of all and most of all, bribes make Iudges blinde; so the text plainly, Deut. 16.19. Exod. 23.8. *Thou shalt take no gift or reward, for the reward blindes the eyes of the wise, and peruerts the words of the righteous.* The e *Thebans* vsually portraied their Prince blinde, with eares, and the Iudges assisting him in Iustice without hands: *blinde*, lest he should haue respect of persons: *with eares*, that he might heare both parties indifferently: *the Iudges without hands*, lest otherwise they might be corrupt with bribes. f *Epaminondas* refused great presents sent vnto him, albeit he was poore, saying, *If the thing were good, he would doe it without any bribe, because good; If not honest, he would not doe it for all the goods in the world.*

e Resner in symbolis.

f Lanquet. Chron. fol. 57.

But Magistrates in our corrupt age haue their houses seated so neere to S. *Bribes*, that few can say with g *Iob*, *I put on Iustice, and it couered me, my Iudgement was a robe and a crowne:* fewer with h *Samuel*, *Whose Oxe haue I taken, or whose Asse haue I taken, or of whose hand haue I receiued a bribe to blinde mine eyes therewith, and I will restore it you.* None I feare with i *Nerua*, who was so good a prince, that he did auow boldly, *se nihil fecisse quo minus possit imperio deposito priuatus tuto viuere.*

g Iob. 29.14.
h 1. Sam. 12.3.
i Ziphilin. in vita Ner.

* *Quemadmodum lances in eam partem vergunt in qua plus ponderis, ita magistratus in eam in qua plus æris.* A k Lawyer of eminent note, told the Kings Highnesse at his first entring into London, *adulterate gold can gild a rotten post, make Balam a Bishop, and Issachar as worthy of a Iudiciall chaire as Salomon, where he may wickedly sell that iustice which he corruptly bought.* Couetousnesse is the root of all euill, 1. Tim. 6.10. Let Preachers therfore said Father l *Latymer*, strike at the root, let them not stand ticking and toying at the branches, nor at the boughes, for there will new branches spring againe; but *put the axe to the root*, and then all will downe. When there was a great canuasse in the Romane Senate, whether a very poore man, or an exceeding rich man should be sent Consull into *Spaine*; m *Scipio* gaue this sentence, *Neuter placet, quod alter nihil habet, alteri nihil satis.* Desire of money is for the most part the root of all euill, which either a man doth, or suffereth in himselfe and his posterity: for n *they that will be rich fall into temptations and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction.*

k Mr. Martin in his speech to the King.
l Serm. called *Vlt. vale* to the Court, before King Ed. 6.
m Valer. Max.
n 1. Tim. 6.9.

I who neuer had (I thanke my good God and my kinde neighbors) any quarrell in the Law before Iudge Ciuill or Ecclesiasticall, am most vnfit to taxe the faults of mercenarie wits, who o *speake good of euill, and euill of good*; who make *leges* (as p *Bernard* said) *lites*, who q *sell themselues to worke mischiefe*, who haue the r *ballances of deceit in their hands, and the treasures of wickednesse in their houses:* and the truth is I neuer heard so much as any murmuring against the reuerend Iudges and other ministers of Iustice which vsually ride this Circuit: but that which I haue spoken out of booke Cases, euidently shewes in *these*, that *If Magistrates will not vnderstand and learne they walke on still in darkenesse, till all the foundations of the earth are out of course.*

o Esay 5.20.
p Lib. 4. de Consid. ad Eug.
q 1. Kin. 21.25.
r Mica. 6.10.

If Constables in their place see sturdie Vagabonds, *telluris inutile pondus*, the most vnworthy burden that mother earth beares, and yet will not see them: If the Wardens and other officers of the Church, hauing taken a corporall oath to the contrary, see many scandalous abuses in their Parishes, and yet will not see them: If the Iurates of

of an incorporation harbour ſchiſmatickes, a generation of vipers, and yet will not vnderſtand them. If Iuſtices in their limits heare bloudy Papiſts arguing for the trumperies of Antichriſt againſt the Goſpel of Chriſt, and yet will haue neither eare to marke them, nor tongue to rebuke them, if they ſmell the very gun-pouder, and yet will ſtop their noſes and take no notice thereof. If Iudges in their circuits who come to reforme ſuch as abuſe their authoritie, heare, know, ſee theſe things, and yet wilfully remaine *neſcients* and *non intelligents*: it is plaine, they *walke on ſtill in darkeneſſe*, and proceed (as [f] *Ieremy* ſpeakes) from euill to worſe.

[f] *Ierem.* 9. 3.

I need not tell you that ſinne is termed often in the Scriptures *a worke of darkenes* in diuers reſpects, as being committed through the [t] darkeneſſe of our vnderſtanding, and that againſt God which is [u] light, and becauſe done for the moſt part in the darke, *they that ſleepe, ſleepe in the night, and they that are drunken, are drunken in the night*, 1. Theſ. 5. 7. but it is called eſpecially *darkeneſſe*, as beginning from the deuill which is the [*] prince of darkeneſſe, and ending in hell which is the [x] pit of [y] darkeneſſe. To *giue wrong iudgement*, is a worke of darkeneſſe; *accepting of perſons in iudgement*, is a worke of darkeneſſe: If you *doe not defend the fatherleſſe*, it is a worke of darkeneſſe: If ye doe not ſee *that ſuch as are in need haue right*, it is a worke of darkeneſſe, to *forſake the poore which are out-caſt, and not to ſaue them out of the hand of vngodly men*, is a worke of darkeneſſe; but how great darkeneſſe is hit in a Proteſtant Iuſtice to ſupport Poperie, which is *the kingdome of darkeneſſe*, as being moſt oppoſite to the Goſpell, which is the kingdome of light; how great darkeneſſe is it I ſay, to countenance Popery begun in darkeneſſe, continued in darkeneſſe, ending in darkeneſſe?

[t] *Epheſ.* 4. 18.
[u] 1. *Iohn* 2. 9.
[*] *Epheſ.* 6. 12.
[x] *Apoc.* 9. 1.
[y] *Math.* 25. 30.

That the blinde religion of Papiſts is begun in darkeneſſe is proued not onely by Proteſtants out of the Scripture, but acknowledged alſo by themſelues in their owne writings. Wee demonſtrate that the kingdome of Popery was erected firſt *ex fumo & fimo ignorantiæ*, by the 9. Chapter of the *Reuelation*, *I ſaw a ſtarre which was fallen from heauen vnto the earth, and to him was giuen the key of the bottomleſſe pit, and he opened the bottomleſſe pit, and there aroſe the ſmoake of the pit as the ſmoake of a great furnace, and the Sunne and Ayre were darkened by the ſmoake of the pit.* [z] We ſay that the Pope falling from heauenly doctrine to carnall and earthly wiſedome, is that *ſtarre*, who being Antichriſt is that *angel of abaddon and appolyon*, a deſtroyer as Chriſt is a Sauiour, and as Chriſt hath in his hand the key to ſhut vp the bottomleſſe pit, Apoc. 20. 1. ſo the Roman Antichriſt hath in his authoritie the key to open the bottomleſſe pit. Now when *Boniface* the third, and other ſucceeding Popes had open d the pit, *a ſmoke did ariſe like the ſmoke of a great furnace, and the Sunne was darkened by that ſmoake*: by this ſmoake Diuines vnderſtand falſe Doctrines, and ſuperſtitious errors crept into the Church, and ſo by conſequent obſcuring the light of the Goſpell, and this Antichriſt hath eſpecially done by the darke termes, intricate phrases, idle diſtinctions, and vnprofitable queſtions of his [a] ſchoole Doctors: for the *Canoniſts*, *Summiſts*, *Quodlibetaries*, and *Sententiaries*, are the foure wheeles of the Popes Chariot, who while they thinke (as a great [b] Iudge ſaid once) by the wings of their light feathered wits to mount aboue the clouds, and the leuell of the vulgar conceit, deſperately fall into a ſea of groſſe fooleries. [c] That which aloes is to the lips, gall to the taſte, a Cocatrice to the eyes, Carion to the noſe, a naked dagger to the heart: that comfort is it to be conuerſant in the baſe barbariſmes and bald dunceries of Popiſh Schoolemen. I meane not to trouble your iudicious eares with impertinent curioſities, I will inſiſt in one point only; the Maſſe doubtles is the chiefe point of their deuotion, and the Canon of the Maſſe, is the chiefe point of the whole Maſſe; and the words of Conſecration, *hoc eſt Corpus meum*, are the chiefe point of the Canon, the which are tumbled and toſſed by their ſchoole ſo long till they bring all that Chriſt did and ſaid at his laſt Supper vnto nothing: for ſo wee reade in their [d] gloſſe, that *hoc* doth ſignifie nothing; *hoc* is materially taken, and ſignifies and ſhewes not any thing when it is pronounced in the Conſecration: [e] for if by this word *hoc* bee ſhew d the bread, the ſpeech according to their opinion is falſe, becauſe the bread is not changed into the body, till all the words of the Conſecration are vttered: If the body

[z] See *Fulke, Marlorat, Brightman in loc. & Balæus in vita Ioan* 18.

[a] *Aretius in Apoc.* 19.

[b] Iudge *Cooke* at the arraignment of the gun-powder Traitors.

[c] *Tho. Drant.* ſer. at the Spittle, *An.* 1570.

[d] *Conſecrat. diſt.* 2. § *timorem. Gloſſa ibid.*

[e] *Ant. de Adamo* anat. of the Maſſe, part. 2. pag. 40.

body be ſhewed, it would follow that the body ſhould be there before the words are ſpoken, and the conſecration made: their ſmoake doth obſcure the light of Chriſts inſtitution ſo fouly, that they make that a ſacrifice which is a Sacrament, and that not without foure miracles, as ſome Scoolemen account, and as other, not without nine miracles.

But why labour I to proue that which themſelues acknowledge? for doe they not affirme that *ignorance is the mother of deuotion*? a paradox, contrary to the Scriptures, and contrary to the Fathers, and contrary to common experience; contrary to the Scriptures, inciting all kinds of people to knowledge. [f] S. *Peter* calleth all Chriſtians *a royall Prieſthood*, and Prieſts ought to be learned. [g] S. *Iohn* ſaith out of the holy Prophet, that Chriſtians are *dociles Dei*, the ſchollers of God. [h] S. *Paul* aduiſeth vs alſo not to be *children in vnderſtanding*. Contrary to the Fathers, [i] *Origen* ſaid, *Dæmonibus eſt ſuper omnia genera tormentorum*, it is a torment to the deuils aboue the reſt of their torments to ſee any delight in the law of the Lord, for they poſſeſſe their ſoules who liue in ignorance: the [k] ſame Father alway wiſhed that he could powre all his knowledge into all kind of men. *Auguſtine* in his 105. Epiſtle writeth, *Ignorance in thoſe who will not vnderſtand, is without all queſtion a ſinne; and in thoſe who cannot vnderſtand, a puniſhment of ſinne.* *Gregory* the Great proteſteth as much in his *Paſtoral part.* 1. *cap.* 1. *Qui ea quæ ſunt Domini neſciunt, à Domino neſciuntur*: and to proue this aſſertion, he doth alledge the words of [l] *S. Paul, he that is ignorant, let him be ignorant ſtil*, [m] that is, let him who doth affect ignorance, periſh in his ignorance.

Laſtly, this opinion is demonſtrated in the Papiſts owne perſons and example to be falſe; for if ignorance be the mother of deuotion, how commeth it to paſſe that they be no more deuout, being ſo great ignorants? haply knowledge may hinder deuotion in their Cardinals, and Prelates, and Ieſuits: as [n] *Feſtus* ſaid, much learning had made *Paul* madde; ſo peraduenture much learning may make them bad: and therefore let that by-word run for currant, [o] *Of all the Catholikes the Prieſts are the worſt, and the lewdeſt Prieſts are preferred to bee Cardinals, and the baddeſt among the Cardinals is choſen Pope*: but the common people for any light of life that they ſee, may become ſo deuout as the Friars of [p] S. *Ignorance*; yet they which haue ſeene the manners of *Italie*, complaine that the whole Countrey doth ouerflow with impudent wickedneſſe, and outragious blaſphemie, not to be named among Chriſtians.

And as the kingdome of Popery begins in darkeneſſe, ſo likewiſe is it continued and maintained by darkeneſſe, for the Pope takes from the common peoples vſe the Bible which is the way to Chriſt, and ſo conſequently Chriſt himſelfe which is the way to heauen: and becauſe the Fathers haue beene great lights of the Church, they corrupt their writings, and make them (as a iudicious [q] Prelate ſaid) their owne children, nay they geld the tracts of their owne Schoolemen, Hiſtoriographers, and Poets, in euery place, where any glimpſe of the Goſpell appeared; and which is moſt odious and baſe, they will not (as I haue heard and [r] read) ſuffer the bookes of their greateſt Clerkes, *Bellarmine* and *Gregorius de Valentia*, to be ſold in any ſhop ordinarily thorow Italy, becauſe the poſitions and allegations of Proteſtant are ſet downe by them: a ſtrange cowardlineſſe not daring to ſee their enemies ſword drawne; all their iugling is vnder the boord, *he that doth euill hateth the light, neither commeth he to the light, leſt his deeds ſhould be reproued*, Iohn 3. 20.

Laſtly, the kingdome of Poperie doth end in darkeneſſe, for how can a Papiſt, if he ſo die, ſee the way to life, who beleeueth he knowes not what, and prayeth hee knowes not what, & feares he knowes not what, & worſhippeth he knowes not what, whoſe whole religion is in the hands of feoffers; for is not this (I pray) the pith of all Popery, *the people muſt beleeue as the Prieſt, and the Prieſt as the Pope, and the Pope as he liſt*; although he for his morals be ſo wicked, as Pope [ſ] *Silueſter* the ſecond, who for the Popedome gaue himſelfe to the deuill; and for his intellectuals, ſuch an arrant dunce, as Pope [t] *Paul* the ſecond, who pronounced them heretikes, which once ſhould mention either in earneſt or in ieſt the word *Academia*. The Lay-man among the Papiſts is *Ignoramus iunior*, and the Clergie-man is *Ignoramus ſenior*, and

f 1. Pet. 2. 5.
g Iohn 6. 45.
h 1. Cor. 14. 20.
i Hom. 27. in Num.
k Apud Drant vbi ſup.
l 1. Cor. 14. 38.
m Aretius. Marlorat.
n Act. 26. 24.
o Relat. of Religion. ſect. 36.
p Luther in Coloq. de Monac.
q B. Iewel.
r Relat. of Religion. § 35.
ſ Platina in eius vita.
t Plat. & Baleus in eius vita.

and ſo the wilfully blinde leading the wofully blinde, both if they *walke on ſtill in darkeneſſe fall into the ditch.*

u *Procopius* reports, that neere to the pole, where the nights endure many moneths long, the inhabitants in the end of ſuch a night, when the Sunne vſeth to render himſelfe to their view, get vp their higheſt mountaines, ſtriuing to haue the firſt ſight of that moſt deſired creature, and ſo no ſooner doe they eſpie it, but they decke themſelues in their beſt apparell, and with mutuall embraces and ioy congratulate, ſaying, *Behold the Sunne, the Sunne appeareth.* And x *Pimenta* writes that the Barbarians of *Ciandegri* in the *Eaſt Indies*, ſeeing the Sunne eclipſed *anno* 1600. did faſt and weepe all the day, crying out, *O nos miſeros quoniam Draco deuorauit ſolem.* My deare brethren and bowels in the Lord, *The Sunne of righteouſneſſe* hath appeared in our Engliſh horizon a great while, (his bleſſed name be praiſed therefore) we haue long enioyed the glorious light of his Goſpell, *it is the* y *day which the Lord hath made, let vs* in deſpight of ſpirituall Egypt and Babel *reioyce and be glad in it.* But there be certaine Prognoſticators in the world, who talke much of ſtrange coniunctions in heauen among the higher powers and planets, and vpon theſe coniunctions of a dangerous eclipſe, as if the z red Dragon had already deuoured our Sunne. Wherein I verily beleeue, they ſhew themſelues as great wizards, as the country lad, who watering his Aſſe when the Moone was going vnder a cloud, preſently conceiued that his beaſt had drunken vp the Moone. Whatſoeuer England feares, or Rome hopes, let euery good ſubiect and true Chriſtian in his place, while it is a day, follow the light, and in loyall obedience to ſoueraigne authoritie, ſo much as he can, oppoſe the workes of darkeneſſe, vnderſtanding and ſeeking the things appertaining to his peace, leſt otherwiſe that follow which here followeth in our text to bee conſidered, *all the foundations of the earth are out of courſe.*

By this clauſe ſome b Diuines vnderſtand the diſſolution and end of all things at the laſt day, when as the powers of c heauen ſhall be ſhaken, and the elements ſhall melt with heat, and the earth with the workes that are therein ſhall be burnt vp, as S. *Peter* 2 Epiſt. cap. 3. verſ. 10.

d Other haue conſtrued this of earth-quakes, inundations, raging fires, and of warre, famine, peſtilence, which afflict the dwellers vpon earth for iniuſtice. For if all puniſhment be for ſinne, and if all ſinne be riſe becauſe Gods lawes are not executed, it is plaine, that where Iudges *will not vnderſtand, but walke on ſtill in darknes*, there *all the foundations of the* Common-wealth *are out of courſe.*

e Other by *foundations* vnderſtand the Princes and Iudges themſelues, as bearing vp, *Atlas*-like, the whole frame of the kingdome, according to that in the 6 of Mica. verſe 2. *Heare O ye mountaines the Lords quarrell, and ye mightie foundations of the earth:* f that is, ye Rulers, vpon whoſe iudgement and wiſedome the people build their eſtates, and relie themſelues as vpon a ſure foundation. So *Ioſeph* a man of g vnderſtanding and wiſedome, being made h Lord of *Pharaohs* houſe, and ruler of all his ſubſtance, was a piller to ſupport the kingdome of Egypt: ſo i *Naaman*, a mightie man and valiant, was a piller to ſupport the kingdome of *Syria:* ſo *Fabius maximus*, aptly ſtiled by k *Plutarch*, the buckler of his countrey, was a piller to ſupport the *Romane* Empire. The meaning then is plaine, l they who ſhould eſtabliſh other are themſelues vnſetled.

m Other expound it thus: I will ouerthrow thoſe wicked Iudges, who will not vnderſtand, becauſe they place their foundation not as they ſhould in heauen but on earth, they build their houſe vpon n ſand, and not vpon Chriſt, which is the o rocke.

But p moſt Interpreters accord in this expoſition: All fundamentall lawes, all laudable cuſtomes, all good orders (vpon which humane ſocieties are built, as vpon certaine baſes) are violated, diſturbed, and come to ruine by corrupt iudgement and iniuſtice. Nay through vnrighteous dealing and wrongs, and riches gotten by deceit, the kingdome is tranſlated from one people to another, Eccleſ. 19. 8.

Iudges then are right, q *Athenians: Si boni, optimi; ſi mali, peſſimi:* like to r *Ieremies* figs, *the good figs very good, and the naughty figs exceeding naughtie.* Where they

u Arch. of Spalat. ſer. on *Rom.* 12. 13. pag. 13.

x *Ep. ad Claud. Aqua-viuam de ſtatu rei Chriſt. apud indos Orientales.*

y *Pſal.* 118. 24.

z *Apoc.* 12. 3.

a *Iohn* 9. 4.

b *Placidus Parmen. in loc.*

c *Luke* 21. 26.

d *Agel. in loc.*

e *Tileman in loc. Idem refert Genebrardus.*

f *Rupert. Ribera. Franc. à Meſ. ſana.*

g *Gen.* 41. 39.

h *Pſal.* 105. 21.

i 1 *King.* 5. 1.

k *In vita Marcelli.*

l *Em. Sa. in loc.*

m *Hierom.*

n *Math* 7. 26.

o 1 *Cor* 10. 4.

p *Baſil. Bucer. Genebrard. in loc.*

q *Plutarch.*

r *Jerem.* 24. 3.

they be good, all the foundations of the State ſtand ſo faſt, as the [f] Mount Sion: where they be corrupt, all things come to nought and vtter ruine. Let vs pray then, I beſeech you, for [g] Kings, and for all that are in authoritie, that we may lead vnder them a quiet and a peaceable life in all godlineſſe and honeſtie. Magiſtrates are the [h] *miniſters of God for our good*, namely, for our temporall good, and for our ſpirituall good, and ſo by conſequent for our eternall good: Our temporall good conſiſts *in a quiet and a peaceable life*, our ſpirituall good *in godlineſſe and honeſtie*. Magiſtrates are called to be *Iuſtices of the peace* for our temporall good, and *defenders of the faith* for our ſpirituall good, and ſo they be *miniſters and inſtruments of God* for our eternall good. For the Goſpell is [x] the power of God vnto ſaluation, in the holy writ termed often *the kingdome of heauen*, as being the way to the kingdome of heauen.

Ariſe then, O God, and let vngodly Iudges know that they be but [y] *men*, and that they muſt one day *die like men*, and that [z] not after an ordinarie manner, but *fall like one of the Princes*, as *Nebuchadnezzar* fell, Eſay 14. but ariſe Lord to ſtand *in the congregation* of good Princes, aſſiſting them alway with thy might and mercy, that after we haue led vnder them here the ciuill life of peace, and the ſpirituall life of grace, we may liue with thee which art the King of Kings, in that eternall life of glory, where in thy preſence is fulneſſe of ioyes, and pleaſures at thy right hand for euermore. Amen.

Preached at Maydſtone Aſſiſes, Iuly 16. 1618.

[f] *Pſal.* 125.1.

[g] 1. *Tim.* 2.2.

[h] *Rom.* 13.4.

[x] *Rom.* 1.16.

[y] *Pſal.* 9.20.

[z] *Tremel. in Ier.*

The

The royall Priesthood.

I. PETER. 2. 5.

Yee are an holy Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

IN this excellent Scripture, two points are to bee discussed especially.

1. Who be Priests, *Yee*, that is, all yee that are *new-borne babes in Christ, and desire the sincere milke of the word to grow thereby*, verse 2.

2. How they bee Priests, and that is *in offering spirituall sacrifice acceptable to God by Iesus Christ.*

Concerning the first, all true Christians, hauing *laid aside malicionsnesse, guile, dissimulation, enuy, euill-speaking*, and *as new-borne babes*, employing themselues wholly to serue God, *offring vp* all their actions as an acceptable sacrifice to him, are *Priests*, and all are Priests [a] alike, because now there is none other sacrificing Priesthood left, but the eternall Priesthood of Christ, and the spirituall Priesthood of all his Saints. This honour of Christians is foretold by the Prophet [b] *Esay*, *Yee shall be named the Priests of the Lord, and men shall say to you, ministers of our God.* And in [c] another place, *I wil take of them for Priests and Leuites, saith the Lord.* [d] As if hee should say, whereas vnder the law none were Gods people but the [e] Iewes, and no Iewes Priests vnto God, but onely the sonnes of [f] *Aaron*, vnder Christ all men are receiued indifferently; the Gentiles heretofore reiected as vncleane, [g] not admitted once to enter into the Temple, are now not onely brought into that holy place, but also made Priests of the most high God. So S. *Iohn* in his [h] Reuelation expressly, *Kings and Priests vnto God*: not onely *spirituall houses* of God, or *liuely stones* of his temple, but a *Priesthood* also, and that an *holy Priesthood.*

1. This abundantly confutes the [i] Popes Clergie, who terme themselues onely the *holy Priesthood*, and all the rest of Gods people the *prophane Laitie*. These Popelings are not the successors of Saint *Peter* in his doctrine, nor yet in his doings. For as he taught here the contrary, so likewise Acts 10. hee wrought the contrarie, saying vnto *Cornelius, God shewed me, that I should not call any man common or vncleane.*

2. This doctrine crosseth a base conceit the world hath of the word *Priest*. Our blessed Sauiour himselfe was a [k] *Priest*, and a Priest *for euer*; and all that will be saued must also turne Priests, and become brethren of the Spiritualitie, for the whole number of Gods elect is nothing else but *a kindome of Priests.*

a Dr. *Fulke in Apoc.* 1. 6.
b *Esay* 61. 6.
c *Esay* 66. 21.
d *Caluin. in loc.*
e *Deut* 7. 6.
f *Exod.* 28. 1.
g *Acts* 21. 28.
h Cap. 1. 6. & 5. 10.
i *Marlorat. in loc.*
k *Psal.* 110. 4.

3. This epithite *holy* ioyned to *Priesthood*, teacheth all men in holy orders to be studious of good workes, that their holy cariage may be correspondent to their holy calling. If all Christians ought to be pious, how much more Preachers of the word, which as Pastors, ought to be patternes in pureneſſe, 1. Tim. 4. 12. About the skirts of *Aarons* robe there were set, and that by Gods appointment, l *a bell and a pomegranet, a bell and a pomegranet,* m hereby signifying mystically, that the pious deeds of a Diuine, should alwayes answer to his pure doctrine; by *the bell of gold*, vnderstanding the sound of his sweet preaching; by *the pomegranet*, the soundneſſe, and fruit of his good liuing. If gold rust, what will iron doe? If the shepherd be foule, no wonder if the sheepe bee scabbie. Let vs therefore continue that prayer in our Liturgie, *Lord endue thy Ministers with righteousneſſe, and so make thy chosen people ioyfull.*

l *Exod.* 39. 26.

4. This ouerthrowes a wicked opinion in the world, that holineſſe onely belongs to the Clergie. Marshall *Biron* said, that he would not die like a Priest: and so the gallants of our age say, that they will not liue like Priests. n *O yee sonnes of men, how long will yee blaspheme Gods honour, taking such pleasure in vanities, and seeking after leasings?* Is not your calling holy? *called to bee Saints*, Rom. 1. 7. and ought not your conuersation also to be holy? seeing this is the will of God, euen your sanctification, 1. Thes. 4. 3. *Is not* o *one day spent in the courts of the Lord, better than a thousand in the tents of vngodlineſſe?* better in respect of profit, because p *godlineſſe is great gaine*, hauing the q promise both of the life present, and of the life to come: better in respect of pleasure, because the ioyes of worldlings are bitter sweets, r *euen in laughing the heart is sorrowfull, and the end of such mirth is heauineſſe.* But the ioyes of good men are sound and sure ioyes of the soule, ioyes in the Holy Ghost, a continuall feast, a comfort that none can take away: better in respect of honour, for whereas earthly Princes can make their chiefe fauorite but a Duke, Christ our Lord, which is the Lord of s glory, maketh his *seruants Kings and Priests vnto God*, which are the two most eminent and honourable callings vpon earth.

n *Psal.* 4. 2.
o *Psal.* 84. 10.
p 1. *Tim.* 6. 6.
q 1. *Tim.* 4. 8.
r *Prou.* 14. 13.
s 1. *Cor.* 2. 8.

But how Christians are Priests, is now to bee discussed in the second place, because some Schismatickes haue factiously gathered from hence, that all Gods people may preach the word, administer the Sacraments, and pel-mel execute the Ministers office without any controll. A very scandalous and erroneous obseruation.

For t first (as the *Geneua* margine directs) our text is taken out of Exod. 19. 6. where *Moses* doth ascribe that vnto the Iewes, which S. *Peter* here to Christians: but among Gods people the Iewes, all were not Priests, but onely the Tribe of *Leui*, and so consequently not all men among Christians are Preachers, but onely such as are lawfully called vnto that holy function.

t See *Bellar. li. de sacrament is in genere, cap.* 24.

2. Christians are Priests as they are Kings, for Saint *Peter*, and Saint *John* ioyne both these together. But all Christians are not Kings to gouerne the ciuill affaires of the State, no more are they Priests to performe ecclesiasticall offices of the Church. u *Brightman* (though exceeding x factious in many glosses) obserued this one thing worthily, that the Spirit, Reuel. 1. 6. calleth vs cautelously Kings, and Priests *vnto God*; he said not Kings and Priests vnto the world, but *vnto God* only, lest otherwise we might abuse this honour, to disturbe ciuill offices, and confound ecclesiasticall orders. A good Christian is *a King*, because God reigneth in him, and because by Gods especiall grace, he suffers not sinne to y reigne in his members. In like manner, a good Christian is *a Priest*, as offering vp all his actions, and all his passions, an acceptable sacrifice to God. z But the spirituall kingdome, and priesthood of Gods children, take away neither earthly kingdomes of the world, nor ecclesiasticall eldership of the Church.

u *In Apoc.* 1. 6.
x See *respon. Elien. ad apolog. Bellarm. cap.* 9. *pag.* 221.
y *Rom.* 6. 12.
z Dr. *Fulke in Apocalyp.* 1. 6. *Ita Pet. Mart. loc. com. part.* 4. *cap.* 1. *sec.* 17.

We must therefore distinguish here necessarily: there be a sacrificing Priests, and there be preaching Priests. All Christians are sacrificing Priests, but all Christians are not preaching Priests. For 1. the word vsed by S. *Peter*, and S. *John* is ἱερεῖς, and not ἀρχιερεῖς. Now the word b ἱερεῖς, that is, *sacrificers*, is neuer applyed in the New Testament vnto any Clericall Order, and Ecclesiasticall Function of men.

a Dr. *Fulke in loc.*
b Dr. *Fulke in Apoc.* 1. 6. *Idem Pet. Mart. loc. com. part.* 4. *cap.* 12. *sect* 15.

They

They be called [c] *Episcopi*, [d] *Ministri*, [e] *Præpositi*, [f] *Pastores*, *Doctores*, that is, Ouerseers, Ministers, Gouernours, Teachers, and most commonly *Presbyteri*, that is, Elders; and a Preacher of the Gospell is termed in English a *Priest*, not of the word *sacrificulus*, or *sacerdos*, but (as our [g] Diuines haue well obserued) of the word *Presbyter*; for a [h] *Presbyter*, according to the proper meaning of the New Testament, is hee to whom our Sauiour Christ hath communicated the power of spirituall procreation. For what are they that embrace the Gospell but sonnes of God? And what are Churches but his families? *ergo*, what better title could there be giuen to the Preachers of the word (by whose ministerie men are made the children of God, and members of his Church) than the reuerend name of *Presbyters*, or fatherly guides?

2. S. *Peter* in this text thus expoundeth himselfe, *Ye are an holy Priesthood*, not in administring the Sacraments, or in vttering spirituall doctrine, but in *offering spirituall sacrifices*.

3. We say, [i] that to bee Christians is a generall calling, but to bee set apart for the preaching of the Gospell, is a particular calling: and as S. *Paul* said of the Iewish priesthood, *No man ought to take this honour vnto himselfe, but he that is called of God*, Hebr. 5. 4. that is, ordained according to Gods appointment. It is not lawfull (as [k] our Church determineth) for any man to take vpon him the office of publike preaching, or ministring the Sacraments in the congregation, vnlesse he be lawfully called or sent to execute the same. False Prophets (as [l] our Sauiour said) *come vnto you*, [m] that is, being neither sent of God, and orderly called of men: but they runne of their owne heads alway without commission from heauen, and sometime without ordination on earth. *I haue not sent these Prophets, saith the Lord, yet they runne: I haue not spoken vnto them, and yet they propheſied*, Ierem. 23. 21.

Haply some will obiect, God in old time called his Prophets and Apostles immediatly, furnishing them also with gifts extraordinarie. But how shall a man in our time know whether hee be called of God or no? To this obiection answer may be, that Christians Vniuersities, and Schooles of learning are the nurseries of the Church, [n] they bee the honourable women attending the Queene, mentioned in Psalm. 45. verse. 10. Whosoeuer then is bred in the Schooles of the Prophets, and brought vp in the nurseries of the Apostles, vntill *his* [o] *lips preserue knowledge*, and his tongue be well able to [p] *minister a word in due season*; albeit hee haue no calling from God extraordinarily, yet he may perswade his conscience that he is διδακτικος, apt to teach, 1. Tim. 3. 2.

Yea, but many learned men instantly turne Priests, and propheſie without any farther warrant: No, sufficiencie of good learning is one, but not the onely note of our inward calling: for the man of God, as he must be for his doctrine a Pastor; so for his conuersation an [q] example. May then euery sufficient scholler of a commendable life, clime the Pulpit and preach the word? No, for as there is an inward calling from God, so likewise an outward calling by men, as *Timothie* was ordered by laying on of hands, 1. Tim. 4. 14. and Saint *Paul* bid [r] *Titus* ordaine Bishops in euery Citie; and the blessed Apostles ordered Elders in euery Church, Acts 14. 23. And those wee may iudge [s] lawfully called and sent, which are chosen to this worke by such as haue publike authoritie giuen vnto them in the congregation, to call and send labourers into the Lords vineyard; as the Bishops of Ephesus ordered by men, are said expresly to bee placed in that high calling by the blessed Spirit. Acts 20. 28. *Take heed to your selues, and to the whole flocke, whereof the Holy Ghost hath made you ouer-seers*, As my Father sent mee, *so send I you*, (saith our blessed Sauiour to his Apostles) Iohn 20. 21. [t] That is to say, as the Father hath giuen mee power to send you; so I giue you power to send other, and to giue them likewise the same missiue power which I giue vnto you, and my Father hath giuen to me. Whosoeuer then intrudes himselfe into the Ministers office, without a calling according to Gods ordinance, commits [u] *Uzzaes* fault, and that which is worse, runnes into *Cores* faction, obiecting to *Moses* and *Aaron*, [x] *Ye take to much vpon you, seeing all the congregation is holy, and the Lord is in them, wherefore*

c *Acts* 2. 28.
d 1. *Cor.* 4. 1.
e *Heb.* 12. 7.
f *Ephes.* 4. 11.
g See Dr. *Whitgift* de defence of his answer to the admonition, *pag.* 721.
h *Hooker eccles. polit. lib.* 5. *sect.* 78.
i See *Perkins* Treatise of Callings.
k *Confess. art.* 23.
l *Math.* 7. 15.
m *Musculus in loc.*
n *Tilman. in Psalm.* 45.
o *Malac.* 2. 7.
p *Esay* 50. 4.
q 1. *Tim.* 4. 12.
r *Tit.* 1. 5.
s *Confes. Anglican. art.* 23.
t *Marcus Antonius de Dom.* treatise of rocks of Christian shipwracke, *pag.* 18.
u 2 *Sam.* 6. 6.
x *Num.* 16. 3.

then extoll ye your selues aboue the multitude. Let the sacrilegious schismatickes take heed, God is not mocked, euery true Christian is a sacrificing Priest, but no Christian ought to make himselfe a preaching Priest, vnlesse he be lawfully called to that high, and holy function.

Now concerning such as are sacrificing Priests, it is plaine that there bee [y] two kindes of sacrifices, to wit, a *propitiatorie* sacrifice, and a *gratulatorie* sacrifice. There be two kindes of propitiatorie sacrifices, one typicall, as all the sacrifices of the Aaronicall Priesthood: another reall, as that of Christ vpon the Crosse. The sacrifices of *Aaron* vnder the Law were shadowes of good things to come, Heb 10.1. and therefore now they bee ceased; and Christs offering vp of himselfe once for all is so perfect, that it needes not to bee repeated againe. For the Masse (which is either a continuation, or a reiteration of Christs oblation) is a most iniurious enemie to the Priesthood of Christ, as if he were not a Priest for [z] euer, and his sacrifice not meriting [a] eternall redemption for vs. If then *Aarons* sacrifices in figure haue had long since their end, and Christ offering once for all in fact vpon the altar of his Crosse, continue for euer without end, it cannot bee said properly that Christians offer any sacrifice propitiatorie to God, either for themselues or for other, but on the contrarie, that they receiue this sacrifice by faith, as the blessed Apostle directly, *Wee are freely iustified and reconciled vnto God by faith in Christs bloud*, Rom. 3.25

It remaines therefore, that Christians are *sacrificers* as offering gratulatory sacrifices onely; so they be Priests

In respect of their { Vnction and ordination, *made an holy priesthood by Iesus Christ.* / Function and ministration, *offering vp spirituall sacrifices vnto God.*

It is Christ that appointeth, and anointeth vs Priests vnto God: so S. *Iohn*, Apoc. 1.5. Christ Iesus who loued vs and washed vs from our sinnes, hath *made vs Kings and Priests.* And so S. *Peter* in our present text, for the clause, by *Iesus Christ*, hath a reference to [b] euery title which is here giuen vnto Christians, as *ye are liuely stones by Iesus Christ, a spirituall house by Iesus Christ, an holy Priesthood by Iesus Christ.*

It was [c] *Aerius* heresie, that a Bishop is not greater than a Priest; and it is a schismaticall opinion, in the iudgement of our Church, to say, that one Priest may consecrate another. [d] Ordination of Ministers is a dutie properly belonging to Bishops, as being superiour to Presbyters in iurisdiction and order: and therefore that Christians might orderly be made Priests, it pleased Christ Iesus himselfe, which is [e] high Priest, and chiefe [f] Bishop of our soules, to consecrate vs vnto Gods holy seruice. We make not one another, but he maketh vs all an *holy Priesthood.* If any question our orders and authoritie, we can here produce the great Lord Archbishops letters and licence recorded in his owne register.

Now (beloued) as [g] *S. Paul* exhorts, let euery man continue in the same calling wherein he was called, [h] let him that is called to teach, attend his teaching, and he that exhorteth attend his exhortation, and he that is called to the ministerie, wait on his ministerie, and so let him which is a Priest alway serue God at his Altar. In Priesthood (as the Schoole teacheth vs) there remaineth an indeleble character: and (as [i] other Diuines well obserue) they which haue receiued this power, may not thinke to put it off and on like a cloake, as the weather serueth, and so to take, reiect, and resume it as often as they list, but let them know which put their hands to this plow, that once consecrated to God, they are made his peculiar inheritance for euer, once Priests and for euer Priests. As [k] *Oecumenius* said, *Our whole life should be nothing else but a continuall Sermon.* And as [l] *Melancthon*, *A perpetuall eucharist, and gratulatorie sacrifice.* For that is our ministerie, to present, and *offer vnto God spirituall sacrifice.*

Wherein obserue three points especially.

1. What we must offer, *spirituall sacrifice.*

2. To

y See *Melanct. tom. 2. pag. 95. & tom. 4. pag. 514. & in Psal. 116.*

z *Psal.* 110.4.

a *Heb.* 9.12.

b See *Aquin. & Marlorat. in loc.*

c *Augustin. lib. de hæres. cap. 53. & Epiphanius heres. 75.*

d See *Whitgift* defence of his answer to the admonition, *pag. 196. 358, & Bellarm lib. de Clericis, cap. 14.*

e *Hebr.* 5.10.

f 1. *Pet* 2.25.

g 1. *Cor.* 7.20.

h *Rom.* 12.7.

i *Hooker eccles. polit. lib. 5 sect. 77.*

k *Apud Bellar. de sacramentis in genere, lib. 1. cap 25.*

l *In Psal. 116.*

2. To whom, *to God.*
3. Through whom, *by Iesus Christ.*

Concerning the first, there be three kinds of gratulatorie sacrifices, according to the three sorts of goods, wherewith Almightie God hath endued vs,

To wit, of the { World. / Minde. / Bodie.

1. Wee must honour God with our [m] riches, in maintaining his Ministers, of whom he saith *he that receiueth you receiueth me*, Math. 10. 40. and in doing good to the rest of his members, of whom hee saith, *Insomuch as yee haue done this to the least of my brethren, ye haue done it vnto me*, Math. 25. 40. Our blessed Lord confesseth openly, *that hee will haue* [n] *mercy not sacrifice*, delighting in the one more than in the other; more for the duties, more for the durance, more both in respect of the thing, and in respect of the time. For whereas legall sacrifices haue now their end; spirituall sacrifices of Christians are to continue to the worlds end. Wee shall [o] alway haue the poore with vs, and so consequently wee shall haue iust occasion of exercising our Almes, and with such sacrifices God is pleased, Hebr. 13.16.

2. We must offer vnto God the goods of our minde by deuotion, and contrition: Psalm. 51. 17. *The sacrifice of God is a troubled spirit, a broken and a contrite heart, O God, shalt thou not despise.* The Prophet said in the words immediately going before, *thou desirest no sacrifice:* whereupon [p] *Augustine*, God will haue no sacrifice, yet he will haue sacrifice: *Non vult sacrificium trucidati pecoris, sed vult sacrificium contriti pectoris*; He cares not for the dead flesh of vnreasonable beasts, but he requires the quicke and liuing sacrifice of reasonable men.

3. We must offer vnto God the goods of our bodie, which is done two wayes:

1. *Patiendo*, by suffering for him.

2. *Faciendo*, by doing that which is acceptable to him. I beseech you (quoth [q] *Paul*) by the mercies of God, *that yee giue your bodies, a liuing sacrifice, holy, pleasing vnto God*, making your members not as weapons of vnrighteousnesse vnto sinne, but as the weapons of righteousnesse vnto God, Rom. 6. 13. Our bodies are the temples of God, consecrated to his honour, and therefore wee may not abuse them and prophane them, in making them either [r] dens of theeues, or [s] habitations of deuils, or cages of vncleane birds, or holds of foule spirits: as Christ gaue himselfe for vs, so wee must offer vp vnto him our selues, and soules, and bodies, all that is within vs, and without vs, and that perpetually, that we may liue to him who died for vs.

The word *spirituall* is emphaticall in our text, for whereas the Iewish offerings were carnall, our sacrifices of prayer and thankesgiuing are spirituall, and that *respectu termini à quo*, as proceeding from Gods Spirit; and *respectu termini ad quem*, as edifying and comforting our spirits. Or Christian oblations are called *spirituall*, as being the workes of the [t] spirituall and inner man: for (as [u] one well obserued) *the soule of obedience which is the obedience of the soule, takes place of that body of obedience, which is performed by the bodie.* We must offer sacrifice, but spirituall; and that (as now followes to be considered) *vnto God.*

He that giues an almes to the poore must offer it *vnto God*, as [x] one pithily, *tanquam homo non tanquam homini*, because the poore mans boxe is Christs hand. So he that offers the sacrifice of prayer and praise, must offer not vnto the world to be commended of men, but *vnto God*, who seeing in secret will [y] openly reward him; and he that offers the sacrifice of [z] righteousnesse, must offer *vnto God*, and not vnto himselfe, that hee may glorifie his Father in heauen, and renounce his owne proper inherent righteousnesse. And he that giues his body to be burnt, must offer *vnto God*, and not to vaine-glory: for it is not the crosse but the cause that maketh a Martyr. In a word, whatsoeuer a man either doth, or saith, or suffereth, hee must offer it *vnto God*, that he whogiueth all may be glorified in all.

m *Prou.* 3. 9.
n *Matth.* 9. 13.
o *Iohn* 12. 8.
p *De Ciuit. Dei, lib.* 10. *cap.* 5.
q *Rom.* 12. 1.
r *Math.* 21. 13.
s *Apoc.* 18. 2.
t *Aquin. in loc.*
u *Purchas* in his pilgrimage *pag.* 18.
x *Gellius lib.* 9. *cap.* 2.
y *Math.* 6, 6.
z *Psal.* 45.

Away then with oblations vnto the pictures of Christ, away with offerings vnto the shrines of Saints, away with all idolatrous adoration of images, the which as being the workes of our owne hands, and inuentions of our owne heads, are the *sacrifices of* [a] *fooles*, and in no sort become *those which as new borne babes in Christ desire the sincere milke of the word to grow thereby.* The seruices of the royall Priesthood are *spirituall sacrifices offered* only *to God*, not by the meanes of any Saint, but by the sole mediation of *Christ Iesus*, who saith in his [b] Gospell, and after a sort sweareth (as [c] *Augustine* is bold to speake) *verily, verily, whatsoeuer yee shall aske the Father in my name hee will giue it you.* With faith in him our best actions are no better than [d] sinne: but if our workes be dyed in his bloud, and our sacrifices laid vpon his Altar, then as S. *Peter* teacheth here, they will be pleasing and *acceptable vnto God.*

a *Ecclesiastes* 4. 17.

b *Iohn* 16.23.

c *Tract.* 41. *in Ioan.*

d *Rom.*14.23.

SALVE

SALVE FOR A SICKE SOVLE.

I. Tim. I. 15.

This is a true saying, and by all meanes worthy to be receiued, that Christ Iesus came into the world to saue sinners, of which I am chiefe.

Lectvre I.

ALL our happinesse consisteth in the knowledge of God, and God maketh himselfe especially knowne in his word, and the summarie pith of all his word is the Gospell, and the very centre of all the Gospell is this one sweet sentence, *Christ Iesus came into the world to saue sinners.* The which our Apostle doth here first amplifie, calling it *a true saying and a worthy*: then apply, *of whom I am chiefe.* So that in the whole text three points are principally remarkable.

1. A preface, *This is a true saying, and by all meanes worthy to be receiued.*
2. A proposition, *Christ Iesus came into the world to saue sinners.*
3. An assumption, or application, *of whom I am chiefe.*

The preface is double, commending vnto our consideration and care, first the soundnesse of this saying, *it is true*: secondly, the sweetnesse of this saying, *it is worthy to be reiued by all meanes*, or (as our new translation readeth) *it is worthy of all acceptation.* Nothing is deliuered more truely, nothing embraced more comfortably, in it selfe it is faithfull, vnto vs it is fruitfull, [a] Euery true saying is not acceptable, so [b] S. Paul insinuates vnto the Galatians, *Am I therefore become your enemie, because I tell you the truth?* but these words are not only *faithfull and true*, as [c] S. *Iohn* auowed of his Apocalips: but also *good words and comfortable words*, as [d] *Zechariah* speakes of his prophecie: [e] pleasing to the vnderstanding, as being *a true saying*; and pleasing to the will, as being *an acceptable saying.*

a *Aquin. in loc.*
b *Galat. 4. 16.*
c *Apoc. 22. 6.*
d *Zech. 1. 13.*
e *Caiet. in loc.*

For the first, it is assuredly true, because Truth it selfe said it, Mat. 9. 13. Mark. 2: 17. *I came not to call the righteous, but sinners to repentance.* This often was his word, and this alway was his worke. For as [f] *Ambrose* pithily, *Pro me, & in me doluit, qui pro se nihil habuit quod doleret.* He cryed in the cradle, not for himselfe, but for vs: he wept a great many times in his life, not for himselfe, but for vs: hee did endure many bitter words, and more bitter wounds at his death, not for himselfe, but for vs. In a word, all that he did, all that he said, all that he suffered, all his obedience both actiue and passiue, tended only [g] *to seeke and to saue that which was lost: he was wounded*

f *De fide ad Grat. li. 2. ca. 3.*
g *Luke 19. 10.*

wounded for our tranſgreſſions, and broken for our iniquities, and by his ſtripes are we healed, Eſay 53.5. If the ſacrifices of the Law be true, if the Sacraments of the Goſpell be true, if the predictions of the holy Prophets be true, if the preachings of the bleſſed Apoſtles be true, if Chriſt himſelfe, yea God himſelfe, bee true; then vndoubtedly this ſaying is true, that *Ieſus Chriſt came into the world to ſaue ſinners.*

As it is a ſure ſaying in it ſelfe, ſo *worthy to be receiued of vs*, and that in reſpect of it owne ſelfe as [h] being truth; and in reſpect of our ſelues, as concerning that which aboue all other things concerneth vs moſt, euen the ſauing of our ſoules. It is a concluſion of antiquitie, that the death of Chriſt is in it ſelfe *ſufficient* to redeeme the ſinnes of the whole world, yea of as many worlds as there be men in the world: but it is not *efficient* vnto any, but only to ſuch as by faith apprehend it, *Hee that beleeueth in him* (as the [i] text telleth vs expreſly) *ſhall not periſh, he that* [k] *commeth vnto him*, in his agony groaning vnder the burden of his ſin, *ſhall be refreſhed.* It is true that Gods mercie is the ſalue of our miſery, but a medicine neither heales nor helpes, vntill it be well applyed. Albeit *Ieſus* be the God of our [l] ſaluation, our [m] righteouſneſſe, our ſanctification and redemption, 1.Cor.1.30. yet Ieſus is no Ieſus vnto vs, except faiths hand [n] put on Chriſt and his [o] garment of holineſſe to [p] couer all your vnrighouſneſſe. This ſaying then ought to be *receiued*, and that as *Paul* here, *by all meanes.*

Now the meanes are principally two, namely, the ſacred Word, and the bleſſed Sacraments. For the Scriptures are our euidences, and the Sacraments are the ſeales of this aſſurance. [q] Search the word diligently, for that witneſſeth of him; and come to his boord frequently, for there we may taſte and ſee what he did for vs, and that he died for vs. The powring out of the wine liuely repreſenting the ſhedding of his precious bloud, and the breaking of the bread liuely repreſenting the renting of his bodie for our ſake, for our ſinne.

This preface then (as [r] *Caluin* obſerues) is like the ſounding of a trumpet before the publication of ſome notable thing, to ſtirre vp the better audience, that wee may not onely here, but heed alſo what is ſaid. Well, the trumpet hath ſounded, hearken attentiuely now to that which is here proclaimed by the Spirit of God: It is a generall pardon, *Chriſt Ieſus came into the world to ſaue ſinners*: and a particular application of this pardon, *of whom I am chiefe.*

Concerning the generall pardon and propoſition, it is a demonſtration of Gods vnſpeakeable loue towards man-kinde. So the text, Ioh.3.16. *God ſo loued the world.* How much his *ſo* was, albeit I could ſpeake with the tongues of men and Angels, I were not able to report. But there be three degrees of loue in Gods ſending, and in Chriſts comming into the world.

1. It was great loue that made him *come into the world*, great loue that made him [ſ] breake the heauens, and ſo come from the boſome of his Father into the wombe of his mother, great loue that made him who thundred in the clouds and had heauen for his throne, to be ſwadled in clouts, and to be crowded in a cratch.

2. Greater loue that he came into the world not onely to ſee, but alſo to *ſaue*, to viſit and redeeme, as *Zecharie* ſings in his hymne.

3. Greateſt and higheſt loue that he came to ſaue, not the righteous, but *ſinners*, ἁμαρτωλοὺς notorious and *chiefe ſinners*, [t] euen ſuch as the Publicans, and the woman taken in adulterie. *Doubtleſſe one will ſcarſe die for a righteous man: but yet for a good man it may be* (ſaith our [u] Apoſtle) *that one dare die: but God ſetteth out his loue toward vs, ſeeing that while we were yet ſinners and enemies, Chriſt died for vs.* He was [x] borne for vs, he [y] liued for vs, hee [z] gaue himſelfe to death for vs, hee did [a] ariſe from the dead againe for vs, he did [b] aſcend for vs, and now ſitting at the right hand of God the Father in the heauen of heauens, hee pleads as an [c] Interceſſor and Aduocate for vs. Except Chriſt forget his name, *Ieſus, Emmanuel*; except he forget his nature, being fleſh of our fleſh, and ſo conſequently [d] touched with the feeling of our infirmities: except he forget his office, being our annointed King to gouerne vs, our anointed Prophet to teach vs, our anointed Prieſt who did ſuffer and offer vp himſelfe for our ſinnes: except he forget his owne ſelfe, and his owne ends for which he came into the world, he cannot but *ſaue ſinners*, euen thoſe which acknowledge themſelues

h *Arctius.*

i *Iob.* 3.16.
k *Math.* 11.28.

l *Pſal.* 25.4.
m *Ierem.* 23.6.

n *Rom.* 13.14.
o *Pſal.* 45.10.
p *Pſal.* 32.1.

q *Ioh.* 5.39.

r *In loc.*

ſ *Eſay* 64.1.

t *Aretius in loc.*

u *Rom.* 5.7.8.

x *Eſay.* 9.6.
y *Math.* 11.29.
y *Epheſ.* 5.2.
a *Rom.* 4.25.
b *Epheſ.* 4.8.
c 1.*Ioh* 2.1.
d *Heb.* 4.15.

themſelues the firſt and the worſt of all ſinners. This one point is the conſolation of Iſrael, and the comfort of Hieruſalem at the verie heart. The materiall croſſe of Chriſt, in faſhion and figure, reſembleth a [e] key, and the Goſpell of Chriſts croſſe, like the key of *Dauid* mentioned Eſay 22. 22. openeth and no man ſhutteth, and againe ſhutteth and no man openeth, it locketh vp the mouth of hell from vs, and openeth heauens euerlaſting gates vnto vs. Doubt not of this Doctrine, for *it is true:* reiect it not, for it is *worthy to be receiued.*

e See *Parodinus in ſymbolis heroicis, pag.* 14.

In S. *Pauls* aſſumption, or particular application of this generall pardon, obſerue two points eſpecially:

The { Grieuouſneſſe of his fault, / Greatneſſe of his faith.

Whereas our Apoſtle ſaith of himſelfe (*quorum ego primus*) I[f] read of certaine heretickes, who fondly conceited that the ſoule of the firſt tranſgreſſour *Adam* was in *Pauls* bodie. But this abſurd opinion is contrary to the text, affirming plainly that euery man hath a [g] ſoule of his owne, the which in his dying houre returnes to God who gaue it, as the body returnes to duſt, Eccleſiaſtes 12. 7. [h] Expoſitors therefore by *primus*, vnderſtand not the firſt in order, but the worſt in diſorder, *primus non temporis ordine, ſed iniquitatis magnitudine*, the firſt, that is, the greateſt, or as our tranſlation expreſſeth it aptly, *the chiefe*. This open confeſsion of *Paul* is very modeſt, and yet very true. Modeſt, acknowledging not only that he was a ſinner, as the Publican: or a great ſinner, as all true penitents are ready to confeſſe: but yet further *the prime ſinner* of all thoſe which are to be ſaued. Speaking of his worth, he ſaith elſewhere, that he was *the leaſt of all the Apoſtles*, 1. Cor. 15. 9. yea *the leaſt of all the Saints*, Epheſ. 3. 8. but here ſpeaking of his wants, he puts himſelfe among the *chiefe* malefactors, as if he ſhould haue ſaid, I am among Saints a minume, but among ſinners a monſter, *primus peccatorum, vltimus Apoſtolorum.*

f *Apud Aquin. & Marlorat. in loc.*

g *Mark.* 8.36.

h *Lombard. Aquin. Anſelm. Aretius Idem Auguſtin. Con.* 1. *de part.* 1. *Pſal.* 70.

This example may teach vs not to bee too conceited of our owne merits and excellencie, but for as much as we know more follies of our ſelues then of other, wee ſhould thinke worſe of our ſelues then of other, in giuing [i] honour, going one before another.

i *Rom.* 12.10.

And aſſuredly whoſoeuer is humbled truly for all his offences commited againſt God and man, in thought, in word, in deed, ſhall vpon a diligent inquirie finde himſelfe *the chiefe ſinner* of all the creatures in heauen, in earth, in hell. The poore [k] Publican examining his owne conſcience, would not lift vp his eyes to heauen; if we will and dare, we ſhall in the lower heauen or airie, ſee [l] haile, ſnow, raine, thunder, lightning winde and ſtorme, fulfilling the word of God, and ſo conſequently that they be farre better in their kinde than our ſelues.

k *Luke* 18. 13.

l *Pſal.* 148.8.

If we looke into the ſtarrie heauen, it will appeare that *the Sun reioyceth as a giant to run his courſe*, Pſal. 16. 5. and that *the Moone is Gods faithfull witneſſe in heauen*, Pſal. 89. 36. the Sunne according to Gods ordinance *rules the day*, *the Moone the night*, Gen. 1. 16. and the leſſer ſtarres as they receiue light and vertue from their ſuperiours, ſo they communicate the ſame to their inferiours. Almightie God made the ſtarres, [m] *Arcturus, Orion, and Pleyades*, all of them are *the workes of his fingers*, Pſal. 8. 3. and *who can reſtraine the ſweet influences of the Pleyades, or looſe the bands of Orion*, Iob 38. 31. this *heauen* [n] *declares the glory of God, and the firmament ſheweth his handie worke*. For albeit they want vnderſtanding and are dumbe, yet they trumpet forth his worthy praiſes in ſuch ample ſort, that *there is neither ſpeech nor language, but their voice is heard among them.* And as they ſpeake for God as ſchollers, ſo they fight for God as ſouldiers, for the ſtarres in their courſe fought againſt *Siſera*, Ioſua 5. 20. and when Duke [o] *Ioſua* did encounter the wicked Amorites, he ſaid in the ſight of Iſrael, *Sunne, ſtay thou in Gibeon, and thou Moone in the valley of Aialon, and the Sunne abode, and the Moone ſtood ſtill, vntill the people of God auenged themſelues vpon their enemies.* If the Lord command the Sunne, [p] *it riſeth not, he cloſeth vp the ſtarres as vnder a ſignet, he* [q] *turnes the ſhadow of death into the morning, and he makes the day darke as night.* And therefore when wee conſider the goodly lights of heauen, euer readie to doe the will of their Creator, we ſhall haue iuſt occaſion as

m *Iob* 9.9.

n *Pſal.* 19.1.

o *Ioſua.* 10.12.

p *Iob* 9.7.

q *Amos* 5.8.

Dauid

r Pſal. 8.4.

r Dauid had to ſay, *What is man that thou art mindfull of him, or the ſonne of man that thou viſiteſt him?*

If we will aſcend yet higher, and contemplate the glorious heauen, termed in holy ſ Scripture, *the heauen of heauens*: we ſhall vnderſtand that the bleſſed Angels are t miniſtring Spirits vnto God, alwayes attending his preſence to performe his pleaſure, being inſtruments of his mercie toward the good, executioners of his iudgements vpon the bad. And that the holy Saints, as being now ſo free from ſinne, as they be free from ſorrow, u ceaſe neither day nor night to ſing, x *Hallelniah, ſaluation, and glorie, and honor, and power be to the Lord our God.* In this heauen the Martyrs vndaunted conſtancie confounds our weakeneſſe and inconſtancie, they were not wearied in ſuffering cuill, and yet wee y faint in doing good. The Confeſſours auſteritie confounds our delicacie, for they did vſe the world only for this end, that they might the better inioy God: but we many times haue vſed God, that we might the better enioy the world. The virgins puritie confounds our vncleaneſſe, for they follow the z Lambe whitherſoeuer hee goeth, but wee runne a a whoring with our owne inuentions, and haue committed b fornication with other louers. If wee looke vpon the Patriarkes, or Prophets, or Apoſtles, or vpon the reſt of the Saints at reſt vpon Gods holy mountaine, wee muſt acknowledge our ſelues to bee *chiefe ſinners* in compariſon of them all. How then is any man able to behold the ſacred Trinitie, God the Father who created vs, hauing by ſinne loſt his c ſuperſcription and image: God the ſonne, who redeemed vs, hauing by ſinne trampled his precious bloud d vnder our feet: God the Holy Ghoſt, who ſanctified vs, hauing by ſinne e reſiſted often his ſweet motions, and ſo much as lieth in vs vtterly quenched his purifying fire kindled in our hearts. Euerie thing then in heauen is able to confound vs, only this one thing comforteth vs, that *Chriſt Ieſus came into the world to ſaue ſinners*, euen ſuch as feele their heauie burden, and confeſſe that they be *chiefe ſinners*. For in our Chriſtian obedience two things are required eſpecially:

u Apoc. 4.8.
x Apoc. 19.1.
y Galat. 6.9.
z Apoc. 14.4.
a Pſal. 106.38.
b Exech. 16.36.
c See Ludolphus de vita Chriſti, part. 2. cap. 35. Ardens. Pontan. Ferus in Euan. Dom. 23. poſt Trin.
d Heb. 10.19.
e Acts 7.51.

To wit { *Aſpiratio.* / *Suſpirato.*

1. An aſpiring to doe the will of God in earth, as it is done by the creatures in heauen, an f hungring and a thirſting for righteouſneſſe, a ſincere ſoule h longing after God, and vnfainedly louing that which is i good.

f Math. 5.6.
h Pſal. 42.1.
i Rom. 7.19.

2. Wee muſt haue ſuſpiration, a grieuing and a groaning in our Spirit, when as we feele in our members another law rebelling againſt the law of our minde, and leading vs captiue vnto ſinne. When as wee finde that our dayly practiſes anſwer not our dayly prayers, it is our dutie to ſigh, and to ſay with our Apoſtle, Rom. 7. 24. *O wretched man that I am, who ſhall deliuer me from the bodie of this death?* If we haue ſuch an aſpiring, and ſuch a ſuſpiring, that is, ſuch a k willing minde to doe good, and to ſhunne euill, it is accepted according to that a man hath, and not according to that a man hath not. l *Illud pro facto reputat Deus, quod homo quidem verè voluit, ſed non valuit adimplere.*

k 2. Cor. 8.12.
l Bernard. epiſt. 77.

We now deſcend from the things aboue to the creatures here below. The ground being tilled m *brings forth herbs and fruit meet for them by whom it is dreſſed:* but we being the Lords encloſed n vineyard and pleaſant plant, bring forth in ſtead of ſweet grapes wilde grapes, *hee looked for iudgement, but behold oppreſſion: for righteouſneſſe, but behold a crying.* The liueleſſe o ſtones at the death of the Lord of life were clouen aſunder, and the vaile of the Temple was rent in twaine from the top to the bottome: *ſolus autem homo non compatitur, pro quo ſolo Dominus patitur*, only man had no compaſſion, for whom alone Chriſt endured all his paſſion. The ſenſeleſſe plants and trees aſpire to grow vpward, the deeper their root, the higher their branch: but man (as the p Philoſopher ſaid) being *planta tranſuerſa*, that is, a tree turned vpſide downe, though his heart by nature be framed broad aboue, narrow beneath, open at the top, cloſe below: yet by ſinne hath the greater part of his affections vſually groueling downeward, ſeeking earthly things, and the leſſer part growing vpward q ſet on heauenly things. The witleſſe beaſts and birds, r all cattle and feathered fowles, yea the fierce dragons and ſilly wormes in their kinde praiſe the Lord.

m Heb. 6.7.
n Eſay 5.7.
o Math. 27.51.
p Ariſtotle.
q Coloſſ. 3.2.
r Pſal. 148.10.

The

The [f] Storke in the aire knoweth her appointed ſeaſon, and the Crane, and the Turtle, and the Swallow obſerue the times of their comming: but my people knowes not the iudgement of the Lord. Euen the dull [t] Oxe knoweth his owner, and the fooliſh Aſſe his maſters crib, but Iſrael hath not knowne, my people (ſaith the Lord) hath not vnderſtood.

As for men, either they be ſuperiours, or equals, or inferiours, and all adminiſter ſufficient matter to confound vs in our ſinne. Superiours are the [u] Miniſters of God to take vengeance on thoſe that commit euill. [x] If they make warre, we muſt arme to fight againſt their enemies: if they bid kill, we kill: if they ſay ſpare, wee ſpare: if they bid build, we build: if they bid make deſolate, we make deſolate, breaking downe mountaines, and wals, and towers. We muſt [y] either ſuffer the Rulers will, or their power, their will to order vs, and their power to puniſh vs. And why then, I Pray, do we not [z] render vnto God the thing appertaining to God, aswell as giue to *Cæſar* the things of *Cæſar? Faciemus iubente imperatore, & non faciemus iubente Creatore*, ſaith *Auguſtine:* ſhall we do the commands of higher Powers, and diſobey the commandements of the higheſt power, of God himſelfe, which is the Lord of Lords, and a great King ouer all Gods?

If we conſider our equals, how many Peeres in bloud are ſuperiours in good, equal in title, but excelling in reputation among men, and in grace before God? For whereas we may gheſſe at ſome few follies in them, alaſſe we certainly know many faults in our ſelues.

As for inferiours, it is our deſire that [a] children ſhould honour their parents, and that ſeruants ſhould obey their maſters in ſingleneſſe of heart, and that euery ſoule ſhould be [b] ſubiect vnto the higher powers. Are we not then aſhamed, when as our children are dutifull [c] in all things, and when if we ſay to one ſeruant [d] goe, and he goeth: and to another come, and he commeth: and to a third doe this, and he doth it: and yet we daily neglect to doe the will of our [e] Father, and [f] Maſter in heauen, in ſo much that he complaineth of vs, [g] *A ſonne honoureth his father, and a ſeruant his maſter: if then I be a Father where is my honour, and if I bee a maſter, where is my feare, ſaith the Lord of hoſts?*

Let vs in our meditation looke downe to hell, and that both [h] inner and vtter, and the way to ſhun hell after death vnto condemnation, is to ſee hell often in our life by contemplation. Many poore ſinners vndoubtedly which haue not offended God ſo much as we, cary ſtill about them an inward hell, or hell of conſcience. [i] *Franciſcus Spira* being in a deepe deſpaire for renouncing the Goſpels doctrine, which hee did once ſincerely profeſſe, ſaid he would willingly ſuffer the moſt exquiſite tortures of hell fire, for the ſpace of ten thouſand yeeres, vpon condition he might be well aſſured to be releaſed afterward: he further added in that helliſh and horrible fit that his deere children and wife (for whoſe ſake principally, he turned away from the Goſpell, and embraced the preſent world) appeared now to him as hangmen and torturers, and in fine, that his abominable fault had deſerued *non modo damnationem, ſed etiam aliquid quauis damnatione acerbius*, not one hell only, but that Almighty God ſhould create new hels for his condigne puniſhment. O beloued, had we liued in the dayes of fierie triall, and bloudy perſecution, haply wee would haue ſacrificed vnto *Bel*, and bowed our knees vnto *Baal* ſo well, or rather ſo ill as he, peraduenture wee ſhould haue run from the Lords Table to the [k] cup of deuils, euen from Gods Meſſe to the Popes Maſſe. Vnhappy *Spira* denied his Lord but once, but wee through our daily tranſgreſſions haue not onely denyed him often, but in ſome ſort defied him alſo (as [l] one ſaid) like *Pilat*, crucifying our bleſſed Lord Ieſus, to giue life vnto *Barrabas* a murtherer, that is vnto ſinne that ſlayeth the ſoule. [m] My people (quoth the Lord) haue forſaken me which am the fountaine of liuing waters, to digge them pits, euen broken pits that can hold no water: that is, whatſoeuer they profeſſe in their words, they haue [n] denied me which am the liuing God in their workes, and haue made to themſelues a great many baſe creatures an Idol and a falſe god. Ambition is their god, Mammon is their god; nay that which is moſt vnworthy, Mamming is their god, as S. *Paul* in determining termes plainly, Philip. 3. 19. *Whoſe god is their belly.*

f *Ierem.* 8. 7.
t *Eſay* 1. 3.
u *Rom.* 13. 4.
x 1. *Eſdr.* 4. 4.
y *Stephen Gardiner apud Fox Mart. fol.* 1229.
z *Math.* 22. 21.
a *Epheſ.* 6. 2, 5.
b *Rom.* 13. 1.
c *Coloſſ.* 3. 20.
d *Math.* 8. 9.
e *Math.* 6. 9.
f *Epheſ.* 6. 9.
g *Malac.* 1. 6.
h *Dionyſ. Carth. in* 3. *ſen. diſtinct.* 22.
i *Lib. cui tit. Deſperatio Spirę Genuę cum præfat. Caluin.*
k 1. *Cor.* 10. 21.
l *In ſpeculo peccatoris & Iuſti. pag.* 26.
m *Ierem.* 2. 13.
n *Titus* 1. 16.

Spira.

Now let vs deſcend with our conſideration into the loweſt and vttermoſt hell, euen the bottomleſſe pit not only of deſparation, but of deſtruction alſo; the which is full of damned ſoules, among whom a great many burne for a few ſinnes, and ſome for one notorious ſinne only: thinke then I pray thee with thy ſelfe in thy Cloſet, theſe condemned perſons were men as well as I, and many of them (as I) Chriſtians, who receiued the ſame Sacraments, and heard the ſame Sermons, and read the ſame Bible that I ſtill enioy; how then am I bound to Gods infinite mercies hauing offended him in the ſame ſinne often, and in other kindes of faults without number? If I compare their iniquitie with mine, what remaineth in the iudgement of mine owne conſcience but a greater damnation? O how iuſtly had I deſerued that death ſhould haue attached me in committing my firſt ſinne, and that God ſhould haue giuen mee no more ſpace nor grace to repent. I may therefore conſider ſeriouſly that it is no leſſe benefit of the Father of mercy to haue preſerued me hitherto from the furious flames of that vnquenchable lake, than if after I had beene deſcended he had deliuered me from them, and for this exceeding kindneſſe, I may well apply that of[o] *Dauid, I will thanke thee O Lord my God with all my heart, and I wil praiſe thy name for euermore, for great is thy goodneſſe toward me, deliuering my ſoule from the nethermoſt hell.*

o *Pſal.* 86. 12.

Laſtly, let vs examine whether in compariſon of the deuill himſelfe we may bee ſaid to be chiefe ſinners: his offence for which he was caſt out of Gods preſence, was (ſo ſome thinke) but one, and that not acted, but only plotted: Ours are many, moe than either the [p] haires of our head, or the [q] ſand of the Sea, committed actually both in our words and in our workes. Hee ſinned before the ſtipend of ſinne was knowne; but we ſinne after experience, that *the* [r] *wages of ſinne is death.* He ſinned created in innocencie; but we ſinne reſtored againe to grace. His heart is hardened againſt him who puniſheth him, ours obdurate many times againſt him that alloureth vs, and pitieth vs as a [ſ] father, and comforteth vs as a [t] mother, bleſſing vs with euery kinde of bleſſing, and compaſſing vs about with his mercies on all [u] ſides, and at all ſeaſons, often crying and calling, [x] *Why will ye periſh? how often would I haue gathered thy children together, as the hen gathereth her chickens vnder her wings, and ye would not*, Math. 23.37.

p *Pſal* 40.15.
q *Manaſſes* in his prayer.
r *Rom.* 6.23.
ſ *Pſal.* 103.13.
t *Eſay* 66. 13.
u *Pſal* 32.11.
x *Ezech.* 18.31.

Thus euery true penitent, as well as *Paul*, vpon a ſtrict examination of his owne conſcience, findeth himſelfe to be *chiefe ſinner.* Or haply S. *Paul* called himſelfe the *firſt ſinner*, as being readie with the firſt humbly to confeſſe his faults, and earneſtly to ſue for pardon at the throne of grace, *primus in ordine confitentium*, as *Aretius* vpon the place: ſo forward as the firſt in acknowledging his ſores, and ſo forward as the firſt in applying the ſalue.

LECTVRE

LECTVRE II.

AS the confeſſion of S. *Paul* is exceeding full and free, ʸ ſo doubtleſſe not vntrue. He did not out of his modeſtie tell a lie, for he was in his owne iudgement, and in others opinion alſo, worthy to be numbred among the chiefeſt of ſinners, as being *a blaſphemer, a perſecutor, and an oppreſſor*, as he reporteth of himſelfe in this chapter at the 13. verſe. Yea but it is obiected, that hee ᶻ *profited in the Iewes religion aboue many of his equals*, and that he was ᵃ *vnrebukeable touching the righteouſneſſe which is in the Law*. ᵇ *Theophilact*, and ᶜ otheranſwer, that a legall righteouſneſſe, in compariſon of an euangelicall righteouſneſſe, is a very nothing, and vpon the poynt a chiefe ſinne. ᵈ For *euen that which was made glorious had no glory in this reſpect by reaſon of the glory that excelleth*. And therefore *Paul* after his conuerſion, eſteemed not theſe commendations and eminencies, aduantage, but rather ᵉ loſſe for Chriſts ſake, iudging all his former religion and zeale to bee dung, that hee might win this excellent knowledge, how *Chriſt Ieſus came into the world to ſaue ſinners*. ᶠ Other anſwer, that hee was in the Iewes religion vnblameable before men, as hauing an outward righteouſneſſe: but not vnrebukeable before God, vntill his heart was ᵍ purifyed by faith in Chriſt. Hee liued, as *Aquine* pithily gloſſeth, in reſpect of the world, *ſine querela*, without any ſcandall or clamour, but in reſpect of God, *non ſine peccato*, not without infirmities and iniquities too. For hee had his conuerſation in time paſt (as himſelfe records of himſelfe ʰ elſewhere) in fulfilling the luſts of the fleſh, and of the minde, and that he was by nature the childe of wrath as well as other.

The greateſt offence, for which he ſaid, *I am*, ⁱ that is, I haue beene *the firſt of ſinners*, as he witneſſeth in this chapter, and ᵏ elſewhere, was his extreme waſting of the Church, as being both a ˡ *blaſphemer* of Chriſt, and a perſecutor of Chriſtianitie. For albeit he did ignorantly commit theſe faults out of an inconſiderate zeale, ᵐ yet vnbeleefe ioyned with obſtinate furie, raging againſt the Lord and againſt his anointed, is worthily numbred among the chiefe ſinnes. *Peior omnibus, quia perſecutor quo non erat peior*. I haue beene the greateſt offender, as being the greateſt oppreſſor, *Nemo enim acrior inter perſecutores, ergo nemo peior inter peccatores*. He was both an author and an actor of miſchiefe, *making hauocke of the Church, drawing out of euery houſe both men and women, and dragging them into priſon*, Acts 8. 3.

Yea, but you will obiect haply, *Iudas* the traytor, and *Iulian* ſurnamed *Apoſtata*, perſecuted the truth againſt their owne knowledge malitiouſly, whereas our Apoſtle did it *ignorantly through vnbeliefe, ergo* he could not be ſo great a malefactor as they. ᵒ Anſwer may bee, that thoſe wretches are the veſſels of wrath eternally damned, whereas the words of *Paul* are to be conſtrued with a limitation and reference to ſuch as are ſaued, *Chriſt Ieſus came into the world to ſaue ſinners*, of which offendors to be ſaued, *I am the formoſt and chiefe*. For which of them (I pray) ſinned in thought, or word, or deed, more deſperately than I: in thought, as imagining miſchiefe vpon my bed, eſteeming my perſecution of the Goſpell a ᵖ zealous action toward God: in word, breathing out ᑫ threatnings and ʳ calumniations againſt the diſciples of the Lord: in deed, hating the profeſſion of Chriſtians vnto death: *I went to the high Prieſt, and deſired of him letters to Damaſcus, that if I found any who were of that way (either men or women) I might bring them bound to Hieruſalem, and deliuer them into priſon*.

ʸ *Caluin.*

ᶻ *Galat.* 1. 14.
ᵃ *Philip.* 3. 6.
ᵇ *In loc.*
ᶜ *Oecumen. in loc.*
ᵈ 2. *Cor.* 3. 10.
ᵉ *Philip.* 3. 7.
ᶠ *Lombard. Aquin. Anſelm. in Philip.* 3.
ᵍ *Acts* 15. 9.
ʰ *Epheſ.* 2. 3.
ⁱ *Primaſius.*
ᵏ *Galat.* 1. 13. *Acts* 22. 4. *Philip.* 3. 6. 1. *Cor.* 15. 6.
ˡ *Aquin. Bulling. in* 1. *Tim.* 1. 13.
ᵐ *Caluin.*
ⁿ *Lombard.*
ᵒ *Aquin. Caietan. Marlorat. in loc.*
ᵖ *Acts* 22. 3.
ᑫ *Acts* 9. 1.
ʳ 1. *Tim.* 1. 13.

This example may comfort diſtreſſed conſciences in any grieuous temptation, at the houre of death eſpecially. *Paul* was a miſerable ſinner, but Chriſt a more merciſull Sauiour, he therefore receiued him into fauour making him of a bloudy perſecutor, a godly Paſtor, a choſen veſſell to beare his name before the Gentiles, and Kings, and the children of Iſrael, Acts 9. 15. Now Chriſt is alway like himſelfe, f *yeſterday, and to day, and the ſame for euer:* the ſame in his word, the ſame in his working, the ſame both in his power and promiſe. *Pauls* pardon is not ſingular and extraordinarie, but as the next verſe ſheweth, it is *an example for all other who ſhall in time to come beleeue in Chriſt vnto euerlaſting life.* Let not then any troubled ſpirit be diſmayed, ſeeing wee haue ſuch a full patent, *Chriſt Ieſus came into the world to ſaue ſinners:* and ſuch a faire patterne, *of whom I am chiefe.* For he confeſſed himſelfe ſuch a ſinner (ſaith t *Auguſtine*) that none may deſpaire, conſidering *Paul* obtained pardon. Againe, this example may teach vs not to iudge u before the time, *Iuſtin Martyr* a Gentile may turne Chriſtian, *Auguſtine* a Manichee may turne Catholike, *Luther* a Monke may turne Miniſter, perſecuting *Saul* may turne preaching *Paul*, and ſo demonſtrate that in his owne perſon which is the ſumme of all his Sermons, namely, that *Chriſt Ieſus came into the world to ſaue ſinners.*

f *Heb.* 13. 8.

t *Ser.* 49. *de temp.*

u 1. *Cor.* 4. 5.

Hitherto concerning the grieuouſneſſe of S. *Pauls* fault: I come now to the greatneſſe of his faith, aplying the generall pardon (*Chriſt Ieſus came into the world to ſaue ſinners*) in particular to himſelfe, *of whom I am chiefe.* The x Papiſts affirme, that a man is iuſtified by faith, vnderſtanding a generall or a catholique faith, by which he beleeueth all the articles of religion to be true: but we hold that a iuſtifying faith is a particular faith, apprehending and applying to our ſelues the promiſes of righteouſneſſe and euerlaſting life by Chriſt.

x See *Perkins* reformed Cat. tit. Iuſtificat.

For in a ſauing faith our Diuines require two things eſpecially,
1. Knowledge reuealed in the word touching the meanes of ſaluation.
2. An application of theſe things knowne vnto our ſelues.

This our aſſertion is euidently proued by the words of y S. *Iohn, As many as receiued him, to them he gaue power to be the ſonnes of God, namely, to them that beleeue in his name.* Where to receiue Chriſt, and to beleeue in Chriſt, import the ſame thing, becauſe the one of them is put for explanation of the other. Now receiuing is a more particular apprehending and conueying of a thing to a mans owne proper vſe. Seeing therefore *to beleeue in Chriſt is to receiue Chriſt*; z it followes neceſſarily, that to beleeue in Chriſt, is to lay hold of Chriſt with all his benefits, and to make vſe of him as he is offered in the promiſes of the Goſpell vnto our owne ſelues. For a true faith, according to the meaſure thereof, aſſureth infallibly, not in the generall onely by principle, but in the particular alſo by concluſion and application vnto it ſelfe.

y *Iohn* 1. 12.

z See *D. Abbots* defence of refor. Car. tit. Certainty of ſaluation, *pag.* 353.

For the further illuſtration of this argument, Chriſt in the 6. Chapter of S. *Iohns* Goſpell, ſets forth himſelfe as the bread of life, and the water of life; making his beſt hearers as eaters of his fleſh, and drinkers of his bloud: and further auowing that this eating of his fleſh, and drinking of his bloud, and beleeuing in him, are all one. Looke then a as there can bee no eating without taking and receiuing of meat: ſo no beleeuing in Chriſt without a ſpirituall appehending and receiuing of him. As the bodie hath his hand, mouth, and ſtomach, by which it taketh, receiueth, and digeſteth meat for the nouriſhment of euery part: ſo the true beleeuer by his faith, as the hand, and mouth, and ſtomacke of the ſoule, receiues and takes to him Chriſt Ieſus, with all his merits, particularly, for his ſtrength, and comfort, and nouriſhment vnto that life which is euerlaſting. To the ſame purpoſe b *Tertullian* excellently, *Chriſt is chewed by vnderſtanding, and digeſted by faith.* And c S. *Auguſtine, Ut quid paras dentes & ventrem? crede, & manducaſti:* why prepareſt thou teeth and belly? beleeue and thou haſt eaten. And in an d other place, *How ſhall I reach mine hand into heauen, that I may hold him ſitting there? ſend vp thy faith, and thou layeſt hold on him:* according to that of e S. *Ambroſe, Fide tangitur Chriſtus, fide Chriſtus videtur* by faith Chriſt is touched, by faith Chriſt is ſeene.

a See latter confeſſion of *Heluetia, ca.* 15. & *Harmon. confeſſ. ſect.* 9. *pag.* 243.

b *Lib. de reſur. carnis, cap.* 28. *in fine.*
c *Tract.* 25. *in Ioan.*
d *Tract.* 50. *in Ioan.*
e *Lib.* 6. *in Luc. cap.* 8.

The Saints in old time had this ſpeciall faith, as it is apparant in the Scripture for

Iob

f *Iob* called Chriſt in reſpect of this particular aſſurance, *my redeemer*; and g *Dauid*, *my ſtrength, my rocke my defence, my might, in whom I will truſt, my buckler, my refuge my* h *righteouſneſſe*: and i *S. Thomas, my Lord my God*: and the bleſſed k Virgin, *my Sauiour*: and the l whole Church *my beloued*: and our m Apoſtle, *The ſonne of God loued me, and gaue himſelfe for me: Chriſt Ieſus came into the world to ſaue ſinners, and of thoſe which are to be ſaued I am one.*

It is obiected here, that S. *Paul.* had a ſpeciall reuelation, *ergo* we may not hence gather any generall obſeruation. Anſwer is made by *Paul* in the very next verſe, that he was herein *an enſample to ſuch as in time to come ſhould beleeue in Chriſt*: and he ſaith n elſewhere, *Brethren, be followers of me, and looke on them that walke ſo as you haue vs for a patterne.* If in the faith and doctrine of Chriſt we be to follow *Paul*, then are we by faith to beleeue of our ſelues, as he beleeued of himſelfe; and what he wrote in that behalfe, we are to take it as written for our inſtruction, and not as a matter particular and peculiar to himſelfe.

According to this example, the primitiue Fathers applied Chriſt and all his merits particularly to themſelues, as the formes of the moſt ancient Creeds inſinuate, *I beleeue in God*, &c. for when S. *Thomas* ſaid, Ioh. 20. 28. *my God*, Chriſt anſwered, *thou haſt beleeued Thomas*, intimating, that to beleeue in God, is to beleeue that God is our God. The firſt degree of faith is o *credere Deum*, to beleeue that God is: the ſecond *credere Deo*, to beleeue that the words and promiſes of God are true: but the third is *credere in Deum*, to truſt in God, as being aſſured that he will deale with vs according to his holy word. For to beleeue in him, and to put our whole truſt in him, are all one Pſalm. 78. 22. *They beleeued not in God, and put not their truſt in his helpe.* So p *S. Auguſtine*, q *Euſebius Emiſenus*, and r other, haue diſtinguiſhed aptly betweene beleeuing God, and beleeuing in God. Againe, the articles concerning *the* s *remiſſion of ſinnes and euerlaſting life*, teach a particular application of the generall pardon here, *Chriſt Ieſus came into the world to ſaue ſinners.* The deuill himſelfe beleeues that there is a God, and that this God imparts remiſſion of ſinnes and euerlaſting life to his Church in generall; and therefore that we being Gods children may goe beyond all the deuils in faith, it is required on our part, to beleeue that forgiueneſſe of ſinnes and euerlaſting life belong to vs in particular. Let the ſoule (quoth t *Auguſtine*) *boldly ſay, thou art my God, to him that ſaith vnto our ſoule, I am thy ſaluation.* It ſhall doe no wrong in ſaying ſo, nay it ſhall doe wrong in not ſaying ſo. u S. *Bernard* ſaith alſo, *the ſoule that looketh vpon God, doth no otherwiſe looke vpon him, than as if it ſelfe only were looked vpon of God.* For as x *Chryſoſtome* notes, *it is loues qualitie to make that proper to a mans ſelfe, which is common vnto many.* So the penner of the books *de* y *viſitatione infirmorum*, among the workes of S. *Auguſtine*, *tom. 9. pag. 658.* cals Chriſt *my Ieſus*; and z *Martin Luther, O ſweet Ieſu, thou art my righteouſneſſe, and I am thy ſinne.*

As ſome men in temptation apply too little, ſo many men in preſumption apply too much, affirming that they neuer doubted of their ſaluation all the dayes of their life: the which is a carnall opinion, ariſing only from their owne conceit, and Satans deceit. It is true, that our ſaluation in reſpect of God, and in it ſelfe, is moſt infallible: but in reſpect of our ſelues, and our apprehenſion and feeling, it is not alway ſo certaine. And the reaſon hereof is very plaine: Particular ſaluation (in the iudgement of all our Proteſtant Diuines) is to be beleeued by faith: as then there be diuers degrees of faith, a *little faith*, b *great faith* c *full aſſurance of faith*; euen ſo there be diuers degrees of our perſwaſion: a *little faith*, howſoeuer it beleeues not falſly, yet faintly: *greater faith*, beleeues more ſtedfaſtly: *full aſſurance*, beleeueth vnder hope euen againſt hope, Rom. 4. 18. The heart of euery beleeuer is like a veſſell with a narrow necke, which being caſt into the ſea, is not filled at the firſt eaſily, but by reaſon of the ſtrait paſſage, receiueth water drop by drop. God giueth vnto vs in Chriſt euen a ſea of mercy, but the ſame on our part is apprehended and receiued by little and little, we goe from d ſtrenhth to ſtrength, and from grace to grace, praying alwayes as the bleſſed Apoſtles, e *O Lord increaſe our faith*, that from weakneſſe of faith and ſlender aſſurance, we may grow to firmneſſe of faith and full aſſurance.

f *Iob* 19. 25.
g *Pſalm.* 18. 1.
h *Pſalm.* 4. 1.
i *Iohn* 20. 28.
k *Luke* 1. 47.
l *Cant.* 6. 2.
m *Galat.* 2. 20.
n *Philip.* 3. 17.
o See notes, vpon the Creed in the Liturgie.
p *Ser.* 181. *de temp.*
q *Hom.* 2. *de ſymbol.*
r *Lombard.* 3. *ſent. diſt.* 23.
s *Melanct. in* 1. *Tim.* 1. 15. & *Perkins* expoſit. of that art. in the Creed.
t *In Pſal.* 32. *con.* 2.
u *Ser.* 69. *in Cant.*
x *In Gen. hom.* 34.
y *Lib.* 2. *Cap.* 2.
z *Loc. com. tit. de Inſtit. chriſt. & remiſſ. peccat*
a *Math.* 8. 26.
b *Math.* 15. 28.
c *Rom.* 4. 21.
d *Pſal.* 8. 4. 7.
e *Luke* 17. 5.

So father *Abraham* was aſſured of his owne ſaluation, as alſo the Prophets, and Apoſtles, and Martyrs of God in all ages, who without doubting were content to forſake their goods, and to lay downe their liues for the Goſpell of Chriſt, as expecting vpon a certaine Ground an [f] euerlaſting habitation, and an [g] immortall inheritance. So many doubtleſſe in our time by long and often experienc of Gods mercy, and by the witneſſe of the Holy Ghoſt, attaine to full aſſurance of their ſaluation. our ſpirit alone makes not a true certificate without the [h] Spirit of God crying in our hearts, *Abba Father*; and the holy Spirit doth aſſure none to be the children of God [i] vnleſſe firſt hee haue ſanctified them and made them children of God. [k] *Martin Luther*, (who did vnderſtand aſſuredly the queſtion of Iuſtification as well as any ſince the dayes of our Apoſtle) ſaid vſually, that *good workes make faith fat*, and theſe fruits of faith in their beginnings and imperfections (as [l] *Bernard* called them) are *tokens of Gods ſecret election, and foretokens of future happineſſe*. And S. *Peter* in his 2. epiſt. chap. 1. exhorteth vs to make our election ſure, by *ioyning vertue with our faith; and with vertue, knowledge; and with knowledge, temperance; and with temperance, patience; and with patience, godlineſſe; and with godlineſſe, brotherly kindneſſe; and with brotherly kindneſſe, loue.* For ſeeing our aſſurance of ſaluation is by faith, and faith is cheriſhed by vertuous actions of pietie toward God, of pitie toward our neighbours; it is requiſite that we ſhould be [m] fruitfull in good deeds, and [n] rich in good workes, [o] abundant alwayes in the worke of the Lord, [p] doing good vnto all men, eſpecially to thoſe which are of the houſhold of faith.

But for as much as all of vs are [q] vnprofitable ſeruants, and all our righteouſneſſe is like [r] filthy clouts; it is a moſt ſafe reſolution, in euery temptation and trouble, to put our whole truſt in Gods vnſearchable mercy, [s] who knoweth vs better than we know him, and [t] apprehendeth vs more for his owne than we can apprehend him for ours. If we but [u] hunger and [x] thirſt after grace, he will not breake the bruiſed reed, nor quench the ſmoaking flax, Eſay 42. 3. but manifeſt his power in our weakneſſe, 2. Cor. 12. 9. Alas we vile wretches are leſſe than all his mercies, as *Iacob* ſaid, Gen. 32. 10. if he ſhould enter into iudgement with vs, as *Dauid* ſpeakes, Pſal. 143. 2. none liuing ſhould be iuſtified in his ſighe. If we conſider our owne deſeruing, ſaith [y] *Hierome*, we muſt needs deſpaire; but God will haue the promiſe to be ſure, ſaith [z] *Auguſtine*, not according to our merit, but according to his mercy: he would haue vs to depend vnto his word and oath, *that by two immutable things, wherein it was impoſſible that God ſhould lie, we might haue ſtrong conſolation*, Heb. 6. 18. This aſſumption and particular application of Chriſt vnto the ſoule, grounded vpon the ſure mercies of God, aſſured by the holy Spirit, and ſealed in the receiuing of the bleſſed Sacraments, is not an idle conceit, or any falſe hope, but (as the [a] Fathers are bold to call it) *a good and godly preſumption.* O Lord increaſe our faith euermore, that our little muſtard ſeed growing till it proue a great plant, we may build our neſts in the branches thereof, alway relying vpon thy generall pardon here,

Chriſt Ieſus came into the world to ſaue ſinners, and applying it vnto our ſelues in particular,

of whome I am chiefe.

f *Luke* 16.9.
g 1. *Pet.* 1.4.
h *Rom.* 8.16.
i See Goſpell ſund. 8. after Trinit.
k *In Gen. cap.* 17 & citatur à *Chem. loc. comtit. de bonis operibus, quæſt.* 4.
l *Lib. de Grat. & libero arbit.* Let no man aske another man, but returne to his owne heart, if he finde charitie there, he hath ſecurity for his paſſage from death to life. *Auguſt. in epiſt. Ioan. tract.* 5.
m *Coloſſ.* 1. 10.
n 1. *Tim.* 6. 18.
o 1. *Cor.* 15. 58.
p *Galat.* 6. 10.
q *Luke* 7. 10.
r *Eſay* 64. 6.
ſ *Galat.* 4. 9.
t *Philip.* 3. 12.
u *Math.* 5. 6.
x *Iohn* 7. 37.
y *In Eſa. li.* 17. *cap.* 64.
z *In Pſal.* 88.
a *Amb. de Sacr. lib.* 5. *cap.* 4. *Aug in Pſal* 85. *Greg. in Ezec. hom* 22.

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